



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

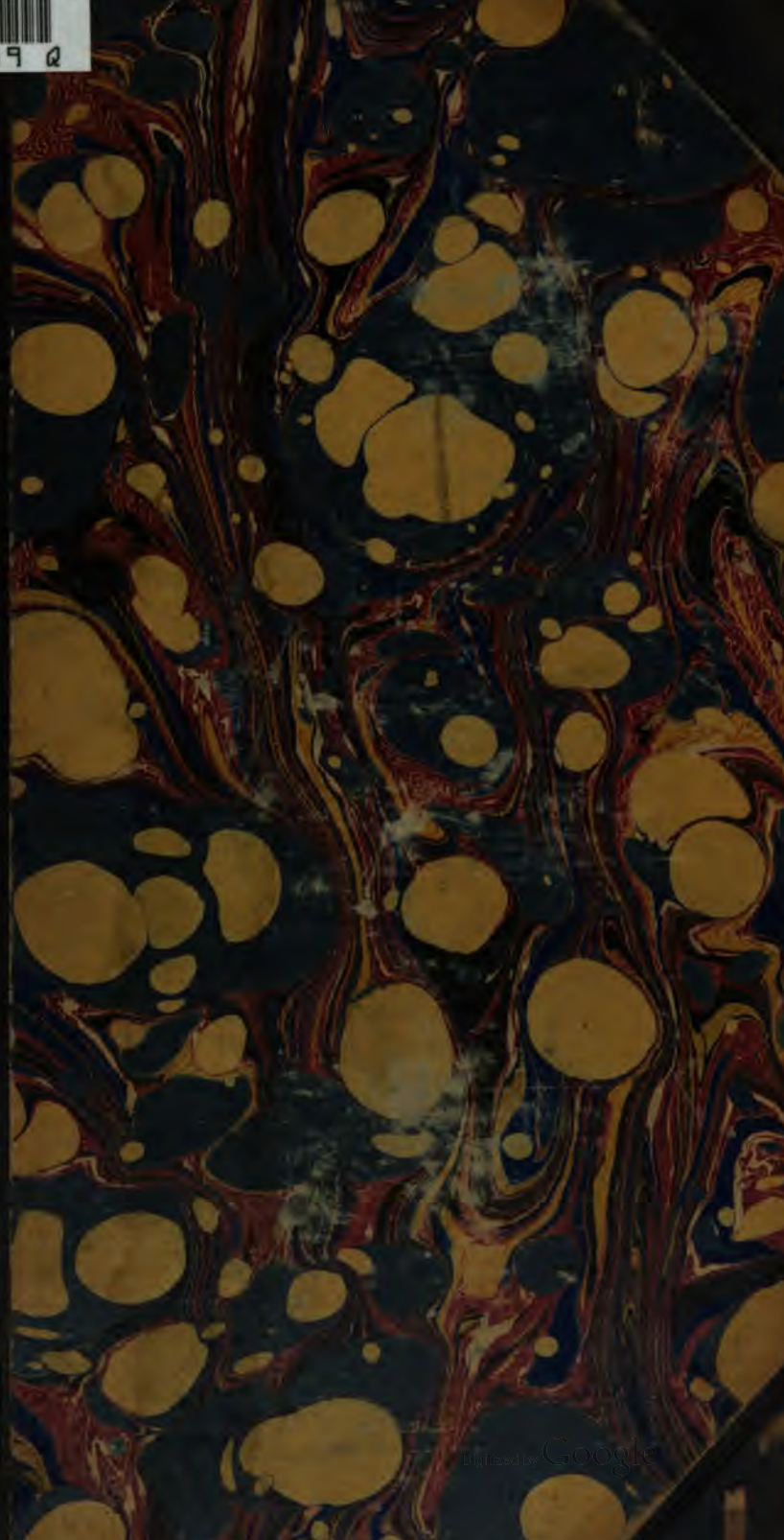
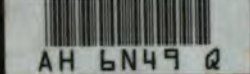
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

1861.

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

LONDON:
RIVINGTONS, WATERLOO PLACE;
J. H. & JAS. PARKER, OXFORD; DEIGHTON, BELL & CO., CAMBRIDGE;
GOSSIP, HALIFAX; CAREY, QUEBEC; CAMPBELL, GRAHAMSTOWN.

1862.

OCT 8 - 1907

58,839

LONDON:

PRINTED BY R. CLAY, SON, AND TAYLOR, BREAD STREET HILL.

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE MASS.

Recd. 439.4
7.15
1861

CONTENTS.

ORIGINAL ARTICLES, CORRESPONDENCE,
AND DOCUMENTS:—

Adelaide, Letters Patent of Bishop . . .	347
African (Central) Mission . . .	31
— Meeting at Cambridge . . .	268
— " Capetown . . .	65
— (Western) Mission . . .	223
Agra, Bishop for . . .	181
American Church in Southern States . . .	386
— Missions in China & Japan . . .	53
— Presbyterian Missionaries and Armenian Converts in Constantinople . . .	367, 443
Armenian Church . . .	93, 375
Athens. American Mission . . .	425
Augustine, St., College, Appeal . . .	111
— Missionary Union . . .	430, 438
Bengalli, Ordination of a . . .	341
Borneo, Life Boat for . . .	258
— Missionary Life at Sarawak . . .	207
	256, 305
Calcutta, Bp. On allowing Churches for Presbyterian Worship . . .	49
Canada, First Provincial Synod . . .	400, 416
Capetown, Finances of . . .	467
— Meeting of Bishops . . .	128
— Special Services at . . .	337
— Synod . . .	161
Chapman, Bishop . . .	397
China . . .	30, 361
— American Mission . . .	53
— Signs of Times in . . .	463
Cobbs, Bishop . . .	109
Colonial Churches, Legal Status of . . .	201
Columbia, Consecration of Church . . .	27
— Mission . . .	40
Compass, Letter to Editor of . . .	341
Constantinople, American Presby- terians and Armenian Converts . . .	367, 401
— Mission at . . .	29, 70, 227
	341, 376
Diocesan Lists, S. P. G. . . .	157
Dwight, Dr., Letter from . . .	444
Emigrants (Church) Society . . .	228
English Church in its relation to other Churches . . .	401
Grahamstown, (Bp.) On Missionary Bishops and Provincial Synod . . .	170
— Baptism of Polygamists . . .	304
— Pastoral . . .	339
Guiana (British) Aborigines of . . .	384
— British. Its Religious Advan- tages, &c. . . .	459
Home Mission (Highgate Penitentiary) . . .	392
Huron, Bp., & Trin. Coll. Toronto . . .	71

ORIGINAL ARTICLES, CORRESPONDENCE,
AND DOCUMENTS, continued—

India, Education of European Children in . . .	9
— Native Christian Colony. Mar- tindell	177
— Presbyterianism in	41
— Training of Missionary Cate- chumens	81
Italy	8
— Church in	63, 112, 184
Japan	383
— American Mission	53
Mackenzie, Bishop, Consecration of . . .	132
— Farewell to	143
Madras, Subdivision of Diocese . . .	321
Maitland, Sir Peregrine, Prize . . .	120
Martindell, India, Native Christian Colony	177
Melanesia, Bishop of	326, 412, 446
Melanesian Mission	80, 377
Melbourne, Letter from Bishop . . .	86
Metropolitans and their Functions . . .	121
Missions beyond our Borders . . .	166
— Prayer for	160
Missionary Bishops, Bishop of Gra- hamstown on	170
— Debate in Convocation, . . .	154
	287, 328
Montreal, Bishop of, Charge at Pro- vincial Synod	412
Newcastle, Church in	16
Newfoundland, Journal of Missionary . . .	98
New York, Address of Bishop . . .	467
New Zealand	8
Ontario, Election of Bishop . . .	345
Paris, English Church at	68, 344
Patagonian Missionary Society . . .	435, 471
Perth, Diocese of	13
Polygamists, Baptism of	304
Polynesian Church	181, 182
Pongas Mission	223
— Conflagration at	223
Rochester, Bishop of, Collection for Missions	413
Sawyerpooram Institution	14
Scottish Church and Foreign Missions . . .	241, 389, 471
South Pacific, Bishop of	326
S. P. G. Anniversary	280
— Finances of	469
Sweden, Church in	56, 100, 146, 172
	216, 259, 297
— Routh on Apostolical Succes- sion of	409
— Intercommunion with	181

ORIGINAL ARTICLES, CORRESPONDENCE,
AND DOCUMENTS, *continued*—

	PAGE
Sydney, Diocese of	393
— Ordination in	15, 240
— Synodical Action in	448
Synod, Provincial Canadian	416
Tasmania, Diocesan Synod	453
United States	230
— Church in	465
Zambesi Mission, Meeting at Cape- town	65

REVIEWS AND NOTICES OF BOOKS:—

War in New Zealand. Wm. Fox	32
On Proposed Division of Dioceses. Canon Wordsworth	34
Charge. Bishop of Oxford	73
Bishop of Grahamstown's Journal	74
Moodalore Mission, Tinnevely. Sy- monds	75
Sermon. Bishop of Oxford	113
Life of Joshua Watson. Archdeacon Churton	185
Prayer for Unity. Massingberd	232
Inspiration of Bible. Wordsworth	<i>ib.</i>
The Three Way-marks. Caldwell	273
Eastern Policy, &c. Vesey-Fitzgerald	274
Dr. Livingstone's Cambridge Lectures. Monk	275
American Church & American Union. Caswall	250
Charge. Bishop of Barbados	357
Religious Movement in Italy. Hogg and Woodcock	<i>ib.</i>
Report of Dr. Camilleri	394
Polygamy. Bishop of Natal	396
Charge. Bishop of Salisbury	397
Report S.P.G. 1861	435
Tenth and Offerings. Ramsbotham	435
Plates illustrating Hindu Pantheon. Moor	436
Usetemba's Tale. Callaway	437
Polygamy among Candidates for Bap- tism. Bishop of Grahamstown	472
Theophilus Anglicanus in French	473

COLONIAL, FOREIGN, AND HOME NEWS:—

Adelaide	40
Alabama	276
America	77, 235, 317, 399
Anglo-Continental Society	115
Antigua	77, 115

COLONIAL, FOREIGN, AND HOME NEWS:—

Athens	475
Bahamas	317, 437
Bombay	399
Borneo	276
Bulgaria	320
Canterbury	159, 276, 316
Capetown	36, 115, 158, 359
Cawnpore	235
China	360, 399
Colombo	437
Columbia	40, 114, 439
Grahamstown	36, 399
Guiana	115, 399
Hayti	36
Huron	359, 398
Italy	477, 478
Kaffraria	317, 423, 439
Louisiana	194, 205, 317, 359
Mackenzie (Bishop)	36, 77, 115
Madras	194, 235, 316, 437
Mauritius	158
Melanesia	235
Melbourne	400
Missionary Students	316
Montreal	276, 317, 359, 437
Naples	160, 276
Nassau	480
Newfoundland	195, 200, 360, 446, 475
New Jersey	36
New York	36, 235
Ontario	276, 317
Pennsylvania	359, 475
Polynesia	80
Pongas	360
Quebec	114
Rupert's Land	398
St. Helena	437
Sandwich Isles	158, 317, 320, 438, 440, 468, 475
Sierra Leone	36
Sydney	77, 240, 317, 475
Toronto	36, 77, 138, 195
Trinity College	359
Zambesi	475, 480

REPORTS OF PUBLIC MEETINGS:—

S.P.C.K.	36, 77, 115, 119, 158, 195, 276, 317, 475
S.P.G.	38, 79, 129, 159, 199, 239, 279, 360, 439, 478
Columbia Mission	40

ERRATUM.

Page 431, line 13, for "1814" read "1841."

DIRECTION TO THE BINDER.

A Letter to the Contributors to the Capetown Special Fund . . . with February.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

JANUARY, 1861.

NEW ZEALAND.

A CLOUD has arisen over one of the fairest and most hopeful of the colonies of the British Crown. Hitherto, we have been able to point to New Zealand as a most remarkable instance of the conversion of a heathen nation to Christianity; and as having been singularly fortunate in its Colonial Governors. The names of Bishop Selwyn and Sir George Grey have passed among men almost as a proverb, for excellence of rule in the matters of Church and State; while the colony was not less felicitous in the possession of men like Chief-Justice Martin, the late Attorney-General Mr. Swainson, Archdeacon Hadfield, and Archdeacon (now Bishop) Abraham. Few new countries ever had so many able and devoted men for the founding of institutions, and for the moulding of the character of a people.

Yet, for the last year, we have heard little from that country but of the "Maori War," the "Native War in New Zealand,"—of panic, of bloodshed, of mutual recrimination between those in high places, of the fear of a general rising among the natives, and of the probable ruin of the settlers in Taranaki or New Plymouth.

It is generally difficult for us in England to understand the exact relations of the colonists and the aborigines; the extreme tenacity to the lordship of the soil on the one side, and the assumed rights from superior civilization on the other. But in the present instance, this difficulty is increased a hundred fold, by the entirely opposite accounts which reach us, both of the facts of the case, and of the questions of right involved therein.

We believe, also, that rightly to appreciate the bearings of the subject before us, it is needful to have an accurate knowledge of the terms of the treaty of Waitangi—which treaty was concluded during the administration of Governor Hobson. By this, the sovereignty of the country was ceded to the British Crown, and by which no less was secured to the owners of the soil their existing and feudal rights. New Zealand was regarded not only as a promising field for British emigration, but also it was regarded as a spot where the interests of humanity in regard to the aborigines might be duly cared for. A pledge had been given by the ministers of the Crown that the native population should, if possible, “be saved from that process of extermination under which uncivilized tribes have too commonly disappeared when brought into contact with civilized men.” The establishment of British rule in New Zealand was not an easy or a popular task; to restrain without force those who had known force as the only mode of restraint; to govern in the mere name of law those who had hitherto been a law unto themselves, would certainly not be easy; and to stand in the way of all private bargains for land, by seeing that there was an equitable arrangement in all land dealings, would, as certainly, not be popular.

During the tenure of office by Governor Hobson, considerable tracts of land became, by purchase, demesnes of the Crown; the machinery of Government, legislative and executive, was organized and put in action; courts of law were established, and enactments were passed to provide for the administration of justice, and to adapt the laws of England to the circumstances of the infant colony.

Governor Hobson’s task, we have said, was neither easy nor popular. Later names connected with New Zealand have, perhaps, somewhat obscured that of the first Governor, than whom no man ever laboured more diligently, more faithfully, or with a more inflexible sense of justice. The estimation in which he was held by the natives may be found in the words of one of the greatest of their chiefs, in an address to her most gracious Majesty after the Governor’s death. “Mother Victoria,” wrote he, “my subject is a Governor for us, and for the strangers of this island. Let him be a good man. Look out for a good man, a man of judgment. Let not a troubler come here. Let not a boy come here; or one puffed up. Let him be a good man, as the Governor who has just died.”

The importance of the Treaty of Waitangi is proved by the attempt that was made some years ago (we need not say by whom, for it is little to their credit) to set it aside; for they would not have made such a deliberate attempt unless they had

felt that it fully and distinctly recognised native rights: it is also proved by the reply of the high-minded nobleman who then presided over the Colonial Office. A body of Englishmen addressed the Queen's minister in these terms:—"We have always had very serious doubts whether the Treaty of Waitangi, made with naked savages by a Consul invested with no plenipotentiary powers, without ratification by the Crown, could be treated by lawyers as anything but a praiseworthy device for amusing and pacifying savages for the moment."

The answer of the (now) Earl of Derby deserves to be read by all who feel any interest in the New Zealand question. It is as follows:—"Lord Stanley is not prepared, as Her Majesty's Secretary of State, to join in setting aside the Treaty of Waitangi, after obtaining the advantages guaranteed by it, even though it might be made with 'naked savages,' or though 'it might be treated by lawyers as a praiseworthy device for amusing and pacifying savages for the moment.' Lord Stanley entertains a different view of the respect due to the obligations contracted by the Crown of England; and his final answer to the demands made must be, that, so long as he has the honour of serving the Crown, he will not admit that any person, or any Government, acting in the name of Her Majesty, can contract a legal, moral, or honorary obligation to despoil others of their lawful or equitable rights."

It is well that, in considering the present state of affairs in New Zealand, we should know the nature of the treaty by which the sovereignty of that country was ceded to the British Crown; that we should know that an attempt has, in former years, been made to set aside this treaty; and that the binding nature of that treaty was so honourably and so decidedly recognised by a statesman so eminent as Lord Derby.

In the present quarrel, it is, no doubt, extremely difficult to say through whose fault it was commenced. There may be more than we yet know to be said in behalf of Governor Browne. He may have right on his side; he may have acted in strict conformity with the Treaty of Waitangi; he may have used all discretion in his management of the affair; but, if he did, we conceive that there must be a great deal more unravelling of a most intricate question than has yet reached us: for even in the statement made on his behalf in this country, we fail to see that there was any profound statesmanship, or even worldly prudence.

It may be well to put the two views of the question in a succinct form before our readers. It is admitted, we believe, on both sides, that the general ownership of the land in New Zealand among the natives is a kind of tenancy in common; so

that no land belonging to any individual of a tribe can be sold by him without the consent of the tribe; which consent would have to be obtained from the chief, as the representative of the members of the tribe. The best analogy, though not one of close affinity, is the idea of manorial rights under the feudal system. These *mana* or feudal rights were claimed by Wirimu Kingi, the chief of the tribe to which Teira belonged. These rights Governor Browne, in this instance at least, disputed. He went to Waitara, and said that he "should not permit any one to interfere with the sale of land, unless he owned a part of it." Teira offered his land for sale. Kingi, or King, thereupon put his veto on the sale of the land, as Chief of Teira's tribe. His father, when dying, had left injunctions that this piece of land should never be sold. He said, "It is the pillow of our tribe." King saw that the command of the river near Taranaki gave him the command of the market. He saw the wisdom of his dying father's words, and would not allow Teira to dispose of this land without the consent of the tribe, which he, as chief, refused to give.

This veto was contested by Governor Browne, because King had been some years back an absentee. We get some clue as to this ground of objection to King's veto, in the instructions given by the Government to Mr. Parris, the Government land-agent. Instruction 3 is as follows: "In pursuing your inquiries among the resident Natives, you should not appear to attach much weight to the claims of absentees, as it may be assumed that they have acquired a vested interest in lands elsewhere, and should not now be considered as having an equal claim with their relatives who remain in actual possession of the soil." This certainly strikes us as attempting to get rid, by a stroke of the pen, of the most valued rights of the Maori population. That Wirimu Kingi did not intend that the native rights should be lightly interfered with, may be seen in a letter from him to Archdeacon Hadfield, dated December 6th, 1859. He says, "Do you hearken: I will not give the ground. If the Governor strikes without cause, then death! Then he will have no line of action, for this is an old word, '*man first: the land next.*' My word was therefore spoken that you might distinctly hear what my offence is; and also the error of all the Pakehas, of Mr. Parris, Mr. Whiteley and the Governor. They say that to Teira only belongs this piece of land: *no, it belongs to us all—to the orphan and to the widow belongs that piece of land.*" It is certainly curious to find the Maori chief standing up for the rights of the orphan and the widow against the representative of the British Crown in a colony like New Zealand.

In an able speech made by Dr. Featherston in the House of

Representatives, on August 7, 1860, he quotes the opinion of Archdeacon Hadfield as favourable to Kingi's claim. He said: "There exists no higher authority on Maori questions than the Archdeacon, and his opinion was given no less than fifteen years ago in some notes sent to Governor Grey." He proceeds, "I was shewn, only a day or two since, a letter from Mr. G. Clarke, formerly Protector of Aborigines, in which he not only states that the natives hold their lands in common, and that no individual can alienate any portion without the consent of the chief; but also adds that no Commissioner could be justified in effecting the purchase at Waitara in opposition to such a Chief as Wirimu Kingi. This tribal right has been almost invariably acknowledged by the several governments of New Zealand. Thus the Government purchased the claim of the Waikatos to Waitara from Te Whero Whero, the chief, and not from the tribe, and paid the money to Te Whero Whero and another chief, Te Kati, thereby recognising the tribal right of the chief who is the representative and guardian."

The hon. member concluded his speech by pointing out the virtual proclamation of martial law by Governor Browne, on January 27, 1860, shewing that it would be understood by the natives as more than a proclamation of martial law; they would regard it as a declaration of war against the natives of the Province of Taranaki, who were declared to be fighting against the authority of the Queen, though up to that time no fighting had taken place; and, indeed, no overt act whatever had taken place.

There is no doubt but that the proclamation was accepted by the natives as a declaration that "fighting was the Governor's law until further notice."

The Bishop of Wellington, in writing to the Governor, in reply to a letter from him, dated March 27, 1860, says: "We had no idea of the sudden *coup-de-main* your Excellency was planning, and the proclamation of martial law came upon us before we had any opportunity of remonstrance. Both the Archdeacon (Hadfield) and I were out of the country, and on the high seas, when your Excellency made the speech you allude to at Taranaki, and I never saw it, or heard of it till last month. But at the same time I should say, that if I had seen it I should never have understood from it that you were going to introduce a *new principle in the deciding native titles to land*; and that you were going to ignore the tribal right of ownership, and to accept the usufructuary possession as giving a title to the fee-simple."

In justice to Archdeacon Hadfield, (who has certainly received some hard words in this affair,) and in justice to those natives who signed the Otaki petition to the Queen for the removal of

the Governor, we must give an extract from the letter of the Archdeacon to the Duke of Newcastle, of the date August 24, 1860: "I believe that the Otaki Memorial of last March was a genuine and spontaneous expression of the opinion of the natives of that district; and that the names of none were affixed to that document against their wishes or without their consent; and further, that the course adopted by these natives was wise, and highly calculated, as the event has shown, to calm the excitement that prevailed.

"I have yet to learn that it was an unconstitutional and irregular proceeding, or one from which the natives of this country are debarred. When I consider the fact that more than 500 men met under circumstances that occasioned great excitement, having lost all confidence in the Governor of the colony, and that they determined, after two or three days' deliberation, to address a humble and loyal petition to her Majesty, praying for the removal of the Governor, and patiently to await Her Majesty's reply, I certainly regard this as a remarkable proof of the advancement of religion, civilization, law, and order among them.

"I deem it right to warn her Majesty's Government against confounding dissatisfaction at the Governor's proceedings with disaffection to the Crown. I would further observe, that whereas the natives of this country are a high-spirited people, and at present have no legal tribunal to appeal to for the protection of their territorial rights, there will be great danger if they are debarred from using the right, open to all British subjects, of petitioning the Crown in a constitutional manner for the redress of their wrongs, that they will be driven to such redress by force of arms."

On the other side of the question, a full statement appeared in the *Times* from the Rev. Professor Harold Browne, brother to the Governor of New Zealand, who has since given his views of the whole matter in a pamphlet, entitled "The Case of the War in New Zealand." He says that Wirimu Kingi, so far back as 1839, signed the deed of general cession, known as the Queen Charlotte's Sound Deed, which comprises all the New Plymouth District; and further, "That, in 1848, he deserted his Pa and cultivations at Port Nicholson, and prepared to return to Taranaki;" and that, in spite of the orders of Sir G. Grey, he settled on the south side of the river Waitara, and that having obtained leave from Raru, Teira's father, to build his Pa on that side of the river, "he now claims a mana or seigniorial authority there in virtue of a species of conquest achieved by his defiant return." Professor Browne argues at length in favour of the steps taken by the Governor, saying that he con-

sented to the purchase of Teira's land only on the condition of his having a good title to it, and full right to sell it, and that he gave instructions to Mr. M'Lean, the chief land-commissioner, to investigate Teira's title to the land. Mr. M'Lean is represented as having spent nine months in this investigation, and that he had the assistance of Mr. Parris; that at the end of the investigation they reported to the Governor that the title of Teira and his associates was clear, and that the claim of William King was untenable. Mr. Parris was then appointed to proceed with the survey of the land, "and fixed February 20, 1860, for the commencing of his operations, and informed William King accordingly. On arriving on the ground with the surveyor, two chain-men and a native, Hemi Poteka, one of the sellers, he was met by a party of seventy or eighty of King's friends waiting for them," a struggle ensued, and Mr. Parris, to stop any further collision, drew off his party.

Beyond this point we need not go at present. On the one side we have it argued that Wirimu Kingi had tribal rights over the land which Teira sold to the Government, and in fact merely exercised his veto for the good of his tribe, not claiming any personal or proprietary interest in the 600 acres which formed the portion of territory which Teira proposed to sell; but acting on behalf of those whose representative he felt himself to be.

On the other hand, it is stated that the Governor caused a legal inquiry to be made into Teira's title and Wirimu Kingi's claim, and that it was decided that, according to native custom, if Kingi ever had such claim it had been forfeited; his tribe the Ngatiawas having been conquered by the Waikatos; and that though they had been permitted by the British Government to return to the place whence they had been expelled, yet that the feudal rights, or *mana*, however far they might have once extended, had all devolved upon, or had been absorbed in, the Crown of England.

With two such contradictory statements as these appear before us, it is no doubt extremely difficult to decide which is the correct one; and we can well believe that the question must be one of considerable perplexity at the Colonial Office. Yet we must say that we feel that the positive statements of Archdeacon Hadfield, probably the best and most impartial judge on all Maori questions, are not set aside by the generous inferences made from public documents by the learned and excellent Professor, the brother to the Governor of New Zealand. We can quite go with him in his estimate of the humanity and the integrity of Governor Browne. We are not convinced by his statement of "The Case of the War," of the Governor's

judgment. We think that, with the best intentions, the Governor has failed from a want of knowledge of the native character, from his not having thoroughly understood the spirit of the treaty of Waitangi, and most of all, from not having sought, in a time of great political difficulty, for the advice of those who were best versed in the complexities of Maori law and tradition.

It was our intention to have said somewhat on the condition of the Church in New Zealand—its internal developments, its Missionary and Synodical action—but we feel that those questions must be deferred to another time. The conflict of opinion in regard to the origin of the Maori war, and the manner in which those benefactors of the Maori race, the Missionaries and Clergy of the Church of England, have been mixed up in it, for the moment absorbs all our attention. We can only express our most earnest hope that some adjustment of the matter may be speedily effected, and that, before very long, we may again be able to regard New Zealand as a country well-ruled, and well-taught; where the native and the colonist live side by side reciprocating benefits, where Christianity and civilization have each done their merciful work, and wherein are reflected, in undiminished brightness, the best points in the Crown and in the Church, of England.

ITALY.

It has been suggested by a respected correspondent, in reference to our late article on Italy, that should the Italian nation reject the authority of the Pope of Rome, they would be, as constituted under the sceptre of Victor Emanuel, thereby wrongfully withdrawing themselves from the jurisdiction of their lawful Archbishop. To remove this misconception, it is only necessary to make out two things: 1. That the Pope of Rome had no jurisdiction over the north of Italy till the middle of the eleventh century; 2. That it is lawful for the limits of the jurisdiction of the Ecclesiastical power to be altered with the changes undergone by the temporal power. In proof of the last of these two statements, we refer our readers to Bingham's "Antiquities," Bk. ix. c. 1. §§ 7, 8. To prove the first, we have only to quote the following passages from the same author:—

"Ruffinus, who was an Italian and Presbyter of Aquileia, and therefore could not be ignorant of the bounds of the Pope's patriarchal power, in interpreting the sixth canon of the Council of Nice, confines his jurisdiction to the suburbicary provinces; and other ancient versions published by Sirmondus and Justellus agree with his interpretation."—*Ibid.* § 11.

The same writer explains that the Suburbicary Churches are certainly one of two things: either (1) those "within the limits of the *Præfectus Urbis*, which was an hundred miles about Rome; or, at most (2) not beyond the limits of those ten provinces which were immediately subjected to the civil disposition and jurisdiction of the *Vicarius urbis*," the most northern of which was Tuscany and Umbria.—*Ibid.* § 9.

"The other seven provinces of Italy, which properly constituted the Italic Diocese, as distinct from the Roman provinces, with Milan their metropolis at the head of them, were not anciently subject to the jurisdiction of the Bishop of Rome. For Milan is frequently styled the metropolis of Italy by Athanasius (Ep. ad solitar. tom. i. p. 831) and Theodoret (lib. 2, c. 15), taking Italy in its strict and peculiar notion as distinct from the provinces subject to Rome. The Bishop of Milan was never ordained by the Bishop of Rome (which yet he must have been had he been subject to his patriarchal power), but by the Bishop of Aquileia, as the Bishops of Aquileia and other places were ordained by the Bishops of Milan, which is evident from the Epistle of Pope Pelagius (Ep. 17, Conc. tom. v. p. 805), and De Marca (De Concord. VI. 4. 7 and 8) does not pretend to deny it." *Ibid.* § 11.

Nor Italy, therefore, in rejecting the Papal authority would do no more than return to the Ecclesiastical *status* in which she was previous to the eleventh or twelfth century. The Suburbicary district, in the restricted acceptation of the words, again becomes the natural limit of the jurisdiction of the Bishop of Rome in Italy.

M.

Correspondence, Documents, &c.

EDUCATION OF EUROPEAN CHILDREN IN INDIA.

THE following important statement has been issued by the Bishop of Calcutta on the want of education for European and Eurasian children in India, for circulation in the United Kingdom :—

MEMORIAL SCHOOL IN THE HIMALAYAS.

Considering the interest which has lately been shown in every subject connected with India, and the general acknowledgment that Englishmen have no more pressing national duty than to promote the good of a people providentially committed to their trust, no apology is necessary for bringing to their notice one of the greatest wants of this country, especially as it is one which, from its simplicity, is very likely to be overlooked among enterprises of wider and more exciting importance.

Whatever may be our hopes of benefiting the natives of India by direct Missionary efforts, by education, by good government, and by contact with European thought, it is quite certain that the conduct and character of the Christians settled among them must have the most direct influence on their estimate of Christianity and western civilization. If a generation calling itself Christian, and descended wholly or partly from European parents, grow up in ignorance and evil habits, the effect on the Heathen and Mahometan population will be most disastrous.

But besides this obvious evil, it is nothing less than a national sin to neglect a class who are our fellow-Christians and fellow-subjects, whose presence in India is due entirely to our occupation of the country, but who, unless real efforts are made for their good, are in great moral and spiritual danger.

The class to which I refer consists of a large number of persons of European or mixed descent, some employed by Government in the Uncovenanted Service, others seeking a livelihood from some of the sources of profit which are now opening in the country, for whose children there are no adequate means of education. When these children are of wholly European origin, they could not be properly reared in the plains, even though efficient schools existed there; when they are Eurasians, they would at least be much benefited in many ways by removal to the hills.

As my evidence on this subject may be undervalued from my short residence in the country, I think it well, before I state what has been done, or what we are desirous to do, for the education of such children, to cite the testimony of men of experience, who have addressed either to myself or to my chaplain letters in answer to a circular which I lately issued on the subject. The following are extracts from these letters, all written by persons who have lived long in India, who are holding important situations under Government, and are well acquainted with the circumstances and wants of the class in question.¹

From the Commissioner of a Division in the North-West Provinces.

The question is indeed one of vital importance, and those who are thrown among the class of writers, and see boys and girls growing up among native servants, in most cases picking up a very imperfect acquaintance with the English language, but too well instructed in things which it would be better if they never knew, have long felt the urgent necessity of providing them with Schools. The great obstacle to the success of any local scheme in India is the absence of permanent residents, and therefore the want of a permanent foundation. We seldom have the same society for many months together. . . . The class of people who require most looking after are writers, who receive on an average from 100 to 150 rupees per mensem. It is a very numerous body; and where there are several children the cost of necessaries, under the most economical management, will leave a very small

¹ We regret that our limits compel us to omit most of the extracts, and considerably to shorten others.

margin for education ; and, on the other hand, it is a great object to remove them from intercourse with natives, which is attained by the proposal to place the School in the Himalayas.

From a Member of the Sudder Board.

There are immense hindrances in the way of establishing an efficient and permanent school. . . . Until such is available, we cannot but expect the rising generation to grow up careless, ignorant, and unchristian. . . .

From a Commissioner.

At present, for want of some institution of the kind contemplated, many of the sons of our Uncovenanted Officers are educated by Jesuits, not because the parents are hostile to our Church, but from absolute dearth of schools conducted on Church principles at a moderate cost. . . .

From a Deputy Commissioner.

Knowing that such a school is the crying want of India, as far as the clerks and that class of society are concerned, I warmly second the Bishop's project myself. . . . There are several clerks here with families ; their children are growing up ; they can never hope to send them to England : and I do not know to what schools they can send them in India. . . .

From a Commissioner.

As the seat of Government, Allahabad has drawn to itself the miscellaneous homeless Christian population, whom the rebellion rendered dependent on the Government or on charity. Among these are widows and orphans of mixed blood, who, in many cases, speak Hindustani only : a large and much neglected class. There are persons so ignorant of the first principles of Christianity (though nominally Christians), as to be utterly unable to teach their children. There are no schools for them. No one has time to do more than relieve their temporal wants, and the consequence is that many lapse into Mahomedanism, or lead lives which shock the professors of any religious belief. We are utterly helpless as dealing with this evil. Many cases have come under my notice in consequence of applications for pensions, when husbands and fathers were killed during the mutiny, in which whole families of children, unable to speak a word of English, and utterly uninstructed, growing up in the city among Mahomedans and idolators, are learning all that is bad. The probable future of the girls especially is painful to contemplate.

The above extracts are a very small number of the expressions of sympathy and promise of co-operation which I have received, either in writing or conversation, from persons whose judgment is of the greatest value. The extracts prove three points in particular :

- (1) That the want of education is most real and pressing ;
- (2) That it can only be supplied by the munificence of those who care for India ; and
- (3) That there is abundance of secular employment open for well-

educated persons in this country, while we might hope that some trained in a good school in the Hills, and transferred in early manhood to the foundation of Bishops' College, might in their turn, by God's blessing, become useful as schoolmasters and as ministers of the Anglo-Indian Church.

The want to the reality of which such ample testimony is borne was first brought to my notice before I arrived in my diocese, by letters from some of my clergy. It appeared that a proposal had been set on foot in 1857 by Mr. M'Leod, the Financial Commissioner of the Punjâb, for the establishment of a school at Lahore, and active steps were being taken for this object, when the mutiny broke out and the scheme was necessarily suspended. The very small amount of subscriptions actually collected for this school was subsequently handed over to me for a school in the Hills.

Before the day of general Thanksgiving for the suppression of the Mutinies, July 23d, 1859, I issued a pastoral letter to the clergy of the diocese, proposing that a collection should be made in all English congregations on that day, for the foundation of a Public School at some station in the Himalayas, as a thank-offering to Almighty God and permanent memorial of the great deliverance then commemorated. Accordingly, a general collection was made, amounting to a total of 35,000 rupees, including a munificent donation of 10,000 rupees from his Excellency the Viceroy, who has kindly expressed to me his warm interest in the scheme, to the collection at the Cathedral, Calcutta. This money has been invested in five and a-half per cent. Government Securities, in the name of the Bishop and Archdeacon of Calcutta for the time, being, and is called the *Indian Public Schools' Fund*. At the same time, a great number of letters were sent to me promising support and donations as soon as a definite scheme should be drawn up and placed before the public. As soon, therefore, as the site of the school is fixed, I hope to send out another appeal for subscriptions in India.

When I arrived at Simla, after the incessant occupations of my visitation tour in the North-West and the Punjâb, I at once turned my attention to the subject, and issued another circular to the civil authorities of these Provinces, requesting information as to the rate of payment for schooling which could generally be expected from persons for whose benefit the scheme was intended; and a number of papers were kindly circulated in the different stations by the magistrates and deputy commissioners among the clerks and other residents. A few of these have put down their names as able to afford sums which would nearly defray the cost of a boy's board and education. But the rates of payment generally mentioned are fifteen, twelve, ten, or even six rupees per mensem, and a large number have declined entering their names at all, either from attaching little value to the systematic education of their children, or from inability to pledge themselves to the subject.

From the facts and suggestions now collected, I think that the course of action which ought to be pursued, in hopes of gradually remedying

the great and crying evil with which we have to deal, is tolerably plain.

First, we must endeavour to found one school at a central station in the Himalayas, probably either Simla or Mussoorie, with buildings and endowments, provided by private liberality, and assisted, we may hope, by a Government grant-in-aid, so as to receive a certain number of children at a low rate of payment. The necessary school buildings must be erected entirely by donations, and the Institution, in accordance with my pastoral letter to the clergy, will be directly connected with the Thanksgiving Day, and dedicated to God's service as a thank-offering for His mercy, by the erection of a Chapel for the use of the scholars within the school precincts, in which the circumstances of its foundation will be recorded. The school should be placed under the direction of a small body of Governors, partly official and partly elected. Among the official Governors would be the Lieut.-Governor, the Bishop, and Archdeacon of Calcutta, and the Commissioner of the Division. Should the Punjab or North-West be separated from the Diocese of Calcutta, the Archdeacon would yield his seat among the Governors to the Bishop of the new See, the Bishop of Calcutta retaining his as Metropolitan of India. As soon as possible, a girls' department should be added to the Institution, as is the case in the Lawrence Asylum at Sunāwur, and the whole should be placed under the care of a clergyman of the Church of England as Principal. The education, of course, should be as comprehensive as possible, with due reference to the wants and circumstances of the class for whose benefit the school is especially designed, viz. the uncovenanted servants of Government receiving small salaries, and others who cannot send their children to Europe.

Secondly, it will afterwards be desirable to found day-schools of a humbler kind for the children of Christian residents in the great cities in the plains. . . . From these schools, by means of scholarships, promising scholars could be drafted to the central institution in the hills.

Thirdly, it is hoped that hereafter other schools might be founded at hill-stations at two extremities of our empire, at Darjeeling probably, and Murree, just as the Lawrence Asylums at Ootacamund, Murree, and Mount Aboo are the daughters of Sir Henry's parent foundation at Sunāwur.

But the second and third parts of the scheme need not yet be submitted to the public. At present our object is, with the aid of the nucleus already contributed on the Thanksgiving Day, to found one school as a beginning, to be at once as a memorial of our great deliverance, and an earnest that by God's blessing we will try henceforth to train up in India children who shall be living members of Christ's Church, and fitted to do their duty both to Him and their country.

It may no doubt be said in England that Europeans in India are numerous enough and rich enough to found such an institution by their own unaided efforts. But it may be remembered that India is not a colony, almost independent of the mother country, which English settlers make their permanent home, but a province of the British

occasion for a repetition of that claim ; and the Bishop's exclusion of him from the Ordination Service in his own church must have been supposed necessary as a disavowal of his claim. The end was, that Mr. King locked the doors of his church, and the Bishop had to hold his Ordination elsewhere. Mr. King has since been cited before a Church Court to answer a charge of obstructing the Bishop in the celebration of Divine Service, and has disowned the authority of the tribunal."

THE CHURCH IN NEWCASTLE.

(From the Church Chronicle for the Diocese of Adelaide.)

A CONSIDERABLE portion of the original Diocese of Newcastle now belongs to the newly-constituted See of Brisbane. The information which we now publish has reference to the original Diocese just before the subdivision took place. The ninth annual Report of the Newcastle Church Society anticipates that, before another report is published, the then newly-appointed Bishop of Brisbane will have arrived. The financial affairs of the Church in Newcastle have not yet been committed to a Synod. A Society has supplied its place, as a temporary arrangement. The history of that society, during the nine years of its existence, appears to have been marked by uninterrupted progress. At the close of the first year, its income was 551*l.* 16*s.* 8*d.* ; at the close of the ninth year it was 7,400*l.* 4*s.* 11*d.*, being an increase on the previous year of 550*l.* 11*s.* 7*d.* This income appears to have been expended on six different objects. The largest amount, 5,187*l.* 6*s.* 2*d.*, is naturally that devoted to the Clergy Fund, which, however, includes 1,400*l.* subscribed by the Bishop and his friends towards the endowment of the bishopric. The next item in importance is the Building Fund, 1,709*l.* 5*s.* ; and there are an Education Fund, a Book Fund, a Mission Fund, and a General Fund.

The most important works accomplished by the Church Society in Newcastle appear to have been the establishment of a Diocesan book depôt, and the endowment of the See. Great prominence was given to the former object, and our readers will like to learn from Newcastle how a prosperous Diocesan Depôt may be established. First, the Bishop advanced, in various sums, a capital of 1,600*l.*, with which a large and suitable stock was provided. This, however, had to be repaid, which was done in a very simple manner. "Year by year," says the Report, "the profits arising from the sale of books have enabled the managers to pay off 100*l.* of the principal, besides 100*l.* of the sum lent ; and another 100*l.* has been granted by the committee in each year from the General Fund of the Society towards liquidating the debt." At length the debt has been completely cleared off. How the depôt does business may be inferred from the following brief summary of the accounts for the year :—Stock in the depôt, 934*l.* 11*s.* 5*d.* ; stock in branch depôts, 86*l.* 2*s.* ; debts, 245*l.* 5*s.* 9*d.* ; remitted to England for books, 318*l.* ; credit account in bank, 19*l.*

Another good work completed is the endowment of the See. The original endowment was the same as that of Melbourne, viz., an annual payment of 333*l.* 6*s.* 8*d.*—the interest of a principal sum of 8,300*l.* invested in England. To this an additional sum of 12,000*l.* has now been added, by means of the Church Society; and whatever may happen, a suitable income has been secured *en permanence* to the Bishop of Newcastle.

We are not quite certain what support the Newcastle Clergy have from the State; but they must have some, for the rule of the Diocese is that each district shall raise the sum of 210*l.* in order to secure for their Clergyman an income of 300*l.* Of this amount 200*l.* is considered as contribution towards stipend, and 10*l.* towards the working expenses of the Church Society. The supplemental 100*l.* is provided, we presume, from the Government Grant. The aid from the State (*i.e.* New South Wales) is, however, diminished in amount—the “Additional Grant of 14,000*l.* for the support of the Clergy” having been withdrawn. The colony of Queensland has not, so far as we are informed, adopted any definite principle with reference to State Aid to Religion; so that the position of that portion of the Diocese, which has passed over to that of Brisbane, must be somewhat anxious.

From certain passages in the letter of the Bishop of Newcastle to the Secretaries of the Church Society, we should judge that in that Diocese the difficulty of securing lay co-operation is even more strongly felt than amongst ourselves. On this subject we quote the following passage from his Lordship's letter:—“Who should be chief agents in carrying on the work of our Society? In a previous letter I said—‘The services of the Clergyman in carrying on his District Association are invaluable: he should be the very heart and soul of the Association.’ This is most true; and I would entreat my reverend brethren not to shrink from this duty. They should be the very *heart* and *soul* of the Association; but it should not be necessary for them also to be the *hands* and *feet* and *tongue*. No: in providing for the future, let me affectionately exhort the laity to remember that they are the *body of Christ*—in fact, the *Church*—that the ministrations of the Church are for their spiritual good—that the Clergy are appointed to their Cures ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ—for the Clergy are the servants of the laity for Jesus' sake’—that the Clergy are to give themselves wholly to the work of their ministry; while it is also provided that ‘they who preach the Gospel should live of the Gospel.’”

The Bishop anticipates a considerable decrease in the annual subscriptions to the funds of that Diocese, in consequence of the closing of the Bishopric Endowment Subscription, as well as the withdrawal of a certain proportion of the ordinary sources of revenue by the inclusion of a portion of the Diocese in that of Brisbane. Churchmen there are still looking forward to the completion of the legislation necessary for the establishment of their Diocesan Synod.

DIOCESE OF PERTH, WESTERN AUSTRALIA.

(From a Correspondent.)

THE Bishop of this Diocese convened, on the 19th of September, those of his Clergy who were within a practicable distance of Perth, for the discussion of various questions connected with the welfare of this remote branch of the Anglican Church. The Convention lasted for several days, during which time the Clergy were his Lordship's guests. The establishment of Synodical action, Missions, annual harvest thanksgiving services on one fixed day throughout the Diocese, the institution of a "Clerical Fund" for aiding Chaplains under special circumstances, the establishment of a Christian Knowledge Society central depôt, with branch associations, and the issue of a Church of England Monthly Magazine, were among the subjects of chief interest. Amid some diversity of opinion, unbroken harmony of spirit reigned; and much practical good will, doubtless, be the result of this Convention. On the 21st of September, a neat, Early English Church was consecrated at Guildford, on the banks of the Severn; and on the 23d of the same month the Rev. S. Bostock, B. A. was ordained Priest at St. George's Cathedral.

York, W. A. October 15, 1860.

THE BISHOP OF HURON AND TRINITY COLLEGE,
TORONTO.*(Continued from Dec. 1860, p. 471.)*

WE suppose that our readers have had enough of these documents to enable them to form their own opinions on the merits of the case. We little thought when we printed, in the *Colonial Church Chronicle* for September last, the charge brought by the Bishop against the College, that the controversy would continue so long. The Provost published a letter, to which we referred in September (p. 353), which ought to have been conclusive, and which, we suppose, would have been so with any other Prelate in our communion than Bishop Cronyn. Since the following letter was in type, we have seen another from the Provost, which is meant as a postscript, and which we intend to print in February, and then we hope to have done with the matter. The Canadian correspondent of the *Guardian*, of December 27, 1860, says:—

"Since the Provost's overwhelming rejoinders, Bishop Cronyn has been silent,—no apologies or excuses have been offered. He stands convicted of having made groundless charges against the most important Church Institution in the Canadas, and yet he makes no sign. Were he, however, to devote all the remainder of his days to making atonement for his reckless conduct, he could not undo one-half the mischief he has done." We recommend the letter in the *Guardian* to the notice of our readers.

At a well-attended meeting of the Corporation of Trinity College, held on Thursday, September 27th, 1860, the Lord Bishop of Toronto made the following communication to the meeting:—

"I beg leave to lay on the table a letter which I have received

from the Reverend the Provost of Trinity College, in vindication of his religious teaching in the College from an attack which has been made upon it by the Bishop of Huron, and also the printed letter upon it by the Bishop of Huron to the Executive Committee of his Diocese, in which that attack is continued. I lay these papers before the Council, not doubting that it will appear to them on their consideration, that the Provost, in regard to those things which he admits that he has taught, has successfully defended his doctrine by reference to Holy Scripture, and the Book of Common Prayer, and to those venerated Divines, whose writings are of the highest authority in our Church."

The Bishop then called upon the Provost to read the following letter:—

MY LORD,—I have prepared, in reply to the letter addressed by the Lord Bishop of Huron to the Executive Committee of his Synod, a full statement of my teaching on the points objected to by his Lordship, together with authorities from approved writers of the Church of England; but independent of this more elaborate reply, I think it necessary to give a brief answer to some of the comments of the Bishop on the *manner, matter, and tendency* of that teaching. As respects the *manner*, I can add but little to the statement which I made in my letter of the 28th of July, which was published in the daily papers, and which I here transcribe.

"It is my duty to lecture the students of the first year on the Catechism of the Church of England. For this purpose I have compiled a manuscript, which I read and explain to the class. The students are expected to take notes of the lecture and to answer questions on the next day of attendance. In order to save time and to observe due method in my questioning, I have prepared for my own use a book of questions, omitting or adding questions at my discretion, when I use it. The only written result of my lectures which I require or wish, is a summary of them in the note-books of the students. The contents of these books I never see, nor can I hold myself responsible for them. I am, however, given to understand that it is the practice of some of the students to write down the questions which are addressed to them, and to reduce their notes into the form of answers to these questions. This practice I disapprove, and it is well known that I do not consider it to be a legitimate mode of registering the information given in the lectures. Some years ago I consented, more than once, to place my book of questions in the hands of students, on their plea that it would assist them to complete or correct their notes. I know also that the note-books have passed from hand to hand in the College, but so far from encouraging this I have urged young men to trust, if not exclusively, at all events mainly, to their own recollection and record of what they hear. My wish is further, that in replying to my questions, the students should give, in their own language, for the most part, the substance of what they have been taught. Of course there are instances in which substantial accuracy can be secured only by keeping close to the exact terms in which the instruction was conveyed.

I beg, therefore, to observe that no manuscript known by the name

of 'The Provost's Catechism,' or by any other name, is placed in the hands of *any* student entering the University, far less is any student expected to *learn* it."

The statement which I here made is fully borne out by one of the Bishop's own authorities. He says, "I do not think the Provost has ever given both questions and answers to any student to copy, but I heard when I was at College that he lent his questions on one occasion, and that a copy was taken of them. Of course, as soon as the students had a copy of the questions which were to be put to them, they were able to form proper answers from the notes which they had taken down from the last or preceding lecture. I don't remember of hearing of any copy called 'The Provost's Catechism.' I have heard of the 'Provost's questions,' meaning those questions which the Provost asks. I have heard that the Provost has been asked to publish a catechism, in order that the students might be saved the trouble of writing out copies for themselves." It may, however, be well that I should now do publicly, what I should long ago have been most ready and willing to do privately, give answers of my own to the series of questions which the Bishop of Huron has addressed to his informants. This then I proceed to do.

Ques. 1.—Was the attendance on the lectures on catechism compulsory?

Ans.—Undoubtedly it was, and no hint has been thrown out that it was not so.

Ques. 2.—Did the Provost at each lecture *dictate* questions and answers from his own manuscript?

Ans.—Certainly not. I put questions to the students at the opening of each lecture, on the subject of the preceding lecture, to be answered by them *vivâ voce*. Consequently, the statement that questions were read at the first lecture is absolutely untrue.

Ques. 3.—Did the students write both questions and answers as he dictated them?

Ans.—Since neither questions nor answers *were* dictated, they could not be written by the students.

Ques. 4.—Were the students expected on the next lecture day to read the answers as the Provost had dictated them?

Ans.—As the answers had neither been dictated nor written down, they could not be read.

Ques. 5.—Did you ever know the Provost to lend his manuscript to a student to correct his notes taken down at lecture?

Ans.—I have no recollection whatever of having lent my manuscript, nor is the correctness of my recollection in this particular disputed by the informants of the Bishop of Huron, but I did lend a book containing my questions. It is particularly to be noticed that these questions have no answers annexed.

Ques. 6.—Are there any copies of the manuscript thus corrected handed down from class to class, and is the book familiarly known among the students as "The Provost's Catechism?"

Ans.—I believe that a manuscript containing my questions, with

answers framed from the notes of my lectures, was compiled, soon after the opening of the College, without authority, by one of the students, and has been repeatedly copied; but I had no knowledge of the existence of such a book, until I was informed of it in July last by Dr. Bovell, who received his information from the Bishop of Huron. I have never seen such a book, and know of its existence only by report.

Ques. 7.—Did the Provost ever express his disapproval of the use of these note-books?

Ans.—I did frequently express disapproval of the servile use of the note-books of others, conceiving, however, that they contained merely an analysis of my lectures. Had I known what these note-books are said to contain, my disapproval would have been expressed more strongly; and when I lent my questions, which I have not done for some years, I cautioned students not to avail themselves of them for the purpose of reducing my lecture to a catechetical form.

Ques. 8.—Are you aware whether a proposition to publish the manuscript was ever made by any of the students, and what was the Provost's reason for disapproving of its publication?

Ans.—I was never asked to publish my manuscript on the catechism.

These facts I consider to be of great importance. 1st.—So far as they relate to the *mode* of teaching, which, had it been conducted by dictated questions and answers, I should with the Bishop of Huron regard as very objectionable, and without precedent at home. 2d.—Because the fact that answers to the questions were not dictated, materially affects the authority of the manuscripts from which the Bishop of Huron derives his information. It should be remembered that at the time at which the Bishop issued his first pastoral of the 21st July, I was in utter ignorance of the contents of these manuscripts, and consequently most anxious not to be held in any way responsible for them; and it must be evident to any reasonable man that I cannot justly be held answerable for the terms in which young men, little versed in theology, have thought fit to give expression to my teaching.

In the next paragraph of the Bishop's letter he speaks of information derived by his Lordship from candidates for holy orders, respecting my opinions as expressed in my lectures or in private conversation. I must indignantly protest against the production of any such hearsay evidence; and the special instances brought forward by the Bishop, respecting "the losses sustained at the Reformation," and "the impertinence of preaching on the doctrine of justification," I meet with a flat denial of their truth. In the same way I meet the letter of a clergyman quoted by the Bishop, in which mention is made of prayers for the dead,—a practice against which every Theological student of the College must know that I have repeatedly and strongly urged every argument both from Scripture and from reason.

To proceed to the Bishop's specific objections. 1st.—Concerning the Virgin Mary. The Bishop says, "Such teaching I regard as a dangerous tampering with a false doctrine of the Church of Rome, directly leading to idolatry." I positively deny that my real teaching

is in any degree open to this censure, and I most confidently appeal to the Theological students generally, in proof of the assertion that I have ever strongly condemned those grievous errors of the Church of Rome which assign to the Blessed Virgin any other place, in the economy of human redemption, than that of a humble yet most honoured instrument in the hand of Him who made her thus instrumental by causing her to be the mother of the Lord. In my lectures on the articles, I have argued against the dogma of the Immaculate Conception from our Lord's words, "Yea rather, blessed are they that hear the word of God and keep it," by showing that, if that dogma were true, then *Mary would enjoy an exclusive spiritual privilege, to which the hearing and keeping of the word of God could advance no other human being.* I have often said that the one error of Mariolatry constituted, in my opinion, an impassable gulf between the Church of Rome and our own.

The answer which the Bishop of Huron cites on this subject is, "Miriam was an instrument in bringing the Israelites into the promised land, and Mary was an instrument in bringing mankind into the kingdom of glory (or heaven)." For this answer, as being incorrect, I am in no way responsible, and I object to it altogether, both in respect of Miriam and in respect of Mary. I consider the latter clause to be open to very dangerous construction, as it might be understood to imply some past or permanent ministry of the Blessed Virgin tending immediately to the salvation of mankind.

In explanation of my own view, I would say that I claim Bishop Pearson as a recognised authority in our Church, and his book on the creed as an unexceptionable text-book. Pearson then says: "As she (Miriam) was exalted to be one of them who brought the people of God out of the Egyptian bondage, so was this Mary exalted to become the mother of that Saviour, who, through the Red Sea of His blood, hath wrought a plenteous redemption for us, of which that was but a type." In my manuscript I find the following words: "The sister of Moses and Aaron, coupled with them by the prophets as a joint leader of Israel from Egypt (Micah vi. 4), and thus answering, in some typical respect, to the place which Mary bore instrumentally in the means of human redemption." These words are taken from Dr. Mill's analysis of Pearson, and are taken advisedly, as expressing distinctly and guardedly the Bishop's meaning. For these words only, then, can I consent to be responsible, nor can I suppose that any candid person would object to them as not correctly representing the meaning of the original author.

I trace the typical resemblance of which Pearson speaks only in the earlier recorded events of Miriam's life, when, watching the infant deliverer "to see what would become of the child," she occupies in respect of him a position analogous to that of Mary as the guardian of our Lord's infancy; and again, when leading the song of triumph at the Red Sea, she celebrated the beginning of God's temporal deliverance, as Mary celebrated, in her Eucharistic Hymn, the beginning of His great redemption.

The Bishop next quotes from the manuscript he has used, yet without any special remark, two questions and answers relating to the belief of the early Church respecting the perpetual virginity of the mother of our Lord. In my manuscript I find only a reference to a passage in Bishop Pearson, which I here transcribe: "We believe the mother of our Lord to have been not only before and after His nativity, but also for ever, the most immaculate and blessed Virgin;" and again, "the peculiar eminency and unparalleled privilege of that mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest which overshadowed her, the singular goodness and piety of Joseph to whom she was espoused, have persuaded the Church of God in all ages to believe that she still continued in the same virginity, and therefore is to be acknowledged as the ever Virgin Mary."¹

To this testimony of Bishop Pearson may be added those of Archbishop Cranmer; Bishop Latimer, Bishop Hooper, Bishop Jewel, Dr. Hammond, Bishop Bull, Bishop Beveridge, Bishop Wilson, and Bishop Z. Pearce, which I shall give in full in my longer letter; some of these writers maintain the perpetual virginity as a reasonable and pious opinion, while others contend that it is a necessary doctrine proved by Holy Scripture. I should be disposed to take the ground occupied by the former, and I trust that their authority, together with that of those who adopt the stricter view of the matter, will protect me from the charge of dangerous heresy or disgusting folly.

Respecting the Bishop's objection, under the heads of "the intercession of saints," I would again confidently appeal to the students of the College as to the character of my teaching, and I must indignantly deny the Bishop of Huron's insinuation as to its tendency. No man can be more heartily convinced than I am of the presumptuous impiety of the practice of the "invocation of saints"

To the question and answer quoted by the Bishop I have no objection to urge, as my manuscript contains the words "and probable intercession with God for us," though not in the form of question or answer. I will only notice that the introduction of the word "probable" shows that prayer on the part of the departed for the Church on earth is not inculcated as a necessary doctrine, proved by Holy Scripture, but is spoken of only as a pious opinion, not contrary to it.

In reply to the Bishop's objection, I have to state that the great writers of our Church in controversy with Rome, have always carefully distinguished between the *prayers of saints departed for us* and *our praying to them*. The latter they justly denounce as a presumptuous and superstitious practice, and as an invasion of the prerogative of Almighty God; the former they allow to be a probable and reasonable belief. They distinguish also between *general* and *particular* intercession, showing that the former implies no *present knowledge* of our condition on the part of saints departed, but merely a *recollection* of earthly friends. When I speak of *the saints departed*, I mean "the spirits of

¹ Pearson on the Creed, vol. i. p. 272, Oxford, 1820.

just men made perfect;" not assuming that it is possible that we should have any certain knowledge of the individuals who constitute their body, which knowledge must be assumed by those who approve or practise the "invocation of saints."

I can by no means admit that the transition is easy, from the belief that saints departed offer general intercession for the Church on earth, to the use of the invocation "Holy St. Dominick, pray for us;" and I consider the admission that such a transition *is* easy most perilous to the true faith. I subjoin an extract from a letter addressed by Bishop Ridley to the martyr Bradford, shortly after his condemnation: "Brother Bradford, so long as I shall understand thou art in thy journey, by God's grace, I shall call upon our heavenly Father for Christ's sake to set thee safely home, and then, good brother, speak you and pray for the remnant which are to suffer for Christ's sake, according to that thou then shalt know more clearly."¹ If Bishop Ridley is to be accounted a dangerous heretic for the adoption of this language, I am well content to share his disgrace.

Respecting the remission of sins I appeal to Bishop Pearson; his words are:—

"And therefore the Church of God, in which remission of sin is preached, doth not only promise it at first by the laver of regeneration, but afterwards also, upon the virtue of repentance; and to deny the Church this power of absolution is the heresy of Novatian."

In these words the writer claims for the Church the power of absolving the *penitent*, not the power of absolving any transgressor whatever, as the Bishop of Huron implies. Dr. Mill, in his analysis, adds the means which the Church employs in the exercise of this power, and speaks of remission as declared in the authoritative *absolutions* (not absolution) pronounced by the ministers of the Church, and sealed in the reception of the Holy Communion. The whole weight of the Bishop of Huron's objection lies in the suppression of the word "penitent." True repentance, which cannot exist apart from true faith in Christ, is presupposed, as the indispensable qualification of the recipient of the pardon, which God is then asserted to bestow in the Church, this, the *authoritative*, yet simply *ministerial*, absolution of the minister, which takes effect, not at his, the minister's pleasure, but according to the genuineness of the repentance of those to whom it is administered. In special cases, of rare occurrence, the minister is indeed called upon to pronounce an absolution, which is judicial as well as ministerial; yet here, again, the absolution is contingent, and cannot take effect except upon those who *truly* repent and believe.

Respecting the Sacraments, as his Lordship has recognised the Homilies as one of the authoritative formularies of our Church, I would submit that every detail of my teaching to which his Lordship objects is to be found in the Homily on Common Prayer and Sacraments. I shall enter into this matter at much greater length in a letter which I am about to publish, and will here merely observe that, in speaking

¹ See vol. iii. p. 370 of Foxe's Acts and Monuments, folio, London, 1684.

of penance, matrimony, &c., it was my purpose to indicate some one or more points in which each of the five so-called sacraments of the Church of Rome falls short of the definition of a sacrament given in the Catechism of the Church of England. It being an undoubted historical fact that the word "sacrament" was applied in early times, not to seven rites or holy things, but to things innumerable of such nature, it is most important not to rest the pre-eminence of the two great sacraments of Christ upon a vain attempt to restrict to them a term of human invention not found in Holy Scripture, but on their distinctive dignity as being ordained by Christ Himself, and as being the only outward signs in the use of which our spiritual life is communicated and sustained.

In order, however, to maintain as far as possible a verbal distinction between the two great sacraments and other holy rites—a distinction which has not been made by the appropriation to those sacraments of a distinctive name—I should in practice invariably use the word "sacrament" of baptism and the Lord's Supper *only*, and I should reprove any young man under my care for applying it to any other rite. So far am I from teaching the students of Trinity College to "toy" with the so-called sacraments of the Church of Rome.

The Bishop also complains that the words "generally necessary to salvation," are thus explained in the manuscript which he has used; "generally here means universally, generally, *i.e.* to all men." In my manuscript I find these words "generally *necessary*, not to God, as instruments whereby he is to save, but to us, as God's appointed means of salvation, necessary *generally*, that is, to all men." I do not use the word "universally," and if I err in my interpretation of the word "generally," I err with Dr. Hammond, Bishop Nicholson, Bishop Beveridge, Bishop Wilson, and Dr. Nicholls, as I shall show by quotations in my longer letter. I have been accustomed also to show how this general necessity is limited, by reference to the language used respecting the sacrament of baptism in the service for the baptism of adults, "whereby ye may perceive the great necessity of this sacrament, *where it may be had.*" If this explanation of the word "generally" be not satisfactory, I should be glad to learn what interpretation of the term will meet at once the theory of the objector and the requirements of common sense.

There are but two other points in the Bishop of Huron's letter now remaining to be considered. On these I must touch very briefly, reserving the more full reply to them for my longer letter. They are these,—the Bishop's objection to Mr. Proctor's statement that every faithful recipient (not *the recipient* as the Bishop states) of the bread and wine in the Lord's Supper partakes of the glorified humanity of the Son of God, and his Lordship's objection to my reference to St. John vi. 53, to prove the necessity of the Lord's Supper. In reply to the former object, I am prepared to show that Mr. Proctor's teaching is fully confirmed by great divines of our Church, and among the rest by Archbishop Usher, whom I now proceed to quote, "Yet was it fit also that this head should be of the same nature with the body which is

knit unto it ; and therefore that He should so be God, as that He might partake of our flesh likewise. 'For we are members of His body,' saith the same Apostle, 'of His flesh, and of His bones.' And, 'except ye eat the flesh of the Son of man,' saith our Saviour Himself, 'and drink His blood, ye have no life in you.' 'He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him.' Declaring thereby, first, that by His mystical and supernatural union, we are as truly conjoined with Him, as the meat and drink we take is with us, when by the ordinary work of nature it is converted into our own substance ; secondly, that this conjunction is *immediately made with his human nature.*"¹

Respecting the Bishop's objection to my quoting the sixth chapter of St. John, I will only state that while a difference of opinion exists among divines as to interpreting the language of the sixth of St. John, directly of the Lord's Supper, or of spiritual feeling in general, all who held the former opinion, and most of those who hold the latter, would alike agree in urging from this chapter the necessity of the Lord's Supper as the great mean of Divine appointment, whereby the act of spiritual feeling is performed, and the benefit thence resulting received.

The passage which the Bishop quotes from Archbishop Cranmer is by no means hostile to my application of the text in question. Writing against Gardiner, and against the error of transubstantiation, he argues that our Lord did not speak in this chapter of sacramental eating, but of spiritual eating ; two acts which he conceived his antagonist to regard as almost identical, but which he regarded as distinct. It does by no means follow, however, that Cranmer did not look upon sacramental feeding as being, after the institution of the Lord's Supper, a necessary condition of spiritual feeding. A quotation, which I shall give in my longer letter, will go far to prove that he did so. Both objections appear to be raised for the purpose of throwing upon my teaching a vague suspicion of a leaning to the error of transubstantiation. This suspicion may, I believe, be completely met by the following extract from my manuscript on the catechism. "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." "Verily and indeed," no less truly because *not corporally* : "by the faithful," the wicked cannot receive 1 Cor. x. 21. St. Augustine's saying "the wicked eat 'panem Domini,' but not 'panem Dominum.'" Our Lord speaks also of spiritual benefits which shall certainly follow from eating His flesh and drinking His blood, of which benefits the wicked cannot be thought to partake. St. John vi. 54, 56.

If any man supposes that a person who thus teaches can countenance in any degree the doctrines of transubstantiation, I confess myself incapable of arguing with him.

In conclusion, I wish to observe that the present controversy is very likely to convey to the public in general the impression that if false doctrine has not been taught in the College, yet at least undue pro-

¹ Usher's Works, vol. iv. pop. 608 (see also page 617).

minence and exaggerated importance have been given to matters of very secondary moment. Your Lordship is well aware that it is not my teaching, but the Bishop of Huron's strictures on it, which have given this prominence and importance to the matters in question. I do not say this by way of complaint, but simply in self-defence, and for the purpose of abating a not unreasonable prejudice. The objections are for the most part based on a few short and scattered clauses, not one of which I am prepared to retract, but which I should be very sorry to have made the principal or even prominent topics of my teaching.

I have the honour to be, my Lord,

Your Lordship's obliged and faithful servant,

Trinity College, September 27, 1860.

GEORGE WHITAKER.

The letter of the Provost having been read, the following resolutions were unanimously adopted :

Moved by the Hon. G. W. Allan, seconded by S. B. Harman, Esq.,

Resolved,—That this Corporation, having heard the reply of the Provost of Trinity College to the letter of the Bishop of Huron, bearing date, August 29, 1860, desire to express their entire satisfaction with the explanations offered of the charges advanced against the theological teaching of the Institution in that letter.

Moved by the Hon. Mr. Justice Hagarty, seconded by the Hon. J. H. Cameron,

Resolved,—That this Corporation feel it incumbent upon them to express their unfeigned surprise and regret at the course which has been adopted by the Bishop of Huron to obtain evidence against the theological teaching of this institution.

They naturally supposed that a gentleman in the position of the Provost would be safe from any charge of unsoundness until personally referred to for an admission or denial of hearsay statements. Had the charges been denied by the accused, this Corporation could not properly have objected to the right of his accusers to proceed to collect evidence relevant to the charge.

Apart from the theological bearing of the case, this Corporation desire to express their decided opinion as to the unprecedented manner in which grave charges have been publicly advanced against the soundness of the teaching of this College, by one in whom the law has vested large powers to inquire into and reform any thing erroneous, but who has not attempted to exercise this power in a constitutional manner.

CONSECRATION OF A CHURCH IN COLUMBIA.

(From a Correspondent of the *New York Church Journal*.)

THURSDAY, the 13th of September, was the day fixed for the consecration of St. John's Church, Victoria—the iron church sent out from England. A cordial invitation having been extended to the Clergy in Oregon and Washington to attend, the Rev. Mr. Kendig and myself, the only representatives of the Church on Puget Sound, availed our-

selves of the kind invitation, and took a vacation from our own duties. We were welcomed on the arrival of the steamer at Victoria by one of the resident Clergy of the town, and taken to the Bishop's Palace where during our entire stay everything was done by the Bishop and family to make our sojourn agreeable and the remembrance thereof pleasant. The Bishop is a charming Christian gentleman; in manners courteous and polished; in disposition kind and affable; a man most devoted to his profession, and one whose goodness, energy, and decision are recognised and acknowledged by not only the English, but also the American residents of Victoria. The Bishop is fast building up the Church in British Columbia; he has associated with him quite a large corps of labourers of corresponding energy, piety, and devotion, and together they are making a region (which, at the time of the north-western boundary controversy, one of our statesmen, Mr. Benton, characterized as "the derelict of nations, the Nova Zembla of the North-west, a country fit only for the residence of the fur-bearing animals and their hunters,") to "bud and blossom as the rose." The Bishop is a type of the true Missionary, going out from Victoria and spending weeks and months in visiting the most remote parts of his Diocese; entering the cabin of the settler, visiting the miner at his toil, and conversing with him of things "pertaining to salvation," as he leans upon the handle of his mattock or pick, or seated by his side upon the grassy bank or down upon the soil just thrown from the pit. The Bishop returned from one of these excursions the day before the consecration, and his narration of some of the incidents connected therewith was especially piquant.

On the morning of the consecration the sky was unclouded and continued so during the entire day, and a large congregation hence were assembled in the body of the church. At eleven A.M., a procession of the Clergy was formed at the vestry-room and moved towards the main entrance of the church, which they entered in reverse order, the Bishop leading. Here he was met by a deputation of the citizens of Victoria, headed by the Rev. Mr. Cridge, the Rector of Christ Church, and Chaplain to the Hudson Bay Company, with a request to consecrate this church which they had built and wished to devote to the service of Almighty God. The Bishop received the request, and handed the same to his Registrar to read, after which he signified his assent, and the procession continued up the aisle, repeating alternately with the Bishop the 24th Psalm, to the chancel, when the Bishop, with the Rev. Mr. Sheepshanks of New Westminster, the Rev. Mr. Dundas of Victoria, the Rector-elect, the Rev. Mr. Cridge, Rector of Christ Church, Victoria, and Chaplain, and the Rev. Mr. Willes of Olympia, Washington Territory, entered within the rails, when the service proceeded as in the American Prayer-Book prescribed. The Bishop preached, although it had been announced that Bishop Scott of Oregon would preach the consecration sermon, and great disappointment was felt that he was unable to be present. The service throughout was materially aided by a well trained choir, who chanted the Psalter alternately, assisted by a fine-toned organ, origi-

nally built for a church in Nice, when the Italian war broke out, and its destination was changed to British Columbia. The offertory amounted to a trifle over \$350. At seven p.m., the church was again opened for Divine Service, when the Rev. Mr. Willes preached from Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world." The sermon set forth the progressive advance of the one Catholic and Apostolic Church, from the time when it barely numbered 120 scared and trembling fugitives, assembled in an upper room, until now, when its doctrines have permeated and revolutionized the world. In fine, the result clearly shows the Divine character and power of the speaker. Christ has been with His Church, Christ is with His Church, and Christ will be with His Church.

The occasion has been one of unmingled satisfaction to all concerned. The utmost cordiality was manifested toward the American Church generally, and a wish expressed that together we might labour in the work on the outposts of civilization, to which the American representatives, Messrs. Kendig and Willes, responded in their hearts Amen !

D. E. W.

SYRIAN REFUGEES AND MISSION AT CONSTANTINOPLE.

THE Editor has lately received a letter from the Rev. A. Tien, of which the following are extracts :—

"Pera, Constantinople, December 5, 1860.

I have pleasure in forwarding an account of the expenditure of the last amount received by me on behalf of the poor Syrians ; allow me to assure the donors that it has tended much to alleviate the sufferings of some who have returned to Syria, and about forty who still remain here.

From October 30th, to the present time,—

Food	2443 piastres.
Clothing	1285
Fuel and Candles	750
Bedding, &c.	625
Passage-money and food to Beyrout for three persons	750
	<hr/> 5853=£46 18 6

One Sunday I visited the people and held a short service in Arabic ; they appeared deeply interested, and listened most attentively. My text was Hebrews ii. 9. 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that He by the grace of God should taste death for every man.' When the address was ended, a poor woman came to me and said, 'But what are we to do with our blessed Virgin Mary ? You have not once mentioned her name, and you say prayers are only to be offered through Jesus Christ.' Others said, 'And our patron saints also ? we cannot do without them, for we are taught morning and evening to address our prayers to them.' I replied, 'Before I was enlightened I did the same, and daily petitioned Saint Anthony ; but

I found this was useless, for instead of praying to the Creator the creature was addressed ;' and then I showed them that these holy men were our examples, and that we should ask God for help to enable us to follow their steps.

A short time ago I met with a Turkish priest, and entered into a long conversation with him, a sketch of which will interest you ; the subject was, 'Jesus and Mohammed ;' he openly confesses the falsehood of the Mussulman religion, and more than once said, 'I pray thee tell me, is Mohammed a true or a false prophet ?' 'He is false,' I replied. 'How can you prove this ?' 'By comparison with Jesus : look at the meekness of Jesus and the fanaticism of Mohammed ; the love, gentleness, humility, and kindness of our Saviour, contrasted with the cruelty, pride, and haughtiness of your prophet ; compare the words of Jesus, 'all they that take the sword shall perish with the sword,' with the legend of the two-edged sword of Mohammed ; also, 'whoso looketh upon a woman,' &c. with the licentious habits permitted by the Coran. These things appeared to strike forcibly, and he said, 'Truly I believe that Jesus is the Son of God.' The doctrine of the Trinity is, however, quite incomprehensible to him, and he cannot understand why we offer prayer through Jesus. I endeavoured to explain to him that we cannot love God truly without keeping His commandments, and He has ordained that our Saviour should be the Mediator. I trust with God's help that this man may be brought from darkness into the glorious light of the Gospel.

A professor of the Druse creed was with me a few days ago, and in the course of conversation proved the truth of the statement that Druses believe in the transmigration of souls. He said, 'When a man does his duty, and acts uprightly, his soul, after death, passes into a member of some good family, but if he be wicked his soul enters one of the lower animals. When I was first a man I had a dispute with a neighbour about some property, and upon finding that he would not restore it to me I became angry and shot him dead, for this crime my soul passed into a donkey, belonging to a cruel man, who made me work very hard, and constantly beat me ; after eight years had elapsed I died, and my soul entered the body in which you now see me !'

I have plenty of clerical work at present, as I assist the Rev. C. Gribble, Chaplain to the Embassy, and frequently hold services in the Hospital and Prison. Our little chapel has lately been much enlarged and improved, and now makes a very good temporary church. We shall be glad when the Memorial Church is commenced.—Believe me, yours very sincerely,

A. TIEN."

CHINA.

THE following extract from the *Moniteur* appeared in the *Times* of December 22 :—

"A despatch from Baron Gros to the Government of the Emperor, transmitted from Pekin, confirms the news of the signing of peace between the brother of the Emperor and the Plenipotentiaries of

France and England. . . . The emigration of Coolies is permitted by the Chinese Government. The churches, cemeteries, and their dependencies, which formerly belonged to the Christians throughout the empire, will be restored to them through the medium of the Minister of France.

A *Te Deum* and *Domine Salvum* were sung on the 29th of October, in the Cathedral of Peking, after the restoration, on the summit of that edifice, of the cross which was formerly there."

We regret much that, at this important crisis, when the Roman Vicars Apostolic are in China, and the Roman Catholic Missionaries are in every part of the empire, ready to avail themselves of the liberties now granted, and the American Bishop is at his post at Shanghai, our own Missionary Bishop of Victoria is compelled (we suppose by the state of his health) to return to England.

THE CENTRAL AFRICAN MISSION.

THE following letter from Dr. Livingstone has lately been received by the Bishop of Oxford :—

"Senna, April 7.

MY LORD BISHOP,—

By a letter from the Bishop of South Africa, I lately learned with great satisfaction that a beginning had been made of a great work for the interior of this country. I am extremely glad and thankful to hear that the Universities intend to send forth, as in the olden time, Missionaries to seek to win to the faith of Christ the heathen of Africa. The Bishop's letter was found among some fragments of a lost mail-bag which floated some seven miles west of the spot where they were launched, and I presume to think that a letter from your lordship on a subject in which you take such a special interest may be among the things which have perished.

By my letter respecting the opening made into the Highland Lake region from the Shire, you will have seen that simultaneously with your prayerful movement at home our steps have been directed to a field which presents a really glorious prospect for the Mission. By the Shire you get easily past the unfriendly border tribes, and then the ridge, which rises on the east to a height of 8,000 feet, affords variations of climate within a few miles of each other. The region bathed by the lakes is pre-eminently a cotton-producing one, and, as far as we can learn from Burton and Speke, the people possess the same comparative mildness of disposition as I observed generally prevailing away from the sea-coast. There are difficulties, no doubt—an unreduced language, and people quite ignorant of the motives of Missionaries, with all the evils of its being the slave-market. But your University men are believed to possess genuine English pluck, and will, no doubt, rejoice to preach Christ's Gospel beyond other men's line of things. Viewing the field in all its bearings, it seems worthy of the Universities and of the English Church; and bearing in mind and heart Him who promised, 'Lo! I am with you alway,

even unto the end of the world,' there is not the shadow of a doubt but that her Mission will become a double blessing—to our own overcrowded home population and to the victims of slavery and the slave-trade throughout the world. Let the Church of England only enter upon this great work with a will, and nations and tribes will bless her to the latest generations. The late Dr. Phillips, of the Cape, told me that Missionaries always did most good by doing things in their own way. I am fully convinced that your way of sending a Bishop with your Mission is an admirable one. The field is all your own. I think that the Church is called upon to put forth her best energies, and endeavour to repay somewhat the wrongs we have done to Africa.

The French have a strong desire to enter before us. A Senor Cruz, the great agent of French emigration from this coast, lately returned from Bourbon with a sugar-mill and coffee-cleaning machine, sugar canes of superior quality, and coffee-seed, and two Frenchmen to work the machines. Both, however, soon perished of fever. The Portuguese hate us and our objects, partly because of our religion, but chiefly because we suppress the slave-trade. They desire the French to come and establish their authority over the slaves. At present Portuguese slave rule is mild, because the slave can so easily flee to independent tribes. If the French slave system were established here, slave-hunting would go on till the country was depopulated. Even for the incipient plantation of Cruz there is slave-hunting among the very people we lately visited at Sheiba and Negassa. The Mission will require a steamer drawing about eight feet to serve as a home till preparations are made. Having lost my despatches, I do not know whether Government will give me another; it would be at the service of the Mission. I send home Mr. Rae, our engineer, to superintend a second for the lakes. This we shall build whether we get one from the Government or not. It is to be made capable of being unscrewed and carried past the cataracts. It will give security to settlers, without firing a shot, and will promote the extinction of the slave-trade by lawful commerce more than several ships on the ocean. My brother, Mr. Charles Livingstone, will take charge of trade for a time.

I rejoice that Miss Coutts has come nobly forward and aided the Bishop to establish an institution for the sons of chiefs—sorry it was not in existence when I was with Sechele. I am going up to the Makololo country to return my native friends home.

Affectionately yours,

D. LIVINGSTONE."

Reviews and Notices.

The War in New Zealand. By WILLIAM FOX, Member of the House of Representatives. Williams and Norgate.

IF, when Parliament meets, we find ourselves unacquainted with the details of a question which must find a prominent place among Colonial

subjects of debate, namely, the War in New Zealand, it will not be for want of information, offered as it is on all sides.

It comes to us in so many shapes, and with such contradictory versions, that we might almost gather a volume like Chaucer's work on the Canterbury Pilgrims, or Washington Irving's "Tales of a Traveller."

We have had already "The Clergyman's Story," in Archdeacon Hadfield's letter to the Duke of Newcastle; we have had "The Professor's Story," in Canon Harold Browne's statement on behalf of his brother, the Governor of New Zealand; and now we have "The Colonist's Story," which is a clear narrative of events relating to the war, and a shrewd account of the causes which led to it. It is as confirmatory of the Archdeacon's view, as it is contradictory of Professor Browne's.

Mr. Fox seems to have no great sympathy with the Maoris, but he certainly has less with the successive Governors of New Zealand. His pamphlet is written in a somewhat self-confident tone, but as by a man who quite knows what he writes about.

He divides a statement of forty-eight pages into six chapters.

The first chapter relates to the state of affairs previous to the administration of Governor Browne. The second gives an account of the "King Movement," ending in the election of Te Whero Whero under the Potatau I., "the Robert Bruce of the Maories." The third relates the original possession of the land near Taranaki by the Ngatiawas, Wirimu Kingi's tribe; the seizure of part of their lands by the Wai-katos, and the return of the Ngatiawas. The fourth chapter enters on the question of the tribal rights in the possession of land. The fifth relates the interview between Governor Browne and Wirimu Kingi at Taranaki, in the month of March, 1859.

And the concluding chapter finishes his "Story" with a statement of the present state of affairs, with some ominous warnings, which we hope are not needed, and some sound advice which we hope will be followed.

We will give a few brief extracts from this very interesting Colonial pamphlet: though published in England, it bears date "Auckland, New Zealand, Sept. 4, 1860." In comparing the troops on either side, he says, "The naked savage, active as a squirrel, cunning as a monkey, and ferocious as a tiger, is more than a match in bush warfare for our troops, stiffened with drill and conspicuous with pipeclay."

In the following, he gives a new view of official life: "Bishop Selwyn has the credit of having said, 'That the Government House in New Zealand ought to be on board of ship.' There is no doubt that if the Governor divided his time between the ship and the saddle—in other words, in going about among the colonists and the natives—he would do a wise thing. But there is another story, to the effect that Governor Browne, shortly after his arrival in the Colony, told a deputation that 'they would find him the laziest Governor they ever had'—probably alluding to the part he would constitutionally play under responsible government. Many a true word, however, is spoken

in jest ; and the truth of his excellency's remark has been proved by his almost entire absence from both saddle and ship."

Before concluding, we must put in contrast the remarks of Colonel Browne and Bishop Abraham relating to Wirimu Kingi. Writing to Lord Stanley in June, 1858, the Governor says of him, "He has no sort of influence with me or the Colonial Government, and we believe him to be an infamous character."

In reply to a friend in England who had been influenced by such remarks, the Bishop of Wellington writes in September, 1860 :—"I think you have over-rated the 'troublesomeness' of William King. He really has always been a very quiet well-disposed person. . . . Dr. Thomson shows, in his work on New Zealand, that William King and his people had become the most industrious people in New Zealand."

Of the other writers of pamphlets on this war, we have known something, and have held in high personal esteem both Archdeacon Hadfield and Professor Harold Browne : our first acquaintance with Mr. Fox is from the statement of which we have been speaking. We are glad to be able to speak of his pamphlet in the most satisfactory terms, and trust that it will be widely circulated among those who wish to form a fair judgment on the present state of affairs in New Zealand.

On a Proposed Subdivision of Dioceses : A Letter to Viscount Dungannon.

By CHRISTOPHER WORDSWORTH, D.D., Vicar of Stanfield-in-the Vale, and Canon of Westminster. Rivingtons, 1860.

THE respected author of this important pamphlet has made it very clear to all who are willing to be convinced that if the Bishops of the English Church are rightly to discharge the duties of their office, their numbers must be very largely increased. He speaks of his own Diocese (Oxford), which "for the last fifteen years has enjoyed the unspeakable benefit of a chief pastor, whose genius and eloquence, brilliant as they are, are not more transcendent than the zeal, devotion, and energy, with which his apostolic functions are discharged, especially in the ministry of Confirmation." (P. 14.) But even there only 6,300 souls are annually confirmed, while the number ought to be 25,000. In other Dioceses, larger than this, the want of additional episcopal superintendence is far greater. "The Church of England is now left to strain herself in a painful struggle to do her work in the nineteenth century with machinery which" the Reformers "deemed inadequate for the sixteenth." (P. 26.)

We will venture to say that one reason why the number of candidates for Confirmation is so much less than it should be is the direction which many Bishops have issued to the Clergy that they should not, except under special circumstances, present candidates under the age of sixteen. Many boys have left their parishes and the Clergy to whom they are known, and many girls have gone to service long before they attain this age. Besides, the instruction for Confirmation, and the grace given in that great ordinance, and the strengthening and refreshing of their souls in the Holy Communion, would be a

means of restraining many from those gross sins into which our parishioners often fall before that age, and which unfit them and indispose them for Confirmation.

We have received, from Messrs. Rivington, a copy of the Rev. F. POYNTER's excellent little book, *A Few Words of Advice to a Public Schoolboy* (6d.), which has reached a fourth edition.

From Messrs. J. H. and J. Parker—(1) *Freedom and Labour; Two Sermons preached before the University of Oxford*, by A. P. STANLEY. D. D. Second edition. (2) *The Schoolmaster's Studies*; an excellent Address to Schoolmasters by one who has earned a title to speak with authority, the Rev. A. R. ASHWELL, Principal of the Training College at Culham. (3) *The Question "Why should we pray for Fine Weather?" answered*; a good and seasonable sermon, preached at the Harvest-home Service at Market Harborough, by the Rev. H. J. ROSE. (4) *Holy Baptism; an Earnest Appeal to those who have grown up unbaptized, and to Parents whose Children are unbaptized*; a very good tract of eight pages. (5) *The Dove of Tabenna. The Rescue*. Two tales of the time of the Moorish dominion in Spain, being No. XXII. of "Historical Tales."

From Messrs. Bell and Daldy, (1) a very beautifully printed little book, *On the Imitation of Christ*. Four Books. A New Translation. It is prefaced by an Introduction, signed "H. G." and dated, "The Deanery, Ely, Michaelmas, 1860." (2) *The Psalter in English Verse*. By a Member of the University of Cambridge. This is far more successful than any other metrical translation we know, except that by the author of the "Christian Year." It is prefaced by some good and useful observations on the Psalms.

From Messrs. Mozley, Nos. I. and II. of *The Monthly Paper of Sunday Teaching* (1d. each). If this series goes on as it begins, it will be very useful indeed to teachers in schools, and will supply good Sunday reading. It is under the same excellent editorship as "The Monthly Packet."

God and Man (Longman and Co.) is the title of a poem written by Mr. THOMAS BOYS, and dedicated to the Rev. Edward Monro.

We have received from the Music Publishing Company, 19, St. Peter's Hill, St. Paul's, *Davidson's Book of Anthems, containing twenty-seven Anthems in vocal score, the entire words, &c.* (1s.)

Colonial, Foreign, and Home News.

SUMMARY.

THE aged and venerable Bishop of TORONTO held a Confirmation at St. Paul's Church, Fort Erie, on October 26, when twenty-six persons were confirmed.

The American Church is about to establish a Mission in Hayti.

The Right Rev. Bishop Potter of NEW YORK has lately ordained Deacon, Mr. John Bolton, who was presented by his brother the Rev. G. W. Bolton in Christ Church, Pelham, New York. These brothers are grandsons of the late Mr. W. Jay, the late well-known Dissenting Minister of Bath. Their father, the late Rev. Robert Bolton, built Christ Church at his own expense, and was its first Rector.

We regret to learn that Bishop Odenheimer of NEW JERSEY, on Wednesday, November 14, stumbled and broke his knee. He will most likely be confined to his chamber for several weeks.

We understand that the Capetown Synod will meet about the 17th of January, 1861, and at the same time it is probable that Archdeacon Mackenzie will then be consecrated Bishop for the Zambezi. Four or five Bishops may be together in Capetown about that time. The Bishop of Capetown (metropolitan), the Bishop of Grahamstown, the Bishop of Natal, the Bishop of St. Helena, and the Bishop designate for the Zambezi.

The publisher of the *Grahamstown Anglo-African* says:—

"We have had placed in our shop for exhibition a handsomely-bound copy of the Holy Bible and Book of Common Prayer, presented by His Royal Highness Prince Alfred to the Bishop of Grahamstown, for the use of St. George's Cathedral. The Bible is strongly and elegantly bound in the antique style; the edges richly gilt and containing a monogram, the corners of the binding being tipped with gold and fastened by a gold clasp. Upon the clasp and edges there is a chaste and elegant device. The Prayer-book is bound to match; and both are enclosed in a little mahogany box lined with velvet, with key and lock."

On Saturday, Dec. 1st, the Bishop of SIERRA LEONE sailed for his diocese, in the *Ethiop*, from Liverpool. He desires the prayers of the Church for himself and family, that they may have a safe voyage, and be preserved in the climate to which he is going. He is to stop at Madeira and hold a Confirmation, and consecrate a burial-ground, by commission from the Bishop of LONDON.

In our Summary in December, we spoke of the "Rev. C. Kemp" entertaining the Australian Bishops at Sydney. We should have said "C. Kemp, Esq."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 4th, 1860.*—The Venerable Archdeacon Sinclair in the Chair.

The sum of 1,000*l.* was placed at the disposal of the Bishop of Mauritius, to be appropriated for the purposes of church and school building in his diocese.

The Standing Committee presented a Report on the two references made to them on the subject of Foreign Translations of the Holy Scriptures and the Book of Common Prayer. They had received from the Foreign Translation Committee a memorandum which was laid before the Board. This memorandum represents the principles upon which the Committee have acted, and the amount of work which has been done.

"The Standing Committee see no reason to be dissatisfied with the progress made in the important work of supplying the Holy Scriptures and the Book of Common Prayer in foreign languages; and they are not prepared to recommend any other mode of operation than that in which the Society is now proceeding.

"The Standing Committee do not think that the adoption of the proposal to subject foreign translations to the approval of additional referees will be found beneficial, or even practicable."

The Report of the Standing Committee will be considered at the next meeting of the Board, on Tuesday, the 1st of January, 1861.

A grant of 10*l.* was voted towards a church at Demata Godde, Colombo.

Grants were made of 20*l.* towards a church at Robetown, and 25*l.* towards one at Campbellton, in the Diocese of Adelaide.

A letter had been received from the Rev. Augustus Shears, dated Moulmein, Sept. 24th, 1860, thanking the Society for the grant of books for the Burman Mission. Mr. Shears said:—"Your English books will be much more acceptable even than I expected when I last wrote about them; for I find the thirst for English language, intelligence, habits, in some respects, so great and remarkable here, that it is difficult to keep pace with it." The average attendance at the school had been more than 130 Burmese boys.

The Rev. John Hobson, British Chaplain at Shanghai, in a letter dated August 30, 1860, thanked the Society for the grant made to him of books, for the use of soldiers and sailors, and gave notice of a remittance which he was about to make to the Society of 20*l.* as "A donation from the offertory of Trinity Church, Shanghai."

The Rev. John Wise, in a letter dated Kandy, Ceylon, September 27th, 1860, forwarded 20*l.* for books supplied, and asked for a grant in aid of a Clerical Library, which he was anxious to establish in Kandy.

The Board granted books to the value of 5*l.* for a Clerical Library at Kandy, Ceylon.

A grant of 30*l.* was voted for the rebuilding of the Church of St. Patrick, Fredericton.

The Bishop of Calcutta, in a letter dated Ravenswood, Simla, Aug. 16th, 1860, asked the aid of the Society towards the establishment of "a Memorial School in the Himalayas," for the children of European and Eurasian residents in India of the poorer classes.

The Board were informed that the Standing Committee had granted 500*l.* from the Indian Fund, towards the foundation of the proposed Memorial School, expressing a hope that female education would be made a prominent object in the Bishop's plans.

A letter from the Rev. Cave Browne, Chaplain of St. Paul's Cathedral, Calcutta, and Secretary of the Calcutta Committee of S.P.C.K., suggested that the work of translation into the native tongues would be greatly facilitated and encouraged if the Society would place at the disposal of the Bishop of Calcutta and a local sub-committee 100*l.* or 150*l.* per annum for four or five years, to be expended by them in the preparing and revising of translations of the Holy Scriptures and other works.

The Board granted 25*l.* in aid of the building of a chapel at the foot of the first rapids on the Demerara River, to be called St. Saviour's.

The Board granted 25*l.* towards the erection of the school-house for Dyak children, and books and money for Borneo, in compliance with the request of the Rev. Walter Chambers.

F. H. Dickinson, Esq., of Kingweston, Somerset, forwarded a letter from the Rev. E. W. Syle, American Episcopal Missionary at Shanghai, thanking the Society for a grant of 5*l.* worth of books which reached him in perfect order.

Mr. Syle had sent a set of the pictures of Natural Phenomena to the Rev. C. M. Williams, at Nagasaki, in Japan, who informed Mr. Syle that these prints seemed to interest the Japanese more than anything he had, and to excite their curiosity and desire for information. Mr. Dickinson said that it was impossible at present to introduce religious books into Japan, but he hoped the society would not object to send 5*l.* worth of pictures to the Rev. Mr. Williams, for distribution among the Japanese.

The grant was voted accordingly.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*December 21st, 1860*—The Rev. J. E. Kempe in the Chair. Present, Bishop of Labuan.

A letter was read from the Bishop of Calcutta, relative to the Memorial Church at Calcutta. The Government was willing to accept the proposal of the Committee for the transfer of Christchurch to the Society, for the money raised for the Memorial Church, a sum being deducted for a memorial, and the money to be expended in the erection of a church elsewhere.¹ The Government made a condition that the Missionary should have an afternoon service in English for the civilians. It was voted that the Bishop should be requested to apply to the Government for an allowance for this service. The number of the Europeans is not too large for the chaplain, but the church proposed to be built would be at a distance from many of them. A letter

¹ See *Colonial Church Chronicle*, 1860, p. 317.

dated October 8, was read from the Rev. Professor Slater, stating that he would retain his office two or three months longer, as the new Secretary to the Society had arrived. The connexion between the Rev. Juddonath Ghose and the Society was dissolved. A letter was read from the Bishop of Grahamstown on the aid necessary to be given towards the education of the children of Missionaries in native districts. It was resolved that the Secretary be requested to ask the Bishop what is the number and age of such children, and what amount of aid and what plan he would recommend. In consequence of the rise in the price of all articles, an increase was made in the stipends of some missionaries in the Diocese of Labuan. The stipend of the Rev. Walter Chambers, who has sailed on his return to the Diocese, was raised to 300*l.* a-year. It was resolved that a grant should be made to Miss Julia Williams, who has a school at Malacca, in which there are forty-seven Chinese children, equal to what she receives from the people there, up to 50*l.* a-year. It was voted in accordance with the request of the Bishop of Barbados, that three exhibitions from the Codrington Fund should be founded in Codrington College, to be open to candidates in England. The Bishop says that the supply of candidates for Holy Orders is decreasing in the Diocese. A letter had been received by the Secretary from General Tremenhare, stating that the expenses lately incurred for the two sons of the late Rev. Mr. Haycock of Cawnpore, would be defrayed from the India Relief Fund, and that 60*l.* a year would be granted for each till the age of eighteen. Since the last meeting, the elder of the boys had obtained a scholarship at the King's School, Canterbury. A letter had been received from the Bishop of Newfoundland. His vessel, the *Hawk*, in which he makes his visitations, had been much shattered by sixteen years' buffeting with the seas of that climate, and was now under repair. The expense would be 200*l.*, and the Board voted 100*l.* towards it. The connexion between the Society and the Rev. Dr. Wiggins of Mougerville, in the Diocese of Fredericton, was dissolved. A letter was read from a correspondent at Malta, in which reference was made to the grant of land which had been given by Garibaldi, a site for a church for the English at Naples. It was stated that the English residents were in action, and that there was a danger of the opportunity being lost. The writer said that Italian Bibles were sold publicly, and that priests and the upper class of laymen were the chief purchasers. The Secretary was requested to write to the English Chaplain at Naples on the subject of the site, and the letter was referred to the Standing Committee.¹ The following students of St. Augustine's College had lately been approved by the Board of Examiners: Messrs. J. W. Coe, B. E. Mills, J. Stephenson, J. Matthews, J. Herring, J. Dowling, C. Roberts, H. Genever, R. Mitchell.

¹ We venture to recommend those of our readers who wish to help the Churches in Italy to reform themselves without attempting to proselytise them, to assist the Anglo-Continental Society in the attempt now being made.

COLUMBIA MISSION.—A public meeting was held, on Friday, Nov. 30th, in the Egyptian Hall at the Mansion House, to collect funds in aid of the Mission to British Columbia. The Bishop of London moved, and Mr. Chichester Fortescue, M.P. Under-Secretary for the Colonies, seconded, the first resolution :—

“That this meeting desires to express its thankfulness for the safe arrival in British Columbia of the Bishop and his band of Clergy ; and acknowledges that their difficult position in that far-off land calls for special sympathy and support from their fellow-Christians at home.”

The Bishop of Oxford said :—“ The resolution moved is—

That this meeting, recognising the national importance of missionary labours among the colonists, Chinese, native Indians, and coloured people, and believing that the Bishop and Clergy of Columbia deserve cordial approbation for the exertions they are making to promote the religious and moral advancement of the colony, request the honorary secretaries and metropolitan committee formed last year to continue their kind exertions, and obtain as large a fund as possible for the purpose of supporting the missionaries under the great and peculiar difficulties which surround them.”

Mr. Henry Hulse Berens, Governor of the Hudson's Bay Company, seconded the resolution.

The contributions arising immediately from the meeting were over 600*l*.

EXTRACT FROM A PRIVATE LETTER FROM THE BISHOP OF ADELAIDE.—“ On Saturday last (October 20th, 1860) I drove up to Mount Torrens, thirty miles, to open a rural church. More than 200 gathered in the congregation, about thirty having come in German wagons, carts, and on horseback, from a township ten miles off. We had excellent singing, and a very interesting service it was, from the heartiness of the people. Between churches the visitors, in companies, sat down on the green grass of the churchyard, and took their cold dinner. The scenery quite lovely, and such a day of bright fresh, yet balmy sunshine, as Australia is pre-eminently blessed with. Two things were wanting, common enough in England,—there was not a sign of poverty, or of care, ourselves the only gentry.

We were the guests of the miller, and dined with the blacksmith (a Manxman from Castletown), had Devonshire cream in abundance, and certainly realized the comforts of a land flowing with milk and honey, a land of vines and fig-trees, and oil olives, and of wheat ; wherein we may eat bread without scarceness, and out of whose hills we may dig brass,” or rather copper.

“ Next Saturday I go up to open another church, ten miles distant from the former ; both will be comprised in one Mission.”

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

FEBRUARY, 1861.

PRESBYTERIANISM IN INDIA.

THE USE OF ANGLICAN CHURCHES FOR THE SERVICE OF THE
SCOTTISH ESTABLISHMENT.

IN another part of our present number will be found a circular letter from the Bishop of Calcutta, to which we think it right to call the attention of our readers.

It seems that some correspondence has taken place between the Home Government, the civil and ecclesiastical authorities in India, and the Archbishop of Canterbury, upon the propriety of allowing the use of Anglican churches in India for Presbyterian service. We will give the decision of the question in the words of the original document, premising that the Advocate-General in India, and Dr. Lushington, the Dean of Arches, who was consulted by the Archbishop, appear to have given "substantially the same advice."

"In England," says Dr. Lushington, "when a church has been consecrated, it cannot lawfully be used for any Divine service except that of the Church of England. It is then expedient to consider how far the law as to churches in India is the same as that in England. The ecclesiastical law of England, save particular portions thereof by Act of Parliament, has not been introduced into India. I think that if the Bishop of Madras should, with the sanction of His Grace the Archbishop of Canterbury, direct that a church might be used for Presbyterian service, as proposed, such act could not be impugned by any ecclesiastical authority. Should it be ultimately determined to grant the permission, I think it should be granted during pleasure only, with a clause giving the Bishop a right to revoke it, whenever he thought fit. It should also be stated that this permission is granted for the performance of Divine Worship according to the rites of the Established Church of Scotland.

Such is the proposition of the Madras Government, and it is not expedient to go further."

The Archbishop accordingly, transmitting this opinion to Sir Charles Wood, "is glad to find that it is in accordance with our wishes, as concerns the question in hand;" and in consequence of this, Her Majesty's Government express to the Governor-General in Council "an opinion that it is most desirable that the ecclesiastical buildings in India should be made available for the purpose of Divine service to the greatest possible extent, and their desire that at every station where the Chaplains of the Church of Scotland are appointed to officiate to her Majesty's troops of the Presbyterian persuasion the use of the Government churches should be afforded to them, subject to suitable regulations in each case."

The purpose of the letter of the Bishop of Calcutta is to publish such regulations—to some of which we shall refer—and in a very conciliatory, yet cautious tone, to authorise in his own diocese the concession which it would seem the Madras Government originally asked for.

Now, we do not presume, after the "dicta" of Dr. Lushington and the Advocate-General, to discuss the legal point. As laymen it certainly strikes us as strange that the same act of consecration should appropriate our churches in England to the exclusive use of the Anglican Church, and leave them open in India, with the sanction of the Diocesan and the Archbishop of Canterbury, for another form of worship. We observe, of course, that the despatch from the Home authorities speaks (it would seem of purpose) of "Government churches,"¹ and it is not unlikely that the fact that many of the churches possessed by our communion in India were built out of public funds, may place them under a Government trusteeship; yet, be this as it may, it is surely a signal proof of the confusion of things ecclesiastical in that country, through the want of a proper and sufficient code of Church law, that such an inconsistency, for inconsistency it

¹ We are indebted to a friend who knows India by personal experience, and has recently returned from it, for the following explanation of this term. "Churches in India are of two kinds, Mission churches and others built entirely from *private funds*, and Station churches, towards which large sums are given by Government. The former remain the private property of the Missionary Societies by which they were built, the latter are called 'Government' churches. Lord Dalhousie obtained the sanction of the Home Government to the following plan. Whenever a Station was formed for European troops, the Government were to give the sum for the *fabric*, which was to be a plain but solid building, all decoration and ornament being considered as a matter of private arrangement and private expense. This ordinarily leads to the opening of a private subscription in aid of the Government *estimates* for the building. But such a church when consecrated is still a Government church; Government defrays all costs of repairs from time to time, maintains the necessary servants, and pays for the lighting, &c.; and though the church is in charge of the Chaplain, he can effect no alteration in the fabric without sanction of Government."

is, whether men approve it or dislike it, should exist in the same Christian body.

We propose to avail ourselves of this opportunity briefly to note some difficulties in reference to the progress of true religion in India, and to suggest to our readers some reflections upon the state of facts which the document now before us seems to disclose. Men of the world will of course regard the present question of the joint use of Christian churches by separate bodies of Christians as of the least possible importance; we have little doubt that they would ridicule the serious discussion of such a topic at all. Within the Church, we apprehend, it is otherwise; one of our contemporaries at once denounces the Bishop of Calcutta, and hopes "that some steps will be taken to counteract his betrayal of the outposts of the Church into the hands of her enemies;" we shall be greatly surprised if another large section of our brethren does not only echo the words of the Archbishop to Sir Charles Wood, "I am glad to find that Dr. Lushington's opinion is in accordance with our wishes," but raise a special note of triumph upon this act of authorized fraternity, as they will consider it, between the Church of England and the Scottish Establishment.

For ourselves, we neither share the rejoicing, nor yet can we use any such language of denunciation as we have just cited. Our regret is, not so much that this concession is made to a body of brother Christians, but rather that (with the exception, we are bound to say, of Dr. Lushington and the Bishop of Calcutta, both of whom write cautiously and discreetly) our own civil, and, still more, our highest ecclesiastical authority, seem to see no difficulty and no disadvantage, but rather the contrary, in such a concession.

It is to be remembered that our churches in India are only opened to the Presbyterian service, and not for that of any other denomination; and we think it most probable (as a writer in an Indian periodical suggests also) that it will be chiefly in the specified case of the stations where chaplains of the Kirk of Scotland are appointed to officiate to troops of the Presbyterian persuasion that the privilege will be much used; again, the requirement of the Bishop's licence in each case preserves the memory that it is a friendly concession on the part of another communion: still, of course, the legal fact, as above decided, remains the same; and it is very noticeable that the Home Government apparently wishes to go beyond the cautious opinion of the Dean of Arches, and thinks it "most desirable that the ecclesiastical buildings in India should be made available for the purpose of divine service to the greatest possible extent," and this we do not suppose is any indication that our present Ministers have come to any belief of the desirableness

of a daily service according to the Anglican rite, but rather that they would set an example in "Government churches" of free and unrestricted worship, as a protest, perhaps, against what modern philosophers call sectarianism.

Waiving, therefore, the particular concession to British troops who are Presbyterians to use in an Indian cantonment the only suitable building for their religious service,—and this, surely, need not startle any Churchman as a surrender of principle, or a denial or compromise of what we believe to be the truth,—we take the occasion to say a few words about the position of such a distinct body of Christians as the Presbyterians in India, in reference to the evangelization of that country, and also as to the proper treatment on our own part of such an established fact.

We believe it to be the case, that the aggressive action of the Kirk of Scotland in India very significantly dates from the arrival of the first Bishop of Calcutta, in 1814. "Among the various denominations of Christians settled at Calcutta, and in the other presidencies" (we quote *Le Bas' Life of Bishop Middleton*), "were many most respectable members of the Scottish Church. Up to that period, *i.e.* 1814, however, they had nothing resembling an establishment in India, and had, without any apparent dissatisfaction, conformed to the English mode of worship, and some there were among them who did not scruple to avow their preference for it. But certain it is, that no petitions had been presented by them, from any part of India, for a separate establishment, or provision in favour of their own peculiar worship and discipline. The projected appointment of a Bishop of India seems, nevertheless, to have suddenly revived in certain quarters the memory of the Presbyterian discipline, and with it to have excited a resolution to exert in its behalf a community of honour and privilege with the Church of England. Towards the close of the discussions in Parliament, in 1813, on the renewal of the Company's Charter, some Scottish members of the House of Commons proposed the insertion of a clause, authorising 'the appointment of a clergyman of the Scottish persuasion at each presidency, with a salary of 1,000*l.* per annum each.' It was replied (by Lord Castlereagh), that for the Legislature to sanction any other clerical establishment than that of the Episcopal Church of England would involve a principle highly impolitic, and one which might lead to misunderstanding in all the British Colonies; namely, that every establishment of the English Church in our dependencies must be accompanied by an establishment for the Kirk of Scotland also. It was accordingly decided that no such legal sanction could be given to the Presbyterian worship."¹

¹ *Life of Bishop Middleton*, by *Le Bas*, published 1831, i. 126, 127.

The Court of Directors, however, (we quote from the same writer,) took a different view; "they resolved to endow Presbyterian churches, and maintain Presbyterian ministers, at each of the three presidencies. The effect of this was to place the Scottish clergy in India on the same footing in the public estimation with the English chaplains. They each produced similar documents for their appointment, drew the same monies from the Government treasury, . . . and, therefore, appeared to the public (who made no strict inquiries into legal rights) as invested with the same authority. These impressions were confirmed by the proceedings of the General Assembly in Edinburgh, which passed a resolution recognising the Scottish Church in India as a branch of their own, and empowering the members of the Presbyterian communion to hold kirk sessions at each of the presidencies, and even to elect elders, as representatives to that assembly."¹ The very same ship which carried the new Bishop to Calcutta, took out also a minister to found a Presbyterian establishment at the same place.

Thus it is that, in modern days, men commence schisms—thus it is that, in a new soil, and in the very presence of the heathen, Christians wilfully slight their Master's solemn command of unity and peace, and altar is set up against altar, and Christ is divided!

It is well to note, in concluding this sketch of the establishment of Presbyterianism in India, that Dr. Bryce, the Scottish intruder, applied to Bishop Middleton for the alternate use of the cathedral. "This, of course," continues Mr. Le Bas, "could not be granted." Nothing daunted, the Presbyterian minister preached and published "a sermon, at the opening of the *Church of Calcutta!* The main object of which was to set forth the superior excellence of the Presbyterian polity; and in the course of it, occasion was found "to represent the Church of England as still grievously infected with the corruptions of the Church of Rome."

There seems reason to believe that the Court of Directors of that day was more inclined to favour the Scottish Kirk than to support the Anglican Bishop in his most arduous work. Bishop Middleton had to plead again and again, and mostly in vain, for additional chaplains and more churches; at each presidency, on his arrival, there was only one. But it was observed "that two Presbyterian chaplains were early despatched for each of the congregations at Calcutta, Madras, and Bombay; and churches were immediately ordered for Presbyterian worship on the most liberal scale." The necessity, however, for these measures was by no means extremely urgent. "This had appeared from the long and contented acquiescence of the Scottish residents in the

¹ Le Bas's *Life of Bishop Middleton*, p. 128.

services of our Church; and it was afterwards shown still more incontestably by the fact, that when the new congregation was formed in Calcutta, it withdrew no more than a hundred members from our communion; and that in the other presidencies the defection was still more insignificant; notwithstanding the enormous assertion which had been made in the House of Commons, that the Presbyterians in India outnumbered the Episcopalians in the proportion of two to one."¹

It is with no wish to cast unnecessary reproach upon brethren of another Christian polity that we have thus traced the introduction of Presbyterianism into our great Eastern Empire. Allowance must be made for the almost entire abeyance in which certain truths of Christianity in that day seemed to have lain. When the true doctrine is not preached, the guilt of heresy and schism may proportionally be abated; yet we must sadly and soberly say, that we can hardly conceive, even with this qualified excuse, a more utterly unjustifiable aggression than that which we have described. What a fearful responsibility for a "General Assembly" of Christians thus deliberately to organize, perhaps for ever, a rival and an antagonistic profession of Christianity before the unbeliever and the heathen! what a wilful renewal in them of an unlawful act, for which under the irritation of the first recoil from Popery their forefathers may be, if not excused, yet not utterly and sternly condemned. How much of the feebleness of the work of Christ in India down to this very day may be due to this one source of evil, however much other influences may have to share in the blame! "While writing this letter," says Bishop Middleton, in 1817, "I have heard from a Brahmin in Benares, who is quite disgusted with idolatry, and has, with several others, made some progress in the knowledge of Christianity. But he tells me that they have had among them not only Protestants (meaning the Church of England) but Roman Catholics, and recently Baptists, and that their ways are quite different; 'by which,' he says, in his imperfect English, 'the poor Hindoos is in a great confusion'!"

It is only just to add to this statement, as we do with all thankfulness, that our own Church was set up or rather consolidated in its essential doctrines and discipline not only with singular wisdom, but with the most forbearing charity, as well as the most distinct truthfulness, by Bishop Middleton. We wish we more often heard from our modern prelates such well-weighted sentences of deep learning and thoughtful experience as characterise his charges. In the first of them, delivered at Calcutta, December 7, 1815, he most wisely enforced at length "an attention to discipline, with reference to an eventual extension of Christianity." "Even," he continues, "with a view to our making

¹ Le Bas's Life of Bishop Middleton, i. 130, 131.

converts by the mere force of example, the effect of such regularity can hardly fail to be felt. In the early ages, unbelievers, in endeavouring to account for the rapid progress of the Gospel, laid great stress on the regularity and order of the Clergy; . . . but in the lowest view of the subject, and supposing that in the plan of Providence other means should be chiefly effectual in disseminating the truth, if the doctrines of our Church are ultimately to be received as the preferable interpretation of Scripture, they must be diligently and consistently inculcated; and if her discipline is to be the model, it must be exhibited in all its strength. This is our proper vantage-ground; and if we are verily persuaded that the purest principles of the Christian faith are those which we are pledged to maintain, and that our Church is really built on the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, we shall not abandon our ground by remissness, by irregularity, or by specious attempts at accommodation."¹

We hope and believe that Presbyterianism has, in our day, modified in some degree the high tone which it has sometimes used; at any rate, we have noted in Scotland itself several significant proofs, of late years, that the scandal of a regular Liturgy is not what it was in the times of the Covenanters; nay, further, that the true idea of Christian worship is beginning to dawn upon several minds which have committed themselves most directly against it; we are fully aware also how much of personal piety and earnestness is to be found in family life, there, as well as in individual Presbyterians; yet with the most ready admission of all this, we do not forget that the standards of the Kirk are still full of the same ultra-Calvinism, and breathe forth to the full the same intolerance as ever. It is a most utter mistake to suppose, as many ill-instructed English Churchmen do, that our difference with the Scottish Establishment is only one about Church government; even there we are not disposed for a moment to allow that the difference is non-essential; but, with the "Westminster Confession, and the larger and shorter Catechisms," before

¹ Sermons and Charges of Bishop Middleton. London, 1824, p. 198.

² It may not be amiss, in times when even Clergymen speak very loosely and inaccurately about orthodox Protestantism and our common Christianity, to cite the preamble and 2d paragraph of the "Solemn League and Covenant," which we take from the "Confession of Faith" of the Kirk, printed by authority, Edinburgh, 1845. "We, Noblemen, . . . Ministers of the Gospel, and Commons of all sorts . . . each one of us for himself, with our hands lifted up to the Most High God, do swear . . . II. That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, Church government, by Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues."

us, we cannot allow the orthodoxy of a body of Christians who deliberately deny the universal redemption of Christ, and who do not hold and believe the grace of the Christian Sacraments.

It is indeed a most sad thought that this leaven of grievous error should be at all at work in a heathen land, where Christ our Saviour ought to be set forth visibly in all the truth of His great salvation, and with all the fulness of His wisdom and His love in the Church. Very sad it is to think that what we must call the perverseness of Puritanism should mar the simplicity, and the beauty, and the attractiveness of that Catholic system which was especially designed to win all men to the Name of Jesus. Most of all is this to be deplored in India, where every consideration of Christian philosophy and thoughtful experience, should have urged the evangelist and the philanthropist to bring together the combined influences of that simple yet impressive worship, that loving discipline, that pure and comprehensive creed, which, with its divinely ordered polity, form the glory of the kingdom of God upon earth.

We know not the present numbers of the Presbyterian profession in India; but, be they many or few, the very fact of such a division of Christians, of such an antagonism of teaching at all, is full of evil, full of injury and loss. Yet we are deeply persuaded that neither here nor in India is it of any use to explain it away, or to ignore it. We gather from some of the wise advice contained in the letter of the Bishop of Calcutta, that several clergymen in India need this caution, but for this we must refer our readers to the letter itself. Much cause is there for thankfulness that there is now a prelate there who seems to believe in the wisdom of his own Church's law, and to feel the power and the vast importance of Christian order.

This indeed it is which now, even more than it might have been at first, is the strength and the life of the Christian cause everywhere, at home and abroad. We must pray for unity and peace; but we must maintain our own doctrine and discipline, and as to those who are of the contrary part, speak and act the truth in love. Concession, where concession is possible, and forbearance in all things, this is our duty and our blessing; but compromise of principle, or accommodation of our laws and our teaching, this is not charity but unfaithfulness; this is not the simplicity and singleness of Christ's true servants, but merely the craft of the world. We owe it to estranged and, as we believe, mistaken brethren, above all we owe it to our God, and to His suffering children in India, to labour with all diligence and with all sincerity to declare the whole counsel of God.¹

¹ While writing these words, we have just seen a notice of an American Bishop's mode of action in this matter. Bishop Lay, of Arkansas, thus writes in his first Annual Report to the Board of Missions, 1860:—"Preached a number of times during

Who can tell if the very truth we neglect or disparage may not be the very one which He has intended to pierce some heathen soul, or to break down some fabric of idolatry? Who can tell if the majesty of the simple Catholic ritual and worship may not be the means of approach to the minds and hearts of whole classes of poor wanderers and outcasts from the fold?—Yes, and the well-ordered polity of Christ's Church, her Bishops, her Priests, and Deacons, each in the full exercise of his functions of mercy, that very vision of peace and rest, which will give to the troubled and weary, and the oppressed, the assurance that there is a home for them on earth.

It was not by laxity of doctrine, or by forgetting for a moment that strict "rule"¹ which he had fixed for himself, that the great Apostle on whose eve we are now writing, sought to win souls. Only he who has drunk deep of the fulness of Christ, and who brings body, soul, and spirit into subjection to His all-controlling law, can win from the Holy Ghost some portion of the compassion of his Master, and really be made all things to all men, at once the loving saint, and the "wise master-builder" of the Church.

The Conversion of St. Paul, 1861.

W.

Correspondence, Documents, &c.

BISHOP OF CALCUTTA'S LETTER TO THE CLERGY OF THE DIOCESE ON ALLOWING THEIR CHURCHES FOR PRES- BYTERIAN WORSHIP.

Ravenswood, Simla, September 25, 1860.

REVEREND AND DEAR SIR,—You will have learned from the public papers that a correspondence has taken place with reference to allowing churches, which have been consecrated and set apart for the services of the Church of England, to be used by Government chaplains of the Church of Scotland for Presbyterian worship.

2. On the question whether such services could be legally permitted, I consulted the Advocate General, and about the same time it was referred by the Bishop of Madras to the Archbishop of Canterbury, who consulted the Dean of the Arches, his official legal adviser.

this week in Fort Smith and Van Buren. Our own little church in Van Buren is too small to hold the congregation that assembles on these occasions. I have been greatly indebted to the Presbyterians for the use of their larger and more comfortable place of worship. Their courtesy is the more appreciated, inasmuch as I was at pains to tell them that it was a favour we could not repay, and, therefore, should never ask. I believe that every Bishop of the Church finds himself largely a debtor to the hospitality and kindness of persons who are not of our Communion. Common good breeding forbids us to offend their prejudices, or to select for discussion those topics which are offensive to them. I desire, however, to bear my testimony to the fact that, under all circumstances, a frank, manly, but courteous avowal of our ecclesiastical principles promotes respect, and awakens no ill feeling."

¹ See 2 Ep. to Cor. x. 13, 15; cf. Ep. to Gal. vi. 16; Ep. to Phil. iii. 16.

3. The advice of both these legal authorities was substantially the same, and it may be well to quote the most important part of Dr. Lushington's opinion:—

"In England, when a church has been consecrated, it cannot be lawfully used for any divine service except that of the Church of England. It is then expedient to consider how far the law as to churches in India is the same as that in England.

"The ecclesiastical law of England, save particular portions thereof by Act of Parliament, has not been introduced into India.

"I think that if the Bishop of Madras should, with the sanction of His Grace the Archbishop of Canterbury, direct that [a] church might be used for Presbyterian service, as proposed, such act could not be impugned by any ecclesiastical authority.

"Should it be ultimately determined to grant the permission, I think that it should be granted during pleasure only, with a clause giving the Bishop a right to revoke it whenever he thought fit. It should also be stated that this permission is granted for the performance of divine worship according to the rites of the Established Church of Scotland. Such is the proposition of the Madras Government, and it is not expedient to go further."

4. This opinion was transmitted by the Archbishop to Sir Charles Wood, with the following remarks from his Grace:—

"I have the pleasure of enclosing to you a copy of Dr. Lushington's opinion on the case reported to him, and I am glad to find that it is in accordance with our wishes, as concerns the question in hand. I will write to the Bishop of Madras, and acquaint him with the decision, on which he may safely act."

5. In consequence of this, Her Majesty's Government expressed to the Governor General in Council "an opinion that it is most desirable that the ecclesiastical buildings in India should be made available for the purpose of divine service, to the greatest possible extent, and their desire that at any stations where the chaplains of the Church of Scotland are appointed to officiate to Her Majesty's troops of the Presbyterian persuasion, the use of the Government churches should be afforded to them, subject to suitable regulations in each case."

6. I have been requested, by His Excellency in Council, to inform you that the following regulations have been agreed upon and laid down for your guidance, in case the use of your church should be desired for Presbyterian worship. They are to be considered as emanating at once from the civil and ecclesiastical authorities.

I. It shall be necessary to obtain the consent of the Bishop of the diocese in each case.

II. The Bishop, or the Church of England Chaplain, under the Bishop's instructions, shall fix the hour at which the church shall be made available for the Presbyterian congregation.

III. The church shall not be used for the service of any other denomination, not being of the Church of England, than Presbyterians, nor shall any other minister officiate in it than a minister of the Church of Scotland.

IV. The care of the church, and church furniture, and the expenditure and control of the church establishment shall remain exclusively in the hands of the chaplain or clergyman of the Church of England.

V. The Bishop of the diocese may withdraw his assent to the use of the church for Presbyterian worship, whenever he shall see fit.

7. I am aware that in the hot season it may be difficult to allow the use of your church to the Presbyterian troops, at a time convenient to them, without interfering with the performance of our own morning and evening service. In no case must either be suspended, but at the same time, you will no doubt see the propriety of carrying out the present concession in a liberal and conciliatory spirit. Where your voluntary attendants at church are mainly persons who have the use of carriages, the time of either sunrise or sunset may probably be allowed to the Scotch chaplain, without interfering with the wishes or convenience of your own flock. But where this cannot be done, then you must hold morning and evening service at such times as are necessary to secure their attendance, submitting your arrangements, and the reason for them, to me.

8. The concession now made is a reasonable act of kindness and courtesy to the reformed Church of the sister kingdom of Scotland, established and supported by the Queen as much as our own, and embracing a large number of her bravest soldiers, who must otherwise worship in a barrack or in the open air, perhaps exposed to the sun and rain, especially since, (to quote the words of the Bishop of Madras,) "it can hardly be expected that the State should be required to furnish every station with a Presbyterian church, and the more so as the troops of that persuasion are liable to be constantly removed." The boon is only one which the English residents in the cities on the Continent of Europe often thankfully accept from Lutherans, and the members of other foreign Churches. But I wish you especially to notice that it concerns the *building* only, and that I should not regard it with approbation, if it were turned into a precedent for any interference with the principles and discipline of our own Church, the engagements and responsibilities of our clergy, and the use of our Liturgy in our own congregations.

9. Yet I can hardly doubt that it is from vague reports as to the object, degree, and legal bearings of this concession, that several clergymen have requested my consent to the use of their churches for prayer meetings, in which not only is no part of our liturgy to be used, but laymen and ministers of other Christian bodies are to officiate publicly together with themselves.

10. I feel obliged to prohibit such meetings in our churches, for several reasons, of which the following are prominent:—

I. The permission of other services than our own, except under such distinct and definite limitations as are now laid down, would be a precedent full of peril. I am anxious to avoid any difficulty or apparent discourtesy in refusing embarrassing applications. For instance, there are bodies of Christians to whom very few, if any, of

our clergy, would wish to grant our churches for public worship. Again, churches have sometimes been used for objects which, in my judgment, are inconsistent with the solemn purposes for which they were consecrated, such as vestry meetings and oratorios.

II. Every clergyman, when ordained and licensed, undertakes to perform service according to the forms of the United Church of England and Ireland, *and none other*. I cannot think that the use of his church for a public worship, of which the Liturgy forms no part, and in which laymen and others officiate with himself, is consistent with such promise and subscription.

III. Although the obligation to perform morning and evening service *daily*, is not generally enforced by the Bishops, as being sometimes incompatible with the manifold duties of the clergy, and in India especially on account of the climate, yet the *substitution* of another kind of worship for our authorized form, would render invalid the reasons for this suspension of daily service. For if the church is open at all on a week-day, it ought to be used for our ordinary worship, at least with certain authorized modifications.

IV. If it be urged that the permission of such mixed services in our churches might in some cases conciliate our fellow-Christians of other denominations, yet it would offend and distress many conscientious ministers and members of our own communion. There are many ways of showing sympathy and brotherly feeling towards Christians who do not belong to our Church, without sacrificing any of its principles, or interfering with its rules and observances. The present permission of Presbyterian worship in our churches, as it is ascertained to be lawful, is in my opinion one of these.

11. But I would remind you that though I feel obliged to prohibit such meetings in our consecrated buildings, yet I earnestly exhort you to open your church, during the week, for additional services, short, simple, and effective, and of course conducted by yourself or some other clergyman of our communion. For example, I pointed out in my Charge that the Litany, with a hymn and a sermon, or exposition of Scripture, may be properly used for this purpose, and I am told by an active chaplain in an important military station that this service is so popular with the soldiers that he cannot doubt that it will be introduced in many other places. Anything which reminds them of their Christian faith and duty during the week, and warns them that worship and communion with God through Christ are not the business of Sunday only, will, I am sure, be encouraged by the clergy appointed to minister amongst them, if "*all is done decently and in order*."

12. I have also been asked whether, when there is a Scotch chaplain in a station, holding regular service for his congregation, our own service need also be performed, as at present, in case of the absence of our own chaplain. I certainly desire that the regular use of our Liturgy every Sunday should never be suspended, except in cases of absolute necessity; and therefore, I do not think that the performance of Presbyterian worship furnishes any reason against the

celebration of our own, according to the rules and practices now in force, by some lay member of your congregation, if no other arrangement is possible.

I pray God to have you and your flock in His holy keeping. And I remain, reverend and dear sir, your faithful friend and brother,

G. E. L. CALCUTTA.

THE AMERICAN MISSIONS IN CHINA AND JAPAN.

THE following accounts are extracted from the *Spirit of Missions* of the American Church for November and December :—

“ CHINA.

Since the meeting of the Board last year, a sudden and unexpected change has intervened in China, and the present is a time of great anxiety in regard to the course of events in that land. War has been declared against the Empire by the governments of England and France, and hostilities, it is feared, have already commenced. Of the length or fearfulness of the struggle it is impossible even to conjecture ; but if protracted, it cannot be doubted that the loss of life will be immense, and an amount of suffering entailed which no pen can describe.

While threatened by foreign enemies, a fearful internal war prevails in China. The insurgents, or rebels, as they are usually called, have renewed the contest with the imperial government, pushing their conquests vigorously, and causing the direst alarm in some portions of the country. Among the events marking their recent progress was the burning of the suburbs of the city of Hang Chow, making by this act two or three hundred thousand people homeless and helpless.

Some remarkable statements respecting these insurgents have recently appeared, touching their possession of the Bible, and their adoption of it as the standard of faith. They observe the Christian Sabbath. Copies of prayers used among them have been published, in which they address God as ‘ Our heavenly Father,’ and speak of the Son of God as the Holy Saviour.

It will no doubt ere long appear how great importance is to be attached to these statements, and what may be the extent and value of the religious element among them.

Bishop Boone, in a letter dated 16th July, says :—

‘ I am not one of the sanguine ones with respect to the rebels ; but they appear to reverence the Bible and to reject idolatry. They have many practices at war with the Bible they receive, and appear to have no idea of the divinity of our blessed Lord. These facts make our intercourse with them one of great delicacy. A too sudden appeal to the Bible against them may cause them to discard the whole authority of the book. Not to call attention to these glaring departures from its doctrines and precepts, would compromise our own

standing. The Tai-ping-wong, Hung, is a polygamist. Would he prefer to give up his harem and reign as a Christian prince, or will he cleave to it and renounce the Bible? He claims to be a son of God, as well as Jesus. Will he admit the divinity of Christ, and his own consequent inferiority of nature? These questions time alone can answer, but they are of deepest interest, and I cannot but think that it may please God to make our mission useful at such a juncture. If they would use our Prayer Book, or services selected from it, it might be of immense service in securing their orthodoxy.'

The panic growing out of the advance of the insurgents has severely affected the city of Shanghai; and although assurance has been given by the foreign powers that that city would be protected against the attacks of these people, the inhabitants, at last accounts, were fleeing by thousands.

These events, however, had not interfered with the usual routine of the missionary operations in Shanghai, and it is hoped and believed that the Missionaries will be able to pursue their labours there without hindrance from either of the causes above mentioned.

Bishop Boone and his fellow-voyagers arrived at Shanghai, on the 21st December, after a very long voyage. Some months before, there had been a serious outbreak there, growing out of reported instances of kidnapping of the Chinese by foreigners, combined with the excitement resulting from the repulse of the foreign forces at the Peiho. For a time the condition of things was fearful, and foreigners could not with safety venture into the streets. Our mission church in the city was attacked by a mob; doors, windows, and lamps were broken, and the books and robes thrown into the street. The Chinese authorities, however, interfered, and protected the building from utter destruction, and afterwards paid the Mission a sufficient sum to repair the damages.

One week after the arrival of the Bishop, the Mission was called to mourn the loss by death of Mrs. Syle—a lady who had served faithfully for many years in the work, and one to whom all the mission family were tenderly attached. She had been waiting, with intense interest, the arrival of the Bishop and the large company which went with him; and this wish of her heart was gratified, although she was very soon thereafter called away.

The Rev. Mr. Keith and Mrs. Keith, who sailed some months before the Bishop, arrived in Shanghai on the 18th October.

The Bishop found that very decided progress had been made in the Mission during his absence; and shortly after his arrival he confirmed thirty-five persons,—viz. in the school chapel, twenty-seven; in the church in the city, eight.

The Rev. Mr. Syle, under date of 6th October, reports the baptism of three of the older scholars of the girls' school, and also of a blind boy—making the whole number of baptisms up to that time, 103.

The Bishop, since his arrival, has baptized two adults, under circumstances of peculiar interest, and has admitted as a candidate for orders one of the graduating class in the boys' school. At the date

of the last letters received from Shanghai, Mr. Syle reported twenty-three candidates for baptism.

All the newly-arrived missionaries have been laboriously engaged in the study of the Chinese language, under the confident expectation that the time is not distant when they shall be able, by God's blessing, to go forth into other portions of the great field which that country presents, proclaiming the Gospel of the Son of God.

Miss Conover, after spending about a year in the United States, sailed for China on the 5th June last.

The Rev. Mr. Nelson, whose return to this country was mentioned in the report of last year, has been actively engaged in an agency in behalf of the Mission in China. He expects to sail for Shanghai in January next.

JAPAN.

Nagasaki.—Rev. John Liggins, D.D., Rev. Channing Moore Williams, H. Ernst Schmid, M. D.

The experience of the past year has deepened the impressions expressed at the meeting of the Board in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan. The time of the Missionaries has been spent chiefly in learning the language of the country, thus preparing themselves for active missionary duty when opportunity for this shall offer.

The following extracts from an unpublished communication from the Rev. Mr. Liggins, give particulars in regard to the distribution of books, and furnish evidence of the fact that there is inquiry among some respecting Christianity. After mentioning the fact of his commencing the regular study of the language about two months after his arrival in Nagasaki, he says :—

‘Being presented about the same time with several native books, containing phrases in Chinese and Japanese, it occurred to me that if I should translate the Chinese phrases of some of them into English, and Romanize the Japanese, it would be of service to foreigners when commencing the study of the Japanese language, and also to the Japanese when learning English. A book containing about two thousand of these phrases is now in the hands of the printer.

Finding the Japanese to be very eager for all kinds of secular knowledge, I early supplied myself with copies of all the geographical, historical, and scientific books published by the Missionaries in China. I have sold several thousand copies of such books to government officers and other intelligent men from various parts of the empire. Several of the books are now in course of republication, with Japanese interlineations, by a gentleman of Miaco, who has been to Nagasaki expressly to see me about these books, and with him I am now in correspondence.

As a Christian element is more or less introduced into these books, and the Holy Scriptures are often referred to in them, many of those who have read the books have been to me for a copy of those writings which are referred to as the only standards of religion and truth ; and

when I had reason for believing that they were not spies, and were really anxious to read the Scriptures for themselves, I have sold them to them. I could have sold a very large number of the Scriptures, and other religious books, had I judged it expedient to do so; but besides being apprehensive of the Japanese authorities making trouble, I was also advised by Mr. Harris, the American minister, to sell religious books cautiously, and, at present, only to a very limited extent. I have, therefore, sold only about twenty copies of the New Testament, and forty copies of other religious books. They are all in the Chinese language, which is well understood by those to whom the books were sold. I have had pleasing evidence that some of these books have been well read. No less than eight intelligent Japanese have come to me and used language like the following: "The doctrine of these books is indeed most excellent, and how have we been mistaken in supposing that Protestant and Roman Catholic Christianity were the same. Would that the truth contained in these books was widely known in Japan."

But when I have urged upon these men to embrace the truth for themselves, and seek the salvation of their souls, the answer from nearly all of them has been the same: "It is a capital crime in Japan to become a Christian; and we should suffer death immediately on the Government being aware that we had professed to be Christians."

Of course I could only refer them to the words of the Saviour: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

As this was generally met by an evasive answer, it was evident that much as they were persuaded of the truth and excellence of Christianity, they are like those who, in the Saviour's day, were afraid to confess him openly for fear of the Jews. Nevertheless, we should pray for all such; and especially should we pray that that terrible law may soon be repealed, which, while it is unrepealed, Satan will not fail to make use of, to deter many who are almost persuaded to be Christians, from becoming altogether such."

THE CHURCH IN SWEDEN.

At two successive General Synods of the American Church, a Select Committee was directed to inquire into the status and doctrine of the National Church of Sweden, with a view of ascertaining whether it was desirable to attempt the establishment of a more perfect intercommunion between the two Churches than at present practically exists. The Bishop of Ohio, Dr. Macilvaine, during his visit to England in 1859, was commissioned to seek information on the subject from the Swedish Ambassador at the Court of St. James's. By the instrumentality of Count Platen, the subjoined paper of questions was placed in the hands of the Rev. T. Carlson, Swedish Chaplain in this metropolis, and the accompanying answers are from the pen of

that gentleman. The present contributor received permission from Mr. Carlson to make what use he pleased of the questions and of the answers which he had given, and he therefore communicates them to the English Church, trusting that thus a feeling of sympathy and interest for the Church of St. Sigfrid may be awakened or revived. With the Editor's permission, he hopes to make some remarks on the following answers upon some future occasion.

F. S. M.

Ques. 1.—Is the Church established by law in Sweden?

Yes: its fundamental law is the *Decretum Upsaliense*, or Decree of the Synod at Upsal, 1593. Its constitution was laid down in the Swedish Church Law of 1686; but as that law has been modified or augmented by subsequent statutes, and is now in great part antiquated, a new one has been prepared, though not yet submitted to the Diet for discussion. Partial alterations of the old Law have been and are still being made, partly by the Diet, with the sanction of the King, partly by decrees issued by the King alone.

The representation of the Church coincides with that of the State at the triennial meetings of the Diet or Swedish Parliament.

Q. 2.—What amount of support in money does the State grant?

Q. 3.—In what ways is the aid of the State applied?

As the Church of Sweden is almost entirely maintained by tithes and rates, paid by the holders of property in each separate parish, the amount of money granted directly by the State is very inconsiderable, amounting to about 30,000 Rix-dollars annually. Of this, 11,000 go towards supplying the spiritual wants of the poor Laplanders in the north of Sweden, and the rest is expended in various salaries, &c.

Q. 4.—Are Ministers regarded and treated as Officers of the State?

Yes.

Q. 5.—Do the Clergy exercise any civil power in legislation or administration?

In *legislation* the Clergy take an important part, by sending delegates to the Diet, at which they constituted the Second Order [Stånd]. This is formed of the 12 Bishops, 45 Pastors [Kyrkoherdar], 2 Professors from the Universities of Upsal and Lund, and 2 Professors from the Academy of Sciences at Stockholm. Of these, all are elected, save the Bishops, and one of the Pastors—*Pastor Primarius* of Stockholm—who are summoned by the King.

The *Comministri*, or Assistant-Curates, have also the right of sending one of their own choice from each Diocese, and one also for Stockholm; but they do not always make use of it, on account of the expense.

In *administration* Clergymen exercise a civil power in many instances: *e.g.* 1. At the meetings of the rate-payers of the parish the Priest is always Chairman. 2. License for Marriage can only be granted by the Clergy, in each case, in that parish where the Bride lives. 3. The Consistories over which the respective Bishops preside, constitute Ecclesiastical Courts, where appeals are received and judg-

ments given, not only in purely ecclesiastical matters, but also in many instances where civil matters are mixed with ecclesiastical.

Q. 6.—Are the Ministers elected to their respective parishes by the congregation, or appointed by the State?

In some parishes (418) the Minister is appointed by the King; but in most of them (629) the Minister is elected by the congregation, who choose one of three presented by the consistory. In 97 parishes the Minister is appointed by a Patron, who has this right as owner of some large estate in the parish. Sixty-eight parishes are Prebends to the Bishops, Divinity-Professors, and Lectors in the Universities and High Schools.

The Incumbents are generally assisted by Comministers (Curates) chosen by the congregation in the same way as the Incumbents.

Q. 7.—Is any provision made by the State for aged or disabled clergymen, or for the widows and children of deceased clergymen?

The State does not provide any direct means for this purpose; but Ministers when disabled by age or illness are provided by the Consistory with a Curate, who resides with and is paid by the Minister, the latter still retaining the income of his living. Poor Curates, in case of illness, receive support from a *Cassa Pauperum Sacerdotum* in each Diocese. The widows and children of deceased Ministers receive the income of the living for one, or, in case of great poverty, for two or three years, after the death of the husband or father—with the obligation to maintain the officiating clergyman. They afterwards receive an annual small support from funds annually contributed by the whole clergy of the Diocese.

Q. 8.—Do clergymen report statedly to the Government the condition and progress, and all the statistics of their parishes?

Such reports are given:—

1. To the Ecclesiastical Department every third year, respecting the National Schools, of which there is one in every parish.

2. To the Board of Statistics, annually, everything is reported respecting change in the population, births, marriages, deaths, emigration or the contrary; vaccination of children; state of the harvest, remarkable occurrences in nature, &c.

3. A summary of the above is given every *fifth* year.

4. Reports of births, deaths, and marriages in noblemen's families are sent annually to the Heraldic Office.

5. The respective Judicial Courts require quarterly and half-yearly reports of deaths which have taken place, in order that widows and orphans may be taken care of when necessary.

Q. 9.—Are all church buildings erected and repaired by the State?

The churches are both erected and repaired by the parishioners. Sometimes, when a new church is to be built, collections are made over the whole country in aid of the funds of that parish which will have to bear the expense. In some parishes where there is a Patron who appoints the Minister, he must also maintain the church buildings.

Q. 10.—What style of architecture, and what material, is employed?

The designs for new churches must be approved by a Government

official for that purpose. There is no one style of architecture employed. The new churches are made large, of brick and stone, and in the northern provinces sometimes also of wood.

Q. 11.—Are contributions for charity, or for Church and benevolent objects, regularly made by the congregations, and on what system or plan?

Voluntary gifts to such objects are made at marriages, baptisms, &c. by collections in the churches, and also by subscriptions. The chief contributions, however, for maintaining churches and schools are made by rates decided upon at regular meetings of the parishioners presided over by the Incumbent.

Q. 12.—Is the form of the Ministry in the Church of Sweden exclusively Episcopal?

Yes; see Dr. A. E. Knös, "Kurse Darstellung der vornehmsten Eigenthümlichkeiten der schwedischen Kirchenverfassung." Stuttgart, 1852.

Q. 13.—From what source is the Episcopacy derived?

The Episcopacy of Sweden is almost coeval with the introduction of Christianity in the ninth to the twelfth centuries. Ansgar, born in France, 801, was sent as Missionary to Sweden, where he arrived 829. He was afterwards made Archbishop at Hamburg, with jurisdiction over the whole of Scandinavia. He ordained and sent to Sweden its first Bishop, Gautbert or Simon, 837. Ansgar died February 4th, 865, in Bremen, to which place he had been forced to transfer his see. During the following century, regular Bishoprics were erected in Sweden at Upsal, Linköping, Skara, Westerås, and Wexiö. The first Swedish Synod was held 1152, at Linköping, under the presidency of the English Cardinal, Nicholas of St. Alban's (afterwards Pope Hadrian IV.). At this Synod, it was decided that a Swedish Archbishopric should be erected at Upsal, which was done 1164, when Stephen became Archbishop there. After the Synod at Skenninge, 1248, when Church matters were adjusted in conformity with the usages then prevalent in the West, the Bishops were elected by Chapters (*Collegia Canonicorum*), the elections requiring to be sanctioned by the King and "confirmed" by the Pope. At the Reformation, Gustavus Wasa preserved the Bishoprics as before. Thus, the Bishoprics in Sweden were only six, viz. Upsal, Linköping, Skara, Strengness, Westerås, and Wexiö, until 1660, when the province of Scania having been ceded by Denmark, Lund was added to their number. Superintendents had been appointed after the Reformation at Gothenburg, Calmar, Carlsted, Hernoesand, and Wisby; but these also were eventually superseded by Bishops—at the three last named places in 1772.

Q. 14.—Is the Episcopal form of Ministry regarded as of Divine authority and obligation, or as matter of expediency?

The Episcopacy, as it stands since the Reformation, is considered the best and most ancient form of Church government; but it has not been defined to be *jure Divino*.

Q. 15.—Is the Succession from the Apostles downwards retained in the Church?

Yes; it is generally so considered, as the first "Evangelical-Lutheran" Archbishop Laurence Pearson (surnamed *Nericus*) was ordained, 1531, by the Roman Catholic Bishop of Westerbås, Peter Magnusson or Manson.

Q. 16.—Is such a succession traceable through any National Church to Sweden; and through what Church?

As the first Bishops in Sweden were ordained by the Archbishops at Bremen, the succession in question can be traced from thence, and seems never afterwards to have been interrupted in Sweden. See Answer to Question 13.

Q. 17.—What number of Bishops is there in Sweden; and what are their powers?

The number is now twelve, with the Archbishop included. They have a great deal of influence, as members of the Diet, as presiding over the Consistories, and as Ephori over all the public schools in their respective Dioceses. They also convene Diocesan Synods, over which they preside; make visitations in the parishes, &c.

Q. 18.—By whom are the Bishops appointed?

The King appoints one of three who have obtained the greatest number of votes from the Clergy of the Diocese. The Archbishop likewise is appointed by the King: but in the previous election for the three candidates the following bodies have an equal share; the Clergy of the Diocese of Upsal; the Consistory of the University of Upsal; the Consistory of the Clergy of Stockholm; and the Consistories of the twelve Dioceses.

Q. 19.—By whom are the Bishops consecrated?

By the Archbishop.

Q. 20.—What is the extent of a Diocese in territory and population?

At the end of 1815, this was ascertained to be as follows:—

	Swdsh. sq. mls.	Population.
Upsal Diocese	580	327,862
Linköping	350	349,794
Skara	230	299,850
Strengness	230	237,643
Westerås	725	281,707
Wexiöe	330	271,287
Lund	250	576,040
Götheborg (Gothenburg)	250	399,718
Calmar	100	126,164
Carlsted	450	321,186
Hernoösand	4,280	303,144
Wisby	56	46,985
Stockholm Peculiar		97,952
[Lakes	168]	
	<u>8,001</u>	<u>3,639,332</u>

Q. 21.—Is the Form of Consecration prescribed, and can a copy of it be obtained?

Yes; see Cap. 13 of the Swedish *Agenda* of 1811 ("Swenska Kyrko-handboken"), which can easily be obtained from any bookseller in Sweden.

Q. 22.—Are forms of worship used for Sunday and daily service for the Sacraments, and for other public offices ?

Yes.

Q. 23.—Is any part of public worship extemporary ?

No. The Liturgy is always used.

Q. 24.—Is preaching extemporary or by written discourses ?

In both ways. The tendency is to the former ; though the latter is at present perhaps the more prevalent.

Q. 25.—Has the Swedish Church Articles of Religion which the Clergy profess and are required to subscribe at Ordination ?

At the Ordination (see Swedish *Agenda*, Cap. 14) each candidate declares that he will be faithful to the doctrines contained in the Holy Scriptures, and expounded by the "*Confessio Augustana Invariata*" and "*Decretum Upsaliense*" of 1593.

Q. 26.—Does the Swedish Church adopt the three Creeds of antiquity ?

Yes.

Q. 27.—Are there Synods ? and what powers do they possess ? and how are they constituted and composed ?

No General Synod has been held in Sweden since 1593 ; but Diocesan Synods are frequently held, both with respect to the concerns of the Diocese in particular, and the state of the Universal Church. These Synods last three days, and begin each day with a solemn service in the cathedral, after which the Clergy proceed to another place for deliberation. Laymen are freely admitted as spectators, but take no part in the proceedings. Among subjects which are here decided upon, may be mentioned as under :—The amount of salary to be paid to Curates ; the annual support to widows and orphans of deceased Clergy ; the classification of parishes ; the education in the national schools ; the formation of parish libraries ; the holding of Bible-meetings, &c. Orations also are held, and doctrinal questions discussed. There are also in many districts of the various Dioceses meetings held by the Clergy belonging to such a district ; but these have no power of imposing laws, and serve only to mutual encouragement in doing good.

Q. 28.—Are the Laity admitted as members of the Synod ?

As auditors, not as members. See above.

Q. 29.—What offices may laymen hold in the Church, if any ?

No layman can hold any purely clerical office. Laymen are admitted as members of the Consistories, and officiate as Churchwardens, &c. ; but these offices must not be considered as "offices in the Church." Laymen are also permitted to preach in the churches, with the Bishop and Incumbent's permission ; this is frequently the case with students preparing for the ministry at the Universities.

Q. 30.—Is religious education invariably combined with the secular ?

Yes ; in all public schools, except perhaps in some founded for special objects, *e.g.* for agriculture, mechanical arts, &c., where a general education is presupposed.

Q. 31.—Is education, secular and religious, enforced by law, or voluntary?

To a certain extent, as a prerequisite to Confirmation, it is enforced by law, although recourse to law is seldom, if ever, needed.

Q. 32.—Is religion taught in all colleges and schools?

See Answer to Question 30.

Q. 33.—What is the general course of instruction?

a. At the *Provincial Schools*, where the students are prepared for the Universities, the following amount of knowledge, as prescribed by the laws, is required before the course is finished—which takes about ten years generally, from eight to eighteen. The instruction is given in seven classes, the three highest for two years.

In *Religion*; reading of the New Testament in Swedish and in Greek; a Manual of the Church Hymns, &c.; Luther's Catechism with expositions; Scripture History and Church History.

In the *Swedish* language and literature; exercises in writing and speaking, with readings from Swedish, Danish, and Norwegian authors.

In *Mathematics*; Arithmetic, Euclid's Geometry, Algebra, Elementary Trigonometry, use of Logarithmic tables, Solution of Problems, &c.

In *Natural Sciences*; the Elements of Botany; Zoology, Chemistry, and Physics.

In *History and Geography*; the Elements of Universal and Swedish.

In *Metaphysics*; Logic and Psychology, according to Swedish manuals.

In *Modern Languages*, German, French, and English are taught.

Latin, Greek, and Hebrew are studied by those who wish; but none are compelled. The majority, however, study the two first-named; and those designed for the Church, Hebrew also.

b. At the *Universities*, the course of study is more free, and varies according to the inclination and ability of both teachers and students.

Q. 34.—What proportion of the youth of the land attend colleges?

On December 31, 1851, the number of pupils in the public schools was 648,835. The number of students at the Universities is about 2,000; but of these many are absent as tutors in the provinces, for one or two years. The number of those present in the University of Upsal is about 900; in that of Lund, about 400.

Q. 35.—Is the education of females enforced by law, and what is it?

To a certain extent the education of girls is enforced by law; viz. they must be able to read well and know Luther's Catechism with explanations as required, before Confirmation can take place. See No. 21.

Q. 36.—Does Dissent from the Established Church prevail?

Not generally. See No. 39.

Q. 37.—What is the number of Bishops, Dioceses, Clergy and Parishes?

The number of Bishops and Dioceses is twelve. The number of officiating clergymen was, on December 31st, 1855, 2,877. Besides these, there were at the same time 390 ordained clergymen, occupied

with other engagements, as teachers in the schools, &c. The number of Parishes (in Swedish, "Pastorats") is 1,267. These, however, generally consist of several "congregations" (Sw. "Församling" or "Socken"), which are joined together under one Minister, "Pastor," "Rector." The number of these ("Församlingar" or "Sockenar") congregations is about 2,521; and they have generally their own church, school, relieving officers for the poor, &c.

Q. 38.—What is the amount of the Church population?

Q. 39.—What is the amount of Dissenters?

The number of those registered in the Ministers' books as belonging (see under No. 20) to the National Church was, on December 31st, 1855, 3,637,466. Of these, a few are Romanists, and about 4,000 Baptists, who however have not yet actually departed from the Church, but who will doubtless do so extensively when permission has been granted for the free exercise of their own worship as a sect.

Q. 40.—Are the Government, the Clergy, and the people, generally satisfied with the religious system of the country?

There is some discontent among those who desire that the Church should be separated from the State; but this opinion is not shared by the majority, which is contented with the present system, and only desires partial improvements.

[From a Pamphlet published 1858, the following statistics are taken of the Baptist congregations in Sweden :—

Baptist Congregations formed in 1849	1
Ditto ditto 1854	5
Ditto ditto 1855	3
Ditto ditto 1856	15
Ditto ditto 1857	20
	<hr/>
	44

And in 1858 there were 68; so at least says the *Swenska Tidning* for August 15, 1859.]

THE CHURCH IN ITALY.

THE following article is translated from the *Union Chrétienne*, the weekly organ of the Gallican party in France. The Editor does not know from what number of the *Daily News* the extract below is taken, and therefore is unable to give the words of the original.

"Religious men are now, with good reason, engaged in considering the state of the Church in Italy.

The Ultramontanes violently oppose Protestant propagandism; enlightened Catholics endeavour to make the Italians perceive that they should not confound the Church with the abuses of the Court of Rome and its temporal power; that they should, therefore, remain Catholics while shaking off the Ultramontane yoke. The Church of England, with that lofty intelligence which is its characteristic, comes to the assistance of enlightened Catholics. We have lately read in the *Daily News* :—

'The Rev. Dr. Camilleri, Curate of the Rev. Dr. Wordsworth,

Canon of Westminster, is on the point of setting off for Italy, where he is charged with the direction of a new Mission among the Italian people. The object of the Mission is to encourage reformation in Italy in every way possible: 1. by the judicious distribution of the Italian publications of the Anglo-Continental Society, and Italian Prayer-books; 2. by explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily; 3. by enforcing on excited minds the necessity of ecclesiastical order; 4. by convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant; Catholic, as maintaining the faith and discipline of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma. The Missionaries are instructed to avoid transgressing the law of the land, and to abstain from any attempt at drawing individuals out of the Italian Church into separate communities. Dr. Camilleri was educated at the University of Malta, and is well suited for the duty which has been confided to him.

The different Protestant Churches have not understood so well as this, their Christian Mission in Italy. They attempt to form private associations, more or less hostile to each other, instead of contributing, by all the means in their power, to form a Church truly Christian and national, and to come also to the assistance of that unifying movement on which the fate of Italy depends.

The most intelligent Protestants perceive that their form of worship does not suit southern populations. Protestant Missionaries therefore will be able to enlist some recruits, to form small societies, but they will never constitute a great Church. Now, small Christian societies, in the bosom of the same country, can only produce an evil result, and lead to religious indifference. We do not blame the Protestant propaganda in itself. Since Christ is preached, whether by Protestants or Catholics, we will, like St. Paul, rejoice at it; but we would wish that all preaching was inspired by truly Christian sentiments, without any sectarian prejudice. Unfortunately, the case is otherwise, and we lament it for the sake of religion and of Italy.

It has been thought that the Vaudois Church might, better than any other branch of Protestantism, produce results in Italy. But this is an error, and we find the proof of it in a circular lately issued by the Commission charged with the duty of watching over the interests of this Church in Italy. We observe there, in fact, the following avowals:—

The preaching of the Gospel in Italy, so interesting in different respects, and so necessary, already recommends itself by its fruits to those who know how *slowly the work of the Lord proceeds* in our days in the midst of populations depraved by Popery.

We acknowledge, with all those who are doing Evangelical work by our side, that *we have not yet seen precisely an epoch of reformation or of great religious awakening*. But we can bless God for a number of

individual conversions. Is not the work for the Lord, and in respect to heaven rather than to earth? Is it not, first of all, important to call souls to salvation and to eternal life? In this respect we have not laboured, and none shall ever labour, in vain.

Congregations are, moreover, inevitably formed by this call to salvation. We attach a certain importance to a regular ministry in the bosom of their congregations; not that the word is not equally good and efficacious on the lips of one who has not received imposition of hands, but because we need to be as certain as possible that preaching, by reason of its great importance as a public call and as testimony, is conformable to truth. Therefore, we do not employ ministers only, but also other evangelists, provided they have made before the pastors of the Church an explicit, intelligent confession of faith, conformable to the doctrines contained in Holy Scripture. No doubt, a lifeless orthodoxy is of no use; but this dead, or cold, or legal orthodoxy will soon betray its impotency, and it would be remedied by withdrawing a useless labourer, while a preaching which is not pure would cast seeds into the Lord's field which it would not be possible again to extirpate, and which would prepare for the future a deceitful harvest.

We are of opinion that *even if we should not obtain great success in preaching the Gospel beyond our own congregations (évangélisation extérieure) we shall not have discharged this debt in vain, and that especially the preparation of our future ministers in the city of Florence, where the language has strange charms, will not be useless for our populations.*

Moreover, the Vaudois Commission, while working for the establishment of its Church in Italy, declares that it leaves the field open to all other Protestant Churches. Now we know what mistakes exist among the different Protestant Churches on points of the greatest importance; what latitude they are obliged to leave to each Missionary in particular. We believe, then, that there will only result profound disorder from this preaching of contrary opinions, and, consequently, a great weakening of Christian feeling."

ZAMBEZI MISSION.—MEETING AT CAPETOWN.

A PUBLIC meeting was held in Capetown, on November 28th, for the purpose of hearing a statement from Archdeacon Mackenzie in reference to the Mission about to proceed to the Zambezi country. Our report is from the *Anglo-African*.

On the motion of the Lord Bishop of Capetown, Sir George Grey took the chair, and prayer having been offered up by the Dean, the Lord Bishop of Capetown proposed a resolution, and stated some matters relating to the proposed Mission. "First, with regard to the appointment of a Bishop of the Church in foreign lands, that counsel has been taken with the first law officers in England, and no objection was found to exist against it. Therefore

Archdeacon Mackenzie would, he hoped, be consecrated here in a few weeks. His Lordship gave an interesting account of the willingness with which a number of the natives of the East coast, who had been landed here after being rescued from slavery, and lived since in Capetown, had volunteered to accompany the Missionaries, and aid them in their work. His Lordship eloquently urged the claims of the Mission upon all the inhabitants of this country, and intimated that although he had issued no Pastoral, he would desire that all the Clergy would set apart Epiphany Sunday for special services on its behalf. His Lordship concluded by moving,—‘That this meeting desires to express the thankfulness with which it beholds the arrival on these shores of a body of Church of England Missionaries, who are about to devote their lives to the spreading of Christ’s Truth and Kingdom in South Africa, and heartily bids them God speed in their noble undertaking.’

Sir Thomas Maclear seconded the resolution, and said he knew from communications he had received from Dr. Livingstone that these men would have from him the most hearty welcome and assistance. The Doctor’s feelings were not in any way withdrawn from the interests of the London Mission, with which he had formerly been connected, but his liberality as a Christian teacher and promoter of Christianity and civilization led him to welcome the present Missionaries into the wide field now opened in Central Africa—for he cared little about those distinctions between parties which are really of no consequence in such an undertaking. He was as sincere a servant of the London Missionary Society as ever; at the same time he held out the hand of fellowship to the Church of England (applause). The resolution was then put and carried unanimously.

The Venerable Archdeacon Mackenzie afterwards addressed the meeting, and expressed the great gratification which the proceedings afforded to him. To a Missionary going out upon his work in a distant place, it was a source of the greatest encouragement to him to remember those places and occasions on which people came forward and expressed their sympathy with him. And the show of hands which he had now witnessed would long remain with him, as embodying the whole policy of the English nation respecting the Mission upon which he was entering. After describing, in eloquent language, the origin of this Mission, and the proceedings at the Universities, and the great meetings in London, Manchester, and Liverpool, he proceeded, stating that contributions have been received to the amount of 15,000*l.* or 16,000*l.*; and there was a subscription list of 1,300*l.* a year guaranteed for five years. That list I may say, as I am on the subject of money, still requires to be augmented by 3,000*l.* in donations, and 300*l.* a year to amount to what is estimated as necessary for opening the Mission fairly in a working condition, and carrying it on for the first five years.

Then, besides that, men have come forward in considerable numbers to offer themselves for the work. There are already three clergymen either here or on their way out. Two of them are already with me;

one is coming out. There are also two working men, as well as a lay-superintendent, to overlook the whole industrial and lay department under me. Besides, there is a third layman, accompanied by a medical man, whom I expect next steamer. In addition to this I am now in communication with three other clergymen and three workmen, who are ready to come out to us as soon as they have received a letter fixing the month; so that, in this way, we will amount, including those alluded to by his lordship the Bishop, to about twenty-five or twenty-six European people, who will, in about twelve months, I hope, be engaged in the region to which we are going—the neighbourhood of the Zambezi. Well, that number is to be augmented by some of the native people of this place, and also by some from the West Coast, and who have had experience in the cultivation of cotton. I wrote, two or three months before leaving, to the settlement of Liberia, on the West Coast, requesting that four or five men might be selected, of good character, religious, earnest men, willing to go out as Missionaries to assist us. And here also, as the Bishop has told you, we have had very great success, seeing that last Sunday night, after joining in a service in which more than two hundred coloured people had met to worship God, sing praises and hymns together, twelve men presented themselves as not only willing, but anxious to go with us to assist in God's work on the banks of the Zambezi. I do think that it is most encouraging to see men, natives of the far interior of the continent, liberated slaves, coming forward as they have done, ready to devote their energy and peculiar qualifications to the work we have in hand.

And now, to come to what is before us. I suppose that we shall in about two months have arrived at the mouth of the Zambezi, that we shall, by that time, have met with Livingstone, who, according to the last accounts, indeed, dated the 8th of August, was at Victoria Falls, but who seems still ready to keep his appointment of being back at the mouth of the Zambezi by the end of the year, to meet the *Pioneer* steamer, of which the use has lately been given him by the Government. This vessel, as he himself told us, is entirely at our service; in fact, he speaks of his being glad of our remaining on board until we shall make ourselves comfortable enough to proceed. Arrived at the scene of operations, our first object will be to establish ourselves in a proper manner in the eyes of the natives, and for that purpose we have determined carefully to carry out our undertaking in such a manner as every Christian would desire to see it carried out, and so as not to lead the natives to suppose that we are mere adventurers or mere commercial men, or, far less, slave-dealers, but a body of Christian men, that is to say, of men professing religion, which we not only come to teach them, but to practise ourselves; and as the worship of God is one part of the Christian's duty, so we intend to meet together for that purpose daily. With this view we have provided ourselves with a large church-tent, well furnished and appointed through the kindness of friends in England. In this tent we hope, morning and evening, to join in prayer with the Churches of other lands, with your own cathedral service here, and throughout the world;

and upon Sundays also we will have the holy communion there, in order that we ourselves may not be diverted, may not be led to neglect our duty as worshippers of God and His servants in a heathen country, and so not yield in any way to that Satanic influence which I am sure will exert itself against so good a work.

Well, sir, in the next place we will try to engage in such occupations in the eyes of the natives, as may strike them as useful, and be likely to draw them to join us in so doing. I am not speaking now of the religious teaching of the natives, because we may be told before we come to that that these natives have a language that we do not know how to speak; that, therefore, we can do nothing for a little time, or, at all events, hardly anything in the way of actually teaching the Christian religion, but we shall teach a great deal that will be preparatory; and, therefore, in our garden work, in our building, in our carpentering, in our industrial occupation altogether, we shall endeavour to instruct some natives to work under us, not only to swell our own number of hands, but in order that they may learn to see how such things are done, to accustom them to the use of tools, and so, while teaching them, be in a fair way of acquiring influence over them, leading them to see how a civilized nation like England produces those marvellous results which always surprise the natives so much at first. 'They will see here what in the hands of skilled labourers the tools we take with us will do.'

ENGLISH CHURCH, PARIS.

(17, RUE DE LA MADELEINE.)

THE following address has lately been addressed by the Paris Executive Committee :—

"To the Subscribers to the Fund for the support and maintenance of this church:

The Committee deem it their duty to lay before the Subscribers at the present season the following report of their management of the above church during the past quarter.

The Committee beg to observe that when their duties commenced on July 15, 1860, a balance of 2,566fr. 05c. was in the hands of the Treasurer; composed in part of a sum of 1,012fr. 40c. placed at their disposal by the churchwardens, raised in Paris and in London by special subscriptions for paying the rent of the church; in part of a sum of 1,050fr. raised in France; and in part of a sum of 503fr. 65c. accruing from the letting of church seats.

The income raised between July 15, 1860, and October 15, 1860, from offertories and church sittings, has been as follows:

	frs.	cts.		frs.	cts.
Receipts	4,853	35	Expenditure	5,417	90
Difference				564frs.	55cts. ¹

This resulting deficit of 564fr. 55c. has been met from the Fund

¹ The particulars are printed in the address.

in the hands of the Treasurer, and the defrayment of the total expenses still leaves a balance of 2,051fr. 50c., exclusive of an amount of 4,253fr. 75c., at the date of the report, in the Bank of Messrs. Praed and Co. London.

The result of the first Quarter's Management of the Committee, as respects income, has been most satisfactory; for although the amount received from church sittings has fallen short of the estimated sum by 965fr. 50c., that deficiency has been more than compensated by the offertories, which have exceeded the average estimation by 1,753fr. 75c. One material consequence of this result is, that the Committee have been enabled to sanction the distribution among the sick and poor of a sum surpassing by 105fr. 55c. the amount previously destined to that object.

The excess of incidental expenses over the estimate is 746fr. 85c.—a sum which might be considered of a serious nature, were it not accounted for by necessary repairs, insurance, and other expenditures which are not likely to re-occur during the succeeding quarters, but which it was deemed advisable to enter in the one now elapsed.

The Committee desire to bring under your notice (with the view of stimulating your zeal and liberality) the great spiritual benefits that have been conferred on a large portion of the British population of Paris, through the earnest labours of the Rev. Archer Gurney, trusting that exertions so much needed by our poorer countrymen in this city may not languish for want of the necessary assistance.

In addition to which, the Committee beg to remind the subscribers of the constant attendance every week at the Sunday-school in connexion with the church, of upwards of eighty children, who, under the personal superintendence of Mr. Gurney, receive sound religious instruction. They also call attention to the highly useful labours of a *District Visiting Society*, composed of many of the ladies of the congregation, through whose zeal and energy the wants of the sick and poor are regularly and carefully attended to.

The Committee also trust that the inadequate provision for the numbers who attend the Sunday and other services in the present humble temporary edifice may induce those who have wealth and influence, and who can appreciate the comfort derived from such a source, to contribute liberally towards a fund which may, at some future period, with God's blessing, enable your Committee to provide more fitting church accommodation for the congregation, and more ample remuneration for the Incumbent who undertakes the duty of ministering to its spiritual wants.

HENRY BROMLEY, BART.
Chairman.

Paris, October 15, 1860.

Subscriptions are received by Dr. Chepmell, Treasurer, 19, rue Matignon, Paris; by the members of the Committee individually: by Sir Stafford Northcote, Bart. M.P. Pyne, Exeter, one of the members of the London Committee, who will furnish any further information to friends in England: by Messrs. Praed and Co. Bankers to the Committee, 189, Fleet Street, London."

MISSION AT CONSTANTINOPLE.

MR. TIEN has kindly sent to the Editor the following translation, which he has made from an Arabic letter, which has been written by the Sheik Ahmet of Mecca, the High Priest of Mohammedanism, and of which a copy is sent to every mosque throughout the land. This Sheik is deputed by the Sultan to sweep daily round the tomb of the Prophet, and is obliged to read the Coran by day and night. So highly is he esteemed, that even the ground on which he walks is considered sacred.

"This is a command from our Lord the Apostle of God (may God look with favour upon Mohammed, and grant him eternal peace), to this sinful and rebellious nation in the name of the merciful God, from whom we ask help against the infidel nations, for hatred is felt only towards the cruel-hearted.

It is recounted that Sheik Ahmed, servant of Mohammed (may God look with favour upon him and grant him eternal peace), says, while I was slumbering on the eve of Friday, and reading the Coran, I saw the Prophet (may God look with favour upon Mohammed, and grant him eternal peace) standing and saying, O Sheik Ahmed, proclaim this commandment which I give to you unto all my followers and to all the world, and inform my people that they are weary of their evil doings, and between every two Fridays 70,000 persons die, seven of whom are of the true faith, and the remainder without it, therefore I was ashamed before God, the Judge, who said to me: O my beloved Mohammed, I will bring this nation to shame, and turn their faces into monkeys and pigs. I answered, O Lord, before thou changest their visages, permit me to inform and warn them of thy fierce anger and the severe chastisement which Thou wilt speedily send upon them, and if they cease not, to Thee belongeth the decision, O Thou to whom belong all power, glory, kindness, and favour. He replied to me: O my beloved Mohammed, your followers have abandoned prayer and love adultery, forswear themselves, give false weight and false measure, drink wine, eat the flesh of swine, and bear false witness, they have embraced all that is evil and followed in the steps of the people of Sodom, they talk evil of each other, and propagate scandal, they are become stingy, and shut their bowels of compassion on the poor, prefer this world to the next, and neglect the five daily appointed times for prayer, and withhold the customary offerings—O Sheik Ahmed, the most exalted God said, I will make their riches a fire to burn them in their graves at the last day when they shall seek repentance and find it not, and I will put them in hell for ever with Pharaoh, Haman and Karun,¹ who would exalt themselves against the most exalted One; O Sheik Ahmed, I stand in awe before my God, entreating him to give them time for repentance, that He may not torment them, and that I may warn them a second time.

¹ "The commentators say, Karûn was the son of Yeshar (or Izhar), the uncle of Moses, and consequently make him the same with the Korah of the Scriptures."—*Note in Sale's Koran*, chap. xxviii.

O Sheik Ahmed, tell them to pray their Friday prayers, and have pity on the poor and needy, and to abstain from all that God prohibits, because the hour is at hand when the sun will arise from the west and the door of repentance will be closed, for if they attend not to the words of this command their repentance will avail them nothing. We sent a former command, but they did not amend their ways and became worse than before. Have they not heard of the chapters of the glorious Coran? Have they not heard of the sayings [of Mohammed]? Do they not know that he, who abandons prayer, is accursed, and his neighbours also? Do they not know that all who agree with him are accursed? Do they not know that when a prayerless man falls sick he may not be visited, and when he is dead, may not be washed and interred in the burial-grounds of the faithful? Do they not know that when he stands before the judgment-seat of God, God will not speak to him, but the devils will come upon him with hooks and chains of iron, to drag him into hell? Do they not know that at that day he will drink gall? O Sheik Ahmed, send this command to my people that they may repent; and if they repent not I will have no claim upon them, nor they upon me, and then I shall not be blamed. Then said Sheik Ahmed, I awoke from my slumber and found this command written with the pen of the Omnipotent, and if I speak not the truth may I die out of the faith. The verity of this will be made manifest at the last day, and every one who does not copy this and send it to every city and town, he will die without the faith; and all who disbelieve it will fall under the curse of God, the curber of the proud and oppressor, into the everlasting burning lake of fire.

The Prophet of God spake the truth. May God look with favour upon him and grant him eternal peace!"

THE BISHOP OF HURON AND TRINITY COLLEGE,
TORONTO.—THE PROVOST'S LETTER.

MY LORD,—I find myself under the necessity of troubling your Lordship with a short communication, which I wish to be regarded as a postscript to my second letter.

The Bishop of Huron states in his letter to the members of the Executive Committee of his Synod that he has heard, when examining graduates of Trinity College, that I have said that "justification was an impertinent subject to introduce before a congregation, as there was not one man in ten thousand who was not already justified." Being conscious that I had never brought such a statement before the students, I gave the charge a flat denial in my first letter. In the second I suggested a remark on which another charge might have been, however unjustly, grounded; but I could recollect, at that time, nothing which could have served as a basis for *this*. I found, however, yesterday, in *Waterland* (vol. vi. p. 32, Oxford, 1843) a passage which I have read in my class, and which no doubt gave occasion to the charge.

Dr. Waterland's words are : "Some will plead, that man is utterly unable to do good works before he is justified and regenerated : they should rather say before he receives grace ; for that is the real and the full truth. But what occasion or need is there for disturbing common Christians at all with points of this nature now ? Are we not all of us, or nearly all (ten thousand to one), baptized in infancy ; and therefore regenerated and justified of course, and thereby prepared for good works, as soon as capable of them by our years ? Good works must, in this case at least (which is our case), follow after justification and regeneration, if they are at all : and therefore how impertinent and frivolous is it, if not hurtful rather, to amuse the ignorant with such notions, which, in our circumstances, may much better be spared ?"

Observe 1st. That the words are not mine, but Dr. Waterland's, read at the time from his book.

2d. That the word "impertinent" in his writings, as those of a grave and intelligent author, signifies "out of place," unsuitable to the subject.

3d. That the writer, himself composing a treatise on justification, does not say that it is an impertinent subject to introduce before a congregation, but that, under the circumstances which *then* existed (they can hardly be said to exist *among ourselves*) it was impertinent, or rather hurtful, to amuse the ignorant with the notion that man cannot do good works before he is justified and regenerated. His meaning evidently is that it is injudicious and hurtful to lead the bulk of a Christian congregation to consider that they are lying under an incapacity to perform good works, and that he would rather have them taught as those "which have believed in God," that they should "be careful to maintain" them. (Titus iii. 8.)

4th. Dr. Waterland does not say that "there is not one man in ten thousand who is not already justified." He says, "are we not all of us, or nearly all (ten thousand to one), baptized in infancy ; and therefore regenerated and justified of course." I do not expect that his teaching, any more than that of the Prayer-Book, will escape reprobation ; but at all events he speaks with reverence ; he distinguishes between the ministration of the external rite and the reception of the inward grace, and makes the former, not the latter, the subject of his numerical calculation.

I have given this, perhaps superfluous, explanation, first, for my own sake, because if there is one error of which more than of another I would carefully avoid the appearance, it is that of disguising in any degree what I teach, or what I believe : and secondly, for the sake of the Bishop of Huron's informant, whom I would not wilfully suffer to lie under the imputation of having stated what was a pure fabrication ; it is quite sufficient that he should be conscious of having so miserably misunderstood, or so grossly misrepresented, what he heard. I have the honour to be, my Lord, your Lordship's obliged and faithful Servant,

GEORGE WHITAKER.

Trinity College, Nov. 13, 1860.

Reviews and Notices.

A Charge delivered at the Triennial Visitation of the Diocese, November, 1860. By SAMUEL, LORD BISHOP OF OXFORD, Lord High Almoner to her Majesty the Queen, and Chancellor of the Order of the Garter. Oxford: J. H. and Jas. Parker. London: J. and F. Rivington.

THIS Charge passes in review all the most important subjects which now occupy the minds of Churchmen. It shows besides the great increase which is continually taking place in all good works in the Diocese of Oxford. We cannot, from want of space, make many extracts, but we will venture to lay before our readers the following passage on the effect on the relations of Church and State of that alteration in the law of marriage, which many persons are seeking to procure:—

“This law, then, is God’s law, binding upon men; and if its breach by the old Canaanites did defile their land, if its breach by Israel would have defiled them, how much more certainly defiling must be its breach by Christians, upon whom, with higher privileges and greater gifts of grace, far stricter laws of purity are bound.

To all which this may well be added. Any such alteration in the law must tend directly and fearfully to divorce the realm of England from the Church of Christ. As yet, in this primary institution of domestic life, the laws of these two bodies so far coincide. What the Church condemns as the great sin of incest, the State condemns as a crime; and those whom the Church requires for their souls’ sake to separate, the State refuses to acknowledge as legally married. But, which God forbid, should the number and wealth of the transgressors of this law ever succeed in obtaining its abrogation, should the State acknowledge as a legal marriage what it now condemns as incest, how perplexed must become its relations with the Church! For by her essential constitution the Church can make no such alteration in her laws. The sentence which she has received from God no human legislation can alter or affect. The Church of England neither claims for herself nor allows to another any right to dispense with one jot or one tittle of the law of God. To her, incest must remain incest, though every human code conspired to term it marriage. The two laws would then be hopelessly at variance; and the least evil which could result would be that a new and great step would be taken towards introducing here the relations of the State towards marriage which already exist upon the Continent, under which the State takes no cognizance of the religious rite of holy matrimony, but provides merely for the due ratification, on its own conditions, of a civil contract between all of its subjects who are desirous of being married. Against any such alteration of the law of our land I beseech you, my Brethren, by all lawful means earnestly and resolutely to strive.”

—Pp. 55, 56.

There has been in the Diocese of Oxford not only more work done at home, but “more exertion for the work of Christ abroad.” This is due in great measure “to the great and loving labours of the Rev. C. Lloyd, the Organizing Secretary” for Buckinghamshire.

“The contributions of the Diocese to the *Society for the Propagation of the Gospel in Foreign Parts*, which at my last Visitation I was able to note as having increased from 1,676*l.* 9*s.* 5*d.* in 1846, to 3,300*l.* 15*s.* 11*d.* in 1856, have reached, in 1857, 3,521*l.* 4*s.* 7*d.*; in 1858, including some special funds for India, 4,958*l.* 17*s.* 3*d.*; and in the last year, 4,791*l.* 16*s.* 3*d.*; with no such special addition. This, moreover, does not include a considerable sum contributed to special missions of the Church not passing directly through the hands of the Gospel Propagation Society; and this large increase I rejoice to know is due to the

multiplication of parochial associations, and to the more general diffusion of a Missionary spirit through the Diocese."—Pp. 40, 41.

Missions to the Heathen. No. XLI. Diocese of Grahamstown. Journal of the BISHOP OF GRAHAMSTOWN, in a Visitation of the Kaffrarian Missions, in September and October, 1860. London: Society for the Propagation of the Gospel. (Price 4d.)

WE wish we could transfer to our pages the whole of this interesting Journal. It is, however, the less necessary to do so, as from the lowness of the price our readers can easily procure it for themselves. The following extracts refer to the Mission at St. Mark's:—

"Thursday, Sept. 27th.—We rode over to St. Mark's, about fourteen miles, in the evening by moonlight, Mr. Hutt accompanying us. Here we were welcomed by Messrs. Waters, Norton, and Newton, who, with Miss Bond, form the missionary staff on this important Station. The next morning a bell at sunrise summoned us to early morning prayers, which was attended by 150 to 200 men and women, besides the children. The singing and chanting of the responses and canticles was very solemn and devotional. Mr. Waters catechized the men on a few verses from the New Testament;—the answers were given with very little hesitation. After chapel, and a general shaking of hands with the people, we breakfasted, and the boys proceeded to their industrial work, in which they are engaged in the morning from seven till twelve, and in the afternoon from four to sunset. There are forty of the boys thus employed, who used to be boarders, but now lodge with their friends on the Station, attending the services and school in the afternoon, from two to four, as regularly as ever. The seven hours' industrial work, however, and two hours' schooling, does not in any respect diminish the spirit of these boys. Before morning chapel there was a hearty game of cricket going on, with somewhat defective instruments, it is true, but with great earnestness and considerable skill. A bat and ball, kindly sent to the St. Mark's boys by two young ladies in England, were much valued, and they had also made a second bat themselves; but for wickets they used stones, as the ground was too hard for any wickets made by them. Sometimes the English word 'out,' but more generally the Kafir 'ufile' (he is dead), proclaimed the fall of an adversary. Another English game, 'dog and hare,' is very popular with the boys, and is often played by them after evening chapel by moonlight. It is remarkable that these Kafir boys enter far more heartily into English games than English boys born and bred in the colony. And of all the Kafir tribes, the Galēkas—at least to judge from those at St. Mark's—appear the most like Europeans in their physiognomy and character. The thick lips and broad nose of the African are much less predominant amongst them; nor is the aquiline nose and Jewish cast of features, which indicate Arab blood in some tribes, so observable here; many of the men have high and well-developed foreheads, and, except in their complexion and their hair, differ nothing from the highest Caucasian race. . . . Of the native population, about 320 Kafirs and forty Hottentots are baptized. Of the latter race I baptized seventeen more during my visit to St. Mark's. Among the Kafirs on the Station the work of conversion proceeds now more gradually than at first, and they come over one by one as their minds become enlightened. . . . On Saturday we had a very interesting service, at which eighty-eight Kafirs were confirmed by me. The Hottentots to whom I have referred were baptized in the afternoon. In my address to them, I reminded them how much better was that pardon which God gives, and of which in baptism they were to receive the outward and visible seal, than the pardon given them by an earthly sovereign. They gladly embraced the latter—believing the Queen's proclamation, and trusting in her word: yet that pardon did not restore to them all their former rights, or wipe out all past offences, or entitle them to be received as those who had not been guilty of rebellion. (In the interview with the Prince, the Hottentots had been passed by in silence, and their address, thanking the Queen for their pardon, received no reply.) Would they not believe and embrace the pardon given them by the Son of God, Jesus

Christ, which cancelled all their sins, and conveyed to them righteousness and eternal life and glory? Some of the Hottentots were much moved. They and the Kafirs are totally different in this respect. The Kafir requires to have his understanding convinced, and he is not insensible to appeals to the affections; but the Hottentot is moved to excess of joy or sorrow by every impulse. . . . I forgot to state that at St. Mark's, during my visit, the practice was commenced at my suggestion of a Kafir teacher taking part in the services, by reading one of the lessons. He read with some hesitation, but with much clearness, and the people were very attentive to him. I believe that our wisdom as regards our Kafir converts—especially considering the natural vigour of their character—will be to throw on them at an early period the responsibility of making known the Gospel to their countrymen. I took occasion from the appointment of George Uyawa to read the lessons, to remind the people that we expected them not to continue as children, but to grow up to be men; that Englishmen came amongst them to found a native church, and thence to pass on to others who know not Christ. I have little doubt that a Kafir who is truly converted to Christ will be himself benefited by being entrusted with such responsibilities, nor will it be difficult to discover in what estimation he is held by his fellow-countrymen. Strongly as I have felt the danger of the catechist system in India, I perceive that here, with a totally different race, our chief danger is that of making our converts too dependent upon ourselves, and not stimulating them to independent action."—Pp. 13-22.

Missions to the Heathen. No. XL. Diocese of Madras. The Moodaloor Mission in Tinnevely, Madras. Being part of a Report by the Rev. A. R. SYMONDS, Secretary of the Madras Diocesan Committee, August, 1860. London: Society for the Propagation of the Gospel. (Price 2d.)

THE site of Moodaloor was purchased by Satyanaden, a convert of Schwartz, for the purpose of forming a Christian village, and the Moodaloor Mission of the *Society for the Propagation of the Gospel* now comprises fourteen villages, with 2,000 baptized Christians and 500 catechumens. There are several paragraphs in this Report which we had marked for extraction, but which we are obliged for want of space to omit. We think it would have been far better if Mr. Symonds had been able to speak as a Bishop instead of as the representative of a Committee. We doubt if the Shanar Christians can have been much "helped . . . to realize what has been to many hitherto a mysterious abstraction, the Madras Diocesan Committee." (P. 7.) There is perhaps no place in our Indian possessions where a Missionary Bishop is more imperatively needed than the district of Tinnevely.

Messrs. Rivington have published a Sermon (price 3d.) preached at St. Stephen's, Westminster, on the *Columbia Mission*, by the Rev. JOHN GARRETT. There is a great deal of information in it.

Messrs. Wertheim and Macintosh have published a Sermon (price 6d.) on *Childhood*, preached before the Ladies' Society for Promoting Education in the West Indies, by the BISHOP of ANTIGUA. The profits arising from the publication will be given to the Society, which appears to be very useful. The sermon gives a pleasing and encouraging account of the negro population. Bishop Jackson says that "under the Episcopate, the clergy have been increased, even in more favoured islands like Barbados, nearly fourfold, with a corresponding increase of churches and chapels."

The proceedings of the Annual Meeting of the Bath Deanery Association of the *Society for the Propagation of the Gospel*, on Dec. 11th, 1860, have been reprinted from the *Bath Express* by Messrs. Hayward, Payne, and Meyler. It contains what appears to be a full report of a very eloquent and powerful speech of the Bishop of Oxford.

We have received from Messrs. Mozley (1) *The Monthly Packet*, Vol. XX. and (2) the *Magazine for the Young*, 1860—both excellent. (3) *Ploughing and Sowing*, a most interesting account of Home Missionary work among the agricultural labourers of a Yorkshire village, by the Clergyman's daughter. It is edited by the Rev. F. DIGBY LEGARD.

From Messrs. J. H. and J. Parker : (1) *A Practical Commentary on the Epistle of St. Paul to the Philippians*, edited by the late Rev. H. NEWLAND. This and the "Commentary on the Epistle to the Ephesians," lately published, are acknowledged in a preface by the author to be the work of the Rev. Reginald N. Shutte, of Exeter. (2) *Sermons on the Beatitudes, with others, mostly preached before the University of Oxford; to which is added a Preface relating to the recent volume of Essays and Reviews*, by the Rev. Dr. MOBERLY, of Winchester College. We need only mention this book. (3) *Memorial Sermons delivered to the Students of Queen's College, Birmingham*, by the Rev. R. M. ROWE, formerly one of the Theological Tutors there, now British Chaplain at Alexandria. (4) *The Sacraments of the Body and Blood of Christ, doctrinally and practically explained according to the Rubric of the Church of England*, by the Rev. JOHN BOYLE, second edition. (5) *Larache; a Tale of the Portuguese Church of the Sixteenth Century*, being No. XXIII. of "Historical Tales." (6) *The Oxford Diocesan Calendar and Clergy List, 1861*, containing Parker's "Church Calendar," with much information concerning the Diocese of Oxford, and a Record of the Diocese during the past year.

Messrs. Masters: *Litanies; for Use at various Seasons of the Christian Year, before and after the Holy Communion and on other Occasions*. They "were composed with the view of aiding the devotions of a sisterhood to which the author" (the Rev. W. E. Scudamore) "has, under the providence of God, been called to minister in holy things."

Messrs. Macmillan: *The Joy of Success corrected by the Joy of Safety*, an Ordination Sermon by the Rev. Dr. VAUGHAN, of Doncaster. We feel grateful to the Archbishop for desiring the publication of this excellent discourse.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of TORONTO sent at the beginning of December last the following resolution of the late Synod to the churchwardens of each church in his Diocese: "That the offertory of the respective

congregations of the Church, throughout the Diocese, on Christmas Day every year shall be devoted to the sole use of the incumbent of the church in which the offertory is made."

Many of the Bishops in the United States issued Special Forms of Prayer for Jan. 4, being the Fast Day recommended by the President.

The report which has been current, that the Clergy at Charleston had ceased to pray for the President of the United States was unfounded. The *New York Church Journal* of Jan. 2 contradicts it on authority. The *Fredericksburg News* of Dec. 11 says that "not a minister in the States has made any change whatever in the Liturgy."

We learn from the *Antigua Times*, that on October 12 the Lord Bishop of the Diocese left ANTIGUA, on a visitation of the remaining islands of the Diocese, excepting Montserrat and Barbuda, which had been already visited, but including the English congregations in the Swedish island of Saint Bartholomew and the Danish islands of Saint Thomas and Santa Croix. In the course of his visitation, the Bishop examined every day-school in connexion with the Church of England. Fourteen confirmations were held, and 475 persons confirmed—viz. In St. Kitt's, at St. George's Church, Basseterre, 65; at St. Ann's, Sandy Point, 12; at St. Paul's, Capisterre, 13; at St. Mary's, Cayon, 23. At Neves, at St. Paul's, Charlestown, 19; at St. George's, Gingerland, 13. In St. Bartholomew's, at the Anglo-Episcopal Church, 15. In Anguilla, at the Valley Church, 20. In Tortola, at the Road-Town Church, 13. In Virgin Gorda, at the Chapel School, 4. At Santa Croix, at St. John's Church, Christiansted, 128; at St. Paul's Church, Fredericksted, 86. In St. Thomas', at All Saints' Church, 51. In Dominica, at St. George's Church, Roseau, 13. On the 12th Nov. the Bishop consecrated a burial ground belonging to the Anglo-Episcopal congregation in St. Bartholomew's. His Lordship returned to Antigua on the night of Wednesday, the 12th December, and on the 19th consecrated the Parish Church of St. Paul, erected on the site formerly occupied by the church which was destroyed by the earthquake of 1843. On Dec. 21, being the Feast of St. Thomas the Apostle, at an ordination held in the Cathedral Church of St. John, the Bishop admitted the Rev. John Childe, Scholar of Queen's College, Birmingham, to the holy office of a Deacon.

Archdeacon Mackenzie, with his party, arrived at Capetown, Nov. 12. They were thirty-seven days at sea, and had divine service on board every day.

The *Adelaide Church Chronicle* of November last says: "The Church of England Synod Bill has been read a second time in the (SYDNEY) Legislative Council; but the present political crisis in Sydney will doubtless prevent for the time its further progress."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, January 1st, 1861.*—The Ven. Archdeacon Sinclair in the Chair.

The Bishop of Colombo, in a letter dated October 29th, 1860, mentioned the death of Mrs. Long, the head of the Female Institution. At the time of her death she had forty children under her instruction, with the certain prospect of increasing numbers. She has left 500*l.* to be applied, at the discretion of the Bishop, to female education in the Diocese. The Bishop proposed at once to secure the fund by investment at seven per cent., in trust to himself and successors, jointly with the Diocesan Treasurers of the S.P.G. and the S.P.C.K.

In another letter the Bishop noticed the death of the Rev. F. Whitley, a Missionary of the *Church Missionary Society*, who was killed instantaneously by the fall of a portion of one of the school buildings, of which he was superintending the removal.

A letter was received from Archdeacon Kissling, dated St. Stephen's, Auckland, Sept. 18, 1860, acknowledging the Society's grant of Bibles and Common Prayer-Books in German. The Archdeacon hoped shortly to give a monthly service in German in one of his churches—which, but for this gift, could not have been undertaken.

The Archdeacon asked for aid towards a new church, which was now finished, but upon which there was a debt of 300*l.* incurred under peculiar circumstances arising out of the war. A grant of 50*l.* was made.

The Rev. H. J. Waters, in a letter dated St. Mark's, *viâ* Queens-town, South Africa, Oct. 12, 1860, mentioned that the Bishop of Grahamstown had just visited this Mission. Mr. Waters reported that the Dutch Prayer-Books had done much good among a large party of Hottentots who were in open rebellion during the late Kafir war, but were now following honest callings in the Mission and its neighbourhoods. He asked for a further grant of 200 Common Prayer-Books in Dutch. The German Bibles and Prayer-Books sent him by the Bishop had enabled Mr. Waters to supply a great number of the German police and emigrants with books.

He asked also for some English Prayer-Books; most of the Hottentots and many of the young Kafirs being able to read English well, and being fond of comparing the English with their own languages. Mr. Waters further asked for a supply of Bibles, as he has frequent opportunities of giving a book to the men who trade in the interior, to numerous poor castaways, as well as to more respectable people about the place. It was agreed to grant to the Bishop, for the purposes mentioned by Mr. Waters, 200 Prayer-Books in Dutch, fifty Bibles and Prayer-Books in German, and fifty English Bibles.

In a letter from the Rev. E. Hawkins, it was stated that the Committee of the S.P.G. had received a letter from Archdeacon Le Mesurier, of Malta, and from a naval Chaplain in the Mediterranean, on the great demand for copies of Diodati's Bible, and also on the importance of circulating the English Liturgy in Italy; and suggesting that the chaplains at Naples and elsewhere in Italy should be supplied with copies for sale and distribution.

The Board were informed that the Standing Committee had in-

structed the Secretaries to write to the British Chaplains in Italy, with the view of ascertaining the nature and particulars of the demand in question, and how far the said chaplains might be willing to take charge of supplies of such books, and superintend the sale and distribution proposed.

The Rev. Richard Burgess forwarded an application (recommended by the Bishop of London) for aid towards erecting a church at St. Pierre lès Calais, commonly called La Basse Ville. It was stated that there are, in this place, nine manufactories, chiefly supplied with labour from lacemakers in Nottingham, bringing in a resident English population of about 2,000. There has been for some years a resident chaplain, but no church. The church would be vested in trustees in conformity with the French laws, and they would nominate the clergyman, subject to the licence of the Bishop of London. It would be built to accommodate 400 persons. The Board made a grant, towards this object, of not more than 100*l.* in all, at the rate of ten shillings a sitting for as many free seats as should be provided.

Books were granted to the Rev. J. H. Clowes, going as a Missionary from the *Church Missionary Society* to the East African coast, to the Rev. J. B. Good, lately Missionary in Nova Scotia, and about to proceed to a Mission among the Red Indians in Vancouver's Island, and to the Rev. G. Parsons, going out as Missionary to Ceylon.

Books to the value of 5*l.* were granted, on the application of the Rev. J. Clissold, for schools for the children of English workmen and engineers in and about Cadiz, of whom there were as many as seventy families.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*January 18th.*
—The Dean of Westminster in the Chair.

A letter was read from the Rev. Giles Pugh, British Chaplain at Naples. He stated that Garibaldi's grant of a site for an English church was not valid till confirmed by the existing Government—that the confirmation of the grant was not yet obtained—that the matter was now in hand and was in a fair way of a successful settlement. A schoolroom for the children of the English was contemplated. Mr. Pugh said that there was a great want of order in the attempts at a reformation in religion which were being made. He spoke of the importance of distributing the Italian translation of the Prayer-Book and of the want of an agent to visit ships in which British subjects were to be found. A school for the English was much wanted. The way in which the Church of England could help the Italians had been referred to the Standing Committee at the previous meeting. The Committee were of opinion that it was more a matter for the consideration of the Bishops of the Church than for the Society. Leave of absence for six months was granted to the Rev. H. J. Vernon. A letter was read from the Bishop of Sydney asking that the interest of Dr. Warneford's Bequest should be assigned to Moore College. The matter had been referred by the Standing Committee to a Sub-Com-

mittee consisting of three laymen, Mr. Giles Puller, M.P., Mr. Turner, and Mr. Wright. Their report stated that as the Bishop applied only for the interest and not for the capital, and that as there was no counter-application from the bishops of the other dioceses which had been formed out of the see of Australia to which the bequest was originally given, they recommended that the Bishop's request should be complied with. Their report was adopted by the Board. A letter was read from the Bishop of Capetown respecting the College for the Sons of Chiefs. It was out of debt, Sir George Grey having given to it 2,500*l.* to pay off debts. He intended to endow it with land in Kaffraria for the future, and for the present to give it a share of a Parliamentary grant. There were several sons of chiefs now in the college. Dr. Livingstone had written to the Bishop to ask for admission for the children of Sechele. The grant for a female teacher in the college was renewed.

With reference to the memorial church at Constantinople, full power was given to the Building Committee to form a contract and to carry out the design of the Society.

It was resolved that the minister of Pieter Maritzburg, who was also Dean of the Cathedral for the diocese of Natal, ought to be paid by the people, and that his stipend from the Society should be gradually reduced and should cease in 1863.

A letter was read from the Bishop of Colombo recommending the establishment of a new Mission at Caltura, between Galle and Colombo. The recommendation was adopted. It was announced that the Rev. Mr. Burrell, the senior Missionary at Cawnpore, was appointed Missionary of the memorial church.

It was resolved that no person should be placed on the list of the Society's Missionaries who had left England not more than twelve months previously without satisfying the Board of Examiners.

A letter was read from Dr. Macbride, Principal of Magdalen Hall, Oxford, resigning, on account of his health, the appointment of Examiner for the Society's Theological Exhibition at the University. In accordance with Dr. Macbride's suggestion, it was resolved that Professor Monier Williams should be requested to accept the appointment. It was determined to instruct the Standing Committee to frame a scheme for the immediate establishment of a Mission at Pekin.

POLYNESIA.—The following paragraph is taken from a letter dated "Eromanga, Dellon Bay, August 6, 1860," signed "George N. Gordon," in the December number of "Evangelical Christendom."

"I am happy to state that the Rev. Mr. Pateson is now labouring in the Island of Amota, several hundred miles north of us, among heathen little known to any but the apostolic Bishop of New Zealand and Mr. Pateson. The *Southern Cross* called here in June, on her return to New Zealand, and we expect her back in another month. This excellent Missionary Bishop seems to be the real successor of Williams in Polynesia."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MARCH, 1861.

THE TRAINING OF CATECHUMENS IN OUR INDIAN
MISSIONS.

BY A MISSIONARY.

IN a former number¹ we considered the raising up of a native ministry in Tinnevely as a measure likely to be best accomplished by means of the erection of a local Episcopate. We now wish to call attention to another subject, which may not demand in an equal degree, or with as great urgency perhaps, the supply of what is wanting by the same means, but which yet possesses a very real connexion with the question of the provision of Episcopal rule for the Church's Missions in India.

In the table of statistics, published at the end of a volume of "Proceedings" of a Missionary Conference held in South India in 1858, we find two columns headed respectively "Baptized" and "Unbaptized adherents, and constant attendants on public worship." Under the latter phrase is included a large body of men and women who are professedly under Christian instruction, and out of whom the community of the baptized is from time to time reinforced. The number of these "unbaptized adherents," as they have been styled, is in some places very large indeed; and they are given in the following statement as they were found at the end of 1857 in the provinces of Madura, Tinnevely, and Travancore, in connexion with the four leading Missionary Societies labouring in them.

¹ *Colonial Church Chronicle*, November, 1860, page 406.

	Baptized.	Unbaptized.
Church Missionary Society	18,094	10,068
Society for the Propagation of the Gospel	9,248	3,764
London Missionary Society	2,538	13,800
American Missionary Society	not given	5,347

It will be perceived at a glance which of these Missionary Societies are apparently most content to have their converts "adhering" otherwise than by the divinely appointed method of being "all baptized into one body." But it is now a fact established by long and sad experience, that wherever apostolic order has been renounced or slighted, there the value and use of sacraments have sensibly declined; and the phenomenon itself admits of a true and very simple solution. Our present concern, however, is with the Missions of our own Church in Tinnevely more especially; and in them, in fact, we find so large a proportion of *unbaptized* as 13,822, for whom no distinct separate system of instruction preparatory to baptism has been generally provided. They are to all practical purposes undistinguished from the baptized members of the Church, and remain mixed up with them, attending divine service in common with them, and enjoying most outward privileges without any perceptible difference whatever. The only two occasions through life when a distinction between these two classes is made, are when marriages and funerals take place, when it is simply impossible for the minister to use the services of the Church provided for those occasions in our Prayer-Book, as they are composed for *baptized* members only. And the effect produced, if any, on the body of "unbaptized adherents" generally, by their observation of the fact of those services being withheld on the occasions mentioned from any of their number, is at best very transient; for a marriage or a death is a single event that has its own joy or its own sorrow, but makes no general impression. They have neither of them any continuous abiding presence in the memories of people; they come, go, and are soon forgotten. But attending service and sermon in the same church, sitting together in it as all one with the baptized without any distinction of place,—sharing in the same words of confession, praise, belief, or supplication,—looking upon themselves as, and being called Christians;—these things, which make up the *daily* religious life of the unbaptized portion of the flocks in our Missions, cannot fail of making them in a great degree indifferent as to seeking and attaining baptism, which is *practically* of no importance, or very little indeed to them, though the abstract duty to be baptized may be often enough urged perhaps. Waiving altogether the high and, to our mind, the only true and satisfactory view of the Sacrament of Baptism, which, in regard to the transmission of the evil nature of the first Adam by natural birth, holds that

the virtue of the Second Adam's holy nature, with all its elevating influences, is imparted through a medium equally mysterious of His own divine appointment, we are content to rest the matter on a lower ground even, and inquire whether people in the condition of the "unbaptized adherents" of our Missions, who are, however, described as "constant attendants on public worship," can possibly, as far as human means are concerned, by mere attendance on such worship, without other and more especial training, "grow in grace and in the knowledge of our Lord Jesus Christ"?

Simple and mostly catechetical as is the mode of preaching generally pursued throughout Tinnevely, yet it is not asserting too much to say, that in the vast majority of cases those who form the unbaptized portion of each congregation, from their past habits of life as gross idolaters and devil-worshippers, belonging to a half-civilized race known for their low mental type, whatever redeeming moral qualities they possess, are far from equal to taking in and comprehending the most elementary Christian truths when propounded from the pulpit. And even where Sunday classes are taught some catechism more or less suited for the purpose, the very mixture of the baptized, who have been longer habituated to Christian teaching, with the unbaptized, who are only in various stages of unlearning their early superstitions, works disadvantageously to both classes; for neither of them make the progress they might, and otherwise should perhaps. And this want of a separate and suitable system of training for Catechumens is felt in a different way in the case of converts in other parts of India who become Christians from among the superior and more educated classes of Hindus; for mere intellectual cultivation has been found to effect little for those who have had it. The advancement in mere knowledge is advancement also in unbelief; faith in traditional religion is dislodged without an enlightened knowledge of the truth taking its place; and universal doubt is frequently the highest point gained. And when individual souls are, here and there, brought to embrace Christianity notwithstanding this state of things, the habit of mind contracted under it is too often found to retain its hold, and everything that is believed by them in the new religion is admitted on the *lowest* ground possible as being the *safest*, and *generous* faith is as seldom attained as *valiant* love for the truth. The remedy in such cases may consist of a course of spiritual exercises previous to and following their baptism, as best fitted to humble the intellect and hush its questionings into deep adoring faith. But our object at present is not to protrude theories of our own as to supplying the want of a system of training for Catechumens, but simply to call attention to the

existence of the want itself principally in Tinnevely, and to point out how the extension of the Episcopate to our Missions there will prove the most effectual means for providing a system such as is needed to meet that want. We very well remember the first visitation tour through Tinnevely of the present Bishop of Madras full ten years ago, and the agitation he made on this very question of the delay of baptism in the case of the large number of Catechumens belonging to the Missions. Something appeared to him to be wanting; the missionary system seemed defective in a very important matter. His inquiries did not elicit the information necessary to enable him to act in any degree; and after all he was only passing through the province, and could not judge for himself by personal and continued observation how the want he suspected to exist did actually exist and work prejudicially to the increase and consolidation of the Christian Church there. We cannot help believing that if the Bishop had been a residing and local Chief Pastor, he would very soon have found out the real state of things, and by wisdom and authority have done much to remedy it. Individual Missionaries, as in the case of raising up native candidates for the ministry, so here in providing a system for training Catechumens, feel that they have no power to act; and that as in the one case they cannot create the ministry that is wanted, so in the other they cannot enforce or secure the prevalence of a system that must be general in order to its being successful. A Bishop living in and ruling over our Missions is *the* want of Tinnevely. The opposition to an Episcopate for Tinnevely originated, we believe, in Tinnevely itself, and it requires very little acumen to perceive the cause of it. The Missionaries have been too long Bishops themselves, with large territorial jurisdiction, and in some cases with several native ordained pastors under their rule, to brook a superior and controlling authority over them all at once. But sooner or later a way cannot fail of being opened to the extension of the Episcopate to Tinnevely. The great Head of the Church, who has so largely blessed that part of India, will yet "supply all its need." And when a Chief Pastor is raised up for Tinnevely, it is not too much to expect that a system may be devised, with Episcopal sanction, by the united wisdom and judgment of the more experienced Missionaries of both the Church Societies labouring there, for the proper and effective training, under God's blessing, of the large body of "unbaptized adherents" to be found in our Missions at present.

Meanwhile we are desirous, before concluding these remarks, to draw attention to certain existing sources of information, by consulting which some valuable help may be derived in the

forming of a system for Catechumens, while they prove at the same time, in a very practical manner, how this same want that we have been considering has existed in other times and places, and was in various ways met by the wisdom and piety of other branches of the Catholic Church. The earliest record of this kind is a tract known by the title of the "Two Ways" (*Duæ Viæ*), found in two different shapes in the beginning of the Seventh Book of the Apostolical Constitutions and at the end of the Epistle of St. Barnabas. In an article of the *Christian Remembrancer* of April, 1854 (written, we believe, by one of the heads of colleges at Oxford of ripe theological scholarship), this tract is thus described :—

"The simplicity of its teaching is very beautiful. It carries with it the whole air of being written in primitive times, *for recent converts, and for a country where the Church was but newly established*. There breathes throughout an air of almost Apostolic purity and truth." And after mentioning its contents, the writer adds: "We have a picture of Christian life, and morals and doctrines, such as it was, among simple converts at least, in the age next after the Apostolic."

This description we hope is sufficient to bring out of its obscurity a gem of so rare value, and obtain for it the attention to which it has so high claims.

St. Augustine's well known though little used treatise, "*De Catechizandis Rudibus*," with some others of his works, is very suggestive; and Archdeacon Grant, in the Appendix to his Bampton Lectures on Missions (a work which will yet take its place as of standard authority in all questions relating to the missionary work of the Church), has given an abstract of its contents for English readers which sufficiently indicates its utility.

Rupertus Abbas Tuitiensis, who lived about 1125, an expositor of Holy Scripture very highly commended by those who have used his writings, has a treatise, "*De Victoriâ Verbi Dei*," in which some of the leading events and prophecies of Scripture are elucidated in a way that may furnish much wholesome instruction for converts.

But to come to later times, we have, in the "*Catechismus Generalis*" for Catechumens appended to Thomas-à-Jesu's elaborate work, "*De Procurandâ Salute Gentium*," large materials ready at hand, out of which much might be made.

And last, though not least in value, is a little volume published at Rome, under the title, "*Monita ad Missionarios Sacræ Congregationis de Propag. Fide*," and bearing the signatures of the Vicars Apostolic of Tonkin and Cochin China attached to the dedication. Chapter vi. is "*De Catechu-*

menorum Institutione," and the following are the subjects embraced in it:—

"Article i.—How or in what manner Catechumens are to be dealt with.

ii.—What doctrines are first of all to be taught them.

iii.—What other doctrines are to be delivered to them.

iv.—Certain doubts of unbelievers as to the foregoing system of teaching.

v.—Concerning the most deep mysteries of the Holy Trinity and the Incarnation of our LORD.

vi.—What things are to be observed in the preaching of the Life and Death of Christ.

vii.—On the Evangelical Law of Obedience.

viii.—An ordinary objection of Infidels is dealt with.

ix.—On the motives and reasons by which the Evangelical Law is proved to be delivered by God and to be embraced by all.

x.—On the notes and gifts of the Church."

The chapter following this relates to those who are about to be baptized, and that next, to neophytes, or the newly baptized. The whole volume, in fact, is full of most valuable matter, and on the principle of *fas est ab hoste doceri*, such a volume may be used with great advantage.

Having thus brought before our readers some sources of information on a subject of so great importance to the Missionary cause, we trust that an interest may be felt regarding them, and that such an interest may issue in results of deepened study and labour for the advancement of so holy and blessed a cause.

Kempstone Rectory, Beds. February 14, 1861.

Correspondence, Documents, &c.

LETTER FROM THE BISHOP OF MELBOURNE.

(METROPOLITICAL VISITATION OF THE BISHOP OF SYDNEY.)

"SIR,—Taking up a few days ago the September number of the *Colonial Church Chronicle*, I began to read with more than ordinary interest the first, and what I suppose is to be considered the leading, article upon 'The Metropolitan Visitation of the Bishop of Sydney.' I was very desirous to know with what feelings an English reviewer would regard an event which has excited so lively an interest, and, as I trust, accomplished so much good, in the Churches of Australia. As I proceeded, however, I was not a little surprised and pained to find that it was made the occasion for what I cannot but regard as a most uncalled-for and unjust attack upon myself. If you had been content to express your opinion upon the subject-matter of the documents to

which you refer, although I might have thought that opinion opposed to the doctrine and discipline of our Church, I should not have felt any obligation upon me to enter into a controversy respecting it, for a Colonial Bishop has quite enough work upon his hands within the limits of his own diocese, and may be allowed to leave questions which are mooted in England to be discussed by his brethren there. But as you have assailed me personally and by name, I am compelled, however reluctantly, and at whatever disadvantage from the interval which has elapsed since your article appeared, to come forward in my own defence;—not, however, for my own sake, but for the sake of the Church in which I hold the office of Bishop. I must therefore request you to give this letter a place in the pages of your *Chronicle* for the month next following its receipt.

The paragraph of which I complain is as follows. I extract it entire, in order that the readers of this letter may perfectly understand the nature of the charge which you have made against me, and may reply to it. I add, also, a note which you have appended to the text:—

‘Now we earnestly covet that the authority of the Colonial Metropolitan should be a real authority. The authority of the English Primates has practically dwindled to little more than an honorary precedence. Even in the hearing of appeals the Archbishop of Canterbury has scarcely more to do with the Court of Arches than has Queen Victoria with the Court of Queen’s Bench. Be this an evil or a good, we deprecate the faintest imitation of it by the daughter Churches. Immemorial usage has a dignity of its own, and, by the force of old association, a certain moral efficacy which is not the less valuable because it may not be all that we could wish it to be, or the less real because it cannot be *precipitated*, as chemists say, and defies calculation and analysis. But it is simply impossible to transplant the venerableness of old institutions to new soils. We can, at most, transplant the name and the idea, and then leave the infant institution which may happen to rejoice in the shadow of a venerable name, slowly, and perhaps painfully, to earn the rank to which its usefulness may actually entitle it, or presently to wither away with all the peculiar ignominy deservedly accorded to a sham. In plainer words still, the Archbishoprics of Canterbury and York are very far from useless, although they have lost,—most likely for ever,—the substance of their original and canonical jurisdiction. But if Colonial Metropolitans are to attain to nothing higher than a thin imitation of the honorary Archiepiscopal rank enjoyed by the diocesans of Canterbury and York, it were far better that they had never been appointed. Now, a metropolitical progress from diocese to diocese, and the delivery of a charge in the Cathedral Church of each, sounds like anything rather than a sham. But it is precisely our fear that such a visitation could scarcely be real except at the cost of being occasionally vexatious, and to some suffragan Bishops a constant provocative of disquieting suspicions, that prompts us to raise the question,—What did Bishop Barker’s Visitation really mean? Did it mean that if he had found anything which he judged to be wrong, he would openly, and in his charge, have animadverted upon it? In June, 1857, the Bishop of

Melbourne issued a sort of pastoral, peremptorily forbidding thenceforth "the intoning of the service, or parts of the service, such as the responses, and particularly the *Amen* at the close of every prayer, and the chaunting of the responses after the Commandments." The customary "*Glory be to Thee, O Lord!* after the minister has given out the Gospel for the day," is also prohibited by the same document, on the general ground that "the insertion of any words into the service is as much an infringement of the prescribed order as the alteration or omission of any." The same Bishop has since published a notice for the guidance of Candidates for Holy Orders, defining the sense in which he himself understands, and in which he wishes them to understand, the Thirty-nine Articles to "contain the true doctrine of the Church of England;" and in the course of this notice he incidentally alleges that "upon other points not decided by the Articles, the clergy may hold and preach diverse opinions:" language which we can only construe to mean that opinions and statements in the most open conflict with the Liturgy or the Catechism are no bar to Holy Orders, or, after ordination, are not censurable, unless the same doctrine may be proved to be also at variance with some unequivocal dogma of the Thirty-nine Articles regarded as a perfect compendium of the Faith of the Church. Suppose it had happened to occur to the Bishop of Sydney that the first of these manifestos, if another edition of it were to be issued by some Bishop in this country where *all* the Prayer-Book is law, would be simply so much waste paper; and that the second is certainly opposed to all honest subscription to the second Article of the Thirty-sixth Canon and all honest declarations of conformity,¹ and suppose further that, possessed with these convictions, the Metropolitan had concluded that here was something which he was in duty bound to correct. Would he have judged that the visitation afforded him the legitimate opportunity? If not, to what purpose was the Charge?

It is perfectly true that I 'issued a sort of Pastoral' to the effect that you state: only I may mention that, as I found many of the clergy and people attached to 'the customary *Glory be to Thee, O Lord!* after the minister has given out the Gospel for the day,' and as I did not consider this a matter of any great practical importance, I subsequently withdrew my inhibition of its use, although I still consider that it is not authorized by the rubric. Upon this *manifesto* you intimate that the Metropolitan might properly animadvert in his charge; inasmuch as, if issued in England, 'where *all* (your own Italics) the Prayer-Book is law,' it 'would be simply so much waste paper.' But I would submit that, although it might be ineffectual for the restraining of clergymen who were determined to have their own way, yet its inefficacy would be attributable to the fact of '*all*

¹ "A conclusion which now and then receives a painful but sufficient confirmation in the secession of such men as Mr. Baptist Noel and Canon Wodehouse, who have been pressed out of the Church simply by the force of their own conviction that upon various points "not decided by the Articles" they could not, as honest men, hold and preach their private opinions, and yet pretend at the same time to "conform" to the Liturgy. It is always possible, however, that even so clever a man as the Bishop of Melbourne, being intent for the time on one idea, may not have foreseen the full scope of his own words."

the Prayer-Book' not being 'law' in England. The language of the Prayer-Book in the prefatory remarks 'concerning the service of the Church' is so clear, that I cannot understand how a conscientious parochial clergyman, having in mind his ordination vow of obedience, could refuse compliance. I subjoin the passage to which I refer :—

'And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book ; the parties that so doubt, or diversely take anything, shall alway resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.'

If the order which I have issued would be in England 'simply so much waste paper,' I can only say that the authority of English Bishops 'has practically dwindled' almost as much as that of 'English Primates : ' and that, 'be this an evil or a good, we deprecate the faintest imitation of it by the daughter Churches.' I have, however, too good an opinion of English clergymen to believe it. I feel assured that, if an English Bishop, taking the same view that I do of the subject, were to issue a similar injunction, it would not only settle the minds of those who were doubtful and wavering among his clergy, and impart firmness to such as were disposed to give way to the importunities of their *choirs* ; but also induce many, if not all, who were desirous that the service should be intoned to yield to the decision of their Diocesan. This has been the case with my own clergy. I have no more *legal power* over them than an English Bishop possesses over those who are under his authority ; but, although more than one have expressed dissatisfaction at it, none has refused obedience to my injunction. They have all felt, and, as I think, rightly, that they were bound *in conscience* to submit in this matter their own judgment to that of their Bishop.

Your second charge against me is grounded upon 'a notice,' which I caused to be addressed 'to persons desirous to offer themselves as candidates for ordination.' The following is the notice alluded to :—

'The Bishop wishes it to be understood by all persons desirous to offer themselves as Candidates for the Sacred Office of the Ministry, that besides being examined in the History and Scriptural Proof of the Thirty-nine Articles of Religion, they will be required to show that they understand the scope and meaning of the Articles themselves.

'These contain the formal authoritative Doctrine of the Church ; and in "willingly and from his heart" subscribing to them, every one who is ordained solemnly pledges himself before God that he will, according to the language of the Declaration prefixed to them, submit to all of them, "in the plain and full meaning thereof ;" and will take them "in the literal and grammatical sense." Hence it follows, that, whilst upon other points not decided by the Articles, the Clergy may hold and preach diverse opinions ; those points to which they relate

are so authoritatively defined, that no one is at liberty, without breach of his Ordination Vow, to teach, in reference to them, any other Doctrine than that which is therein laid down.

'For the purpose, therefore, of ascertaining that Candidates for Orders have duly considered and possess a clear intelligent knowledge of these Articles, which (to quote again the Prefatory Declaration) "do contain the true Doctrine of the Church of England, agreeable to God's Word," the simple *text* of them will always itself form a distinct subject of examination. Thus, the Candidate will be required to state briefly and distinctly the special scope and object of any Article which may be selected by the Examiners; to explain the meaning and force of the particular words which are used, and the clauses which are inserted in it; to point out the grammatical and logical connexion of its several parts; and to notice any errors of doctrine against which it is directed. Approval by the Examiners on this subject will be an essential requisite for the admission of any Candidate to Ordination.'

This notice, you say, 'is certainly opposed to all honest subscription to the second article of the thirty-sixth Canon, and all honest declarations of conformity.' If you can show it to be so, I will at once withdraw it: for I have subscribed, and should be ready at any time again to subscribe, the said article. But is the language of my notice really opposed to such subscription? I think not. The passage which you assert to be so is the sentence in the second paragraph, beginning, 'Hence it follows, that, *whilst upon other points not decided by the Articles, the Clergy may hold, and preach diverse opinions, those points, &c.*' The words which are in Italics, you 'construe to mean, that opinions and statements in the most open conflict with the Liturgy and the Catechism are no bar to Holy Orders, or, after ordination, are not censurable, unless the same doctrine may be proved to be also at variance with some unequivocal dogma of the Thirty-nine Articles regarded as a perfect compendium of the Faith of the Church.' Now I may, I think, justly complain of this interpretation of my words; words parenthetically introduced, with the obvious intention, not of alleging anything positive concerning the Liturgy or Catechism, which were not then under consideration, but of pointing out the obligation upon a clergyman of the Church of England to 'submit to' every article 'in the plain and full meaning thereof.' From the remark in your note, that, 'being intent for the time on one idea,' I 'may not have foreseen the full scope of (my) own words,' you seem to have been partly conscious that you were passing upon me a somewhat harsh judgment.

I do not, however, allow that my words, *strictly* interpreted, will bear the meaning which you put upon them, any more than those of 'His Majesty's Declaration' prefixed to the Articles; wherein it is said, that they 'do contain the true doctrine of the Church of England.' The latter must, equally with mine, imply generally, without any particular reference to the Liturgy or Catechism, that the Articles contain the doctrine of the Church upon all points on which it has thought well to pronounce an authoritative decision. I readily allow that the Catechism, as 'an instruction to be learned by every person,' pre-

vions to Confirmation, treats of some matters more fully than do the Articles ; but I have yet to learn what 'opinions and statements in the most open conflict,' either with it or with the Liturgy, are not 'also at variance with' some one or other of 'the Thirty-nine Articles.' For my own part, I hold all the three to be in perfect harmony with one another ; but I hold, that the Liturgy and *parts* of the Catechism ought, according to all the rules of sound criticism, to be interpreted upon a different principle from that which should guide us in the interpretation of the Articles and other (dogmatic) portions of the Catechism. The distinction is, to my mind, perfectly plain ; and it is astonishing to me that any 'honest' man can fail to perceive it. The interpretation which Mr. Baptist Noel and Canon Wodehouse, to whose secession from the Church you allude in your note, put upon the language of some of its offices is, in my opinion, altogether erroneous ; and I have never yet met with any writer who has undertaken to defend that interpretation without going out of the Prayer-Book, and using as an authority the *private judgment* of particular divines. My real reason for inserting the words which you so strongly condemn was to intimate that I did not intend to impose upon candidates for Ordination my own private opinion as to the teaching of the Church in its Liturgy and offices, but only to insist upon 'a clear intelligent knowledge,' and an honest acceptance of the doctrine of the Articles. If I were to interpret 'all honest declarations of conformity' to mean an acceptance of what I consider the *true* teaching of the Church in the Office for the Baptism of Infants, and in the Catechism, I should condemn many of my clerical brethren, and perhaps yourself among the number, as *dishonest* Churchmen. But I would not do so. I ~~am~~ willing and happy to allow those who differ from me the same freedom of opinion that I claim for myself upon points which are not so 'unequivocally' decided by the Articles as to prevent 'honest' ministers of the Church from holding different views, and yet continuing in its Communion.

In conclusion, I would express a hope that you will not, by any repetition of such an attack as you have made upon me, cause the *Colonial Church Chronicle*, which ought to be as comprehensive as its name implies, to be regarded as the mere organ of a party ; for if you do, its usefulness cannot but be greatly impaired.

I am, Sir, your obedient Servant,

C. MELBOURNE."

We gladly print the foregoing letter, and much regret that the remarks of which the Bishop complains should have given him so much pain. Those remarks, however, were not lightly made ; nor can we think them even yet to have been either "uncalled for or unjust." If his lordship had extended his inhibition to the use of all metrical Psalmody as a part of Divine Worship, unless perhaps after the Third Collect, and to prayers from the pulpit, and so on, we should equally have doubted his *law*, his extract "Concerning the Service of the Church" notwithstanding ; but we could at least have praised him for *consistency*.

As to the harmony of the Thirty-nine Articles with the Liturgy, we never challenged it, as the Bishop very well knows. There are indeed still some who believe in the nonsense generally ascribed to Lord Chatham,—that the Church of England has Calvinistic Articles and a Popish Liturgy. Such persons are content that the Articles remain as they are, but are crying out for a doctrinal revision in *one particular direction* of almost every other portion of the Prayer-Book. Meantime it is no uncommon thing for them to omit or vary the obnoxious expressions, as *e.g.* in the use of the Baptismal Office. But we are not of that school. Nor, apparently, is Bishop Perry. And we are right glad of it. But doctrinal *harmony* is not doctrinal *coincidence*. The reciprocal witness borne by the Liturgy, &c. &c. on the one hand, and by the Articles on the other, to each other's truth, is all the more valuable, because it is in so large a measure independent. Allowing to the Articles a certain precedence as our great dogmatic and formal tests, surely they are not so exhaustive as that on no material points the rest of the Prayer-Book may be conceived to supplement them! But just so far as the Liturgy, Catechism, Occasional Offices, and Ordinal are available for that purpose, or are entitled to the character of joint (implicit) doctrinal tests, it seemed, and *seems*, to us that the Bishop of Melbourne annihilates their worth by the terms of his original notice, as encouraging, and going out of his way almost to invite, his clergy to "hold and preach diverse opinions" about them; although the Baptismal Service was no more *intended* to admit of two constructions than were the Articles themselves. His subsequent explanation, however, places matters in a more satisfactory light.

We cordially honour the Bishop of Melbourne both for his own sake, as a holy, able, hard-working prelate, and for his work's sake, which we believe to be both genuine and successful. But he will allow us to remind him that if we have pained him, it was not till he had first pained us not a little. And on reviewing the whole affair, while we rejoice to publish the Bishop's disclaimer of what he did not mean, we still think our first impression of his meaning—the meaning in which we fear he will continue to be understood by ordinary people in his own Diocese—to have been fully warranted, and that, taken by itself, the document upon which we have animadverted so strongly is calculated to encourage—we are very sorry to say it—dishonest declarations of conformity.

Our readers will see that the Bishop has not referred to the principles advocated in the article in September. We have, however, received a copy of the Bishop of Sydney's Charge, from which we extract the following sentence, and the note which is appended to it. We shall probably return to the subject before long.

"It is my earnest prayer that we may have cause to be thankful for the provision in the Queen's Letters Patent, by which, in conformity with primitive practice, one of the Bishops of this province is entrusted with the grave responsibility of visiting his Right Reverend Brethren and their Clergy in the capacity of their Metropolitan."

The following is the note referred to:—

"Extract from Letters Patent, dated 19th October, 1854.—'And we will and grant to the said Bishop of Sydney and his successors full power and authority, as Metropolitan of Australia, to perform all functions peculiar and appropriate to the office of Metropolitan within the limits of the said Sees of Newcastle, Adelaide, Melbourne, and Tasmania, and to exercise Metropolitan Jurisdiction over the Bishops of the said Sees, and their successors, and over all Archdeacons, dignitaries, and all other Chaplains, Ministers, Priests, and Deacons in Holy Orders of the United Church of England and Ireland within the limits of the said diocese. And we do by these presents give and grant unto the said Bishop of Sydney and his successors full power and authority to visit once in five years, or oftener if occasion shall require, as well the several Bishops and their successors as all dignitaries and all other Chaplains, Ministers, Priests, and Deacons in Holy Orders of the United Church of England and Ireland resident in the said diocese, for correcting and supplying the defects of the said Bishops and their successors with all and all manner of visitatorial jurisdiction, power, and coercion: And we do hereby authorize and empower the said Bishop of Sydney and his successors to inhibit, during any such visitation of the said dioceses, the exercise of all, or of such part or parts of the ordinary jurisdiction of the said Bishops or their successors as to him, the said Bishop of Sydney, or his successors, shall seem expedient, and during the time of such visitation, to exercise by himself, or themselves, or their commissaries, such powers, functions, and jurisdictions in and over the said dioceses as the Bishops thereof might have exercised if they had not been inhibited from exercising the same.'"

THE ARMENIAN CHURCH.

In the course of last year the Anglo-Continental Society published an Armenian version of Bishop Cosin's Treatise "On the Catholic Doctrines of the Presence of Christ in the Sacrament of the Eucharist," which is ordinarily known by the somewhat inadequate title of *Historia Transubstantiationis*. The Armenians are far the most enquiring people at the present day amongst the Orientals, and the work caused some sensation. They are now divided, as our readers are aware, into two great bodies, the National Church and the Latinized Communion; the latter of which has been formed by the efforts of French consuls and political agents, who offer the protection of France to all Orientals who will consent to Romanize. A member of the Latinized Armenian communion undertook to refute Bishop Cosin's treatise. We quote several passages from a review which has appeared in the *Saturn*, an Armenian serial, edited by H. der Garabeldian Deroyentz. We can imagine the French priest standing by and giving the information about "Bishop Phorbus."

"So an order is given to Bishop Phorbus to be sincerely orthodox on condition of not professing his Catholic faith. Most of the Protestant Missionaries are men who by reading the writings of the holy fathers have comprehended the fundamental truth of the orthodox religion, yet cannot dare to proclaim openly their real faith. The differences between the Anglican and Roman Churches would long ago have been removed by their ecclesiastics, if the laity had not always opposed the persuasions of their churchmen and overcome them. Having regard to this Edinburgh Synod, we do not think extraordinary the book entitled the 'History of Popish Transubstantiation', lately issued from the Protestant press, which is thought by many, in their simplicity, to be an orthodox book. The author of this

book seems to have been a person thoroughly acquainted with the writings of the fathers, yet what he has read he has attempted to employ in the defence of his false opinion. And this is the false opinion that he professes, that the bread and wine in the holy Eucharist, substantially, or (plainly speaking) the substance of the bread and wine, cannot be truly changed, and become the body and blood of Christ, but the bread remaining *bread*, and the wine remaining *wine*, our Saviour is substantially present in it. And he says, that as the manner of this presence is unspeakable and incomprehensible, we must believe it so. Why must we believe that thing which we cannot comprehend? Because the Church, by Divine Revelation, has so maintained, and so preached. We have been taught, and we have believed this, that the substance of the bread and wine is changed, and become the body and the blood of Christ, and from the beginning of the Church till now the Gospel has been the assertion of this uniform faith. In it we cannot find that Jesus, showing the consecrated bread and wine, said, '*In this is my Body*,'—'*In this is my Blood*;' and, even before that, when He promised to give his Body and Blood to be the food and the drink of the faithful, He did not say, '*In the bread which I give you is my body*,' but He said, '*Take, eat, this is my body*;' '*drink ye all of this: this is my blood: the bread which I give you is my body*.' When a man does not believe this, he is not also obliged to believe another manner of Christ's presence, the substance of the bread remaining: if he wishes to judge of it by his reason, he may, like Zwingle, interpret, '*this signifies my body*;' like Calvin say, that the blessed Eucharist is only a remembrance of Christ's death; and, like Carlostadt, say, that Christ showed His hand when He said, '*This is my body*,' as if He said, '*This hand which holds the bread is my body*.' Although a difference exists between these opinions, yet the author of the '*Popish Transubstantiation*,' says, that all Protestants profess the same faith that is maintained by him; and, as to the Armenian Church, he says, that the Armenian Church used formerly to believe the same, and afterwards changed it; that the Armenian Church learned and accepted the belief in the change of the substance of the bread and wine into the body and blood of Christ from the Latins in the fifteenth century, at the Council of Florence, whilst the priest always read this in the mass-books appointed to be used in our churches:—'*Send on us and this exhibited offering thy co-eternal and con-substantial Spirit, by which Thou makest this consecrated bread the real Body of our Saviour Jesus Christ*.' Every one can understand that the breaking the bread, the body of Christ, and the combining the body of Christ with the bread, do not signify the same thing: yet it seems that the author of that book has considered them as one thing. . . .

If the author of this book is a faithful Episcopalian, he will never allow the Eucharist to be adored: he will speak like the Episcopalians of Scotland: then it will be understood that his view is against the faith which the Armenian Church professes; because the worship of the Holy Sacrament being contained in the service is not a novelty, and cannot have been introduced to the Armenian nation by the

injunctions of the Council of Florence. So when the priest says, 'To the Holiness of the Saints,' and 'Holy to the Holy,' it is for no other reason than this; 'that they may worship it,' and show it to the people. For this reason, in the Sacrifice of the Eucharist, the Protestants do not lift it up nor turn it to the congregation, because the sacrament is not considered by them worthy of worship. By this it is understood that the view put forth by the writer of the book is not the faith of the Armenian Church, and of those Churches which are not Protestant; and, as he says that the Armenians believed formerly like himself, he speaks untruly, but he thinks that such a falsehood will become true if the writings in that book prove acceptable to the Armenian nation.

Long before the Council of Florence, St. Gregory, of Narégatsi, wrote in the fifth century thus: 'From the grains of wheat Thou hast always prepared a body for Thyself; not a figure, but the reality of Jesus Christ.' How can those who do not believe in transubstantiation say, 'From each grain of wheat, not in a figure but truly, Thou hast prepared a body for Thyself'? The adoration of the Sacrament in the Armenian Church is an undeniable testimony to this doctrine, which was found by the Edinburgh Synod contrary to their fundamental Confession, when the second proposition of Bishop Phorbus was condemned as reprehensible. Our Lord Jesus Christ is worthy of being worshipped as God and Man; and our worship of the blessed Eucharist is in this belief, that the substance of the bread is destroyed, and in the place of the substance is Christ Himself, Perfect God and Perfect Man; those who do not believe this, do not worship the Blessed Eucharist. . . . What advice will the author of the book give to those who believe his statements, and to those who would think it not ancient but newly invented, and to those who would like to retain the old faith?"

It was thought desirable that these observations of the Latinized Armenian should not be allowed to pass unnoticed, and the following reply was at once written by the Rev. C. G. Curtis, and forwarded for publication to a journal which is the organ of the National Armenian Church. Mr. Curtis, who is a corresponding secretary of the Anglo-Continental Society, had superintended the translation and publication of the *Historia Transubstantiationis* at Constantinople.

"SIR,—My attention has lately been drawn to certain observations made by a distinguished member of the Armenian Church, upon an English work, called 'History of Popish Transubstantiation.' These observations are to be found in the *Saturn*, and appeared 16 March, 1860.

The statements to which I beg permission to reply, through your valuable journal, are, in substance, the following:—

1. That the Catholic doctrine of the Eucharist, maintained by the Church of Christ from the beginning, is that the natural substance of the bread and wine is destroyed.

2. That Bishop Cosin, the author of the work, is wrong in saying that all Protestants profess the same belief on this point.

3. That the author of the work is wrong in saying that the Arme-

nians learned and accepted from the Latins, in the fifteenth century, the belief in Transubstantiation, and that they have turned from the ancient doctrine held from the first.

4. That the invocation of the Holy Spirit upon the elements proves that the Armenians have always held the same opinion as the Latins.

To these statements I offer a reply as follows :—

1. That the Church did not hold from the beginning the doctrine of Transubstantiation, *i. e.* the destruction of the natural elements, and the substitution in their place of the Blessed Body and Blood of our Saviour, is evident from the plain language of holy fathers of the first centuries.

Thus *Tertullian*, *adv. Marcion*, 4. 20, in refuting the Gnostic heresy, speaks of the bread ‘by which He (Christ) makes His body present.’ ‘He (Christ) made it (the bread) His Body by saying, “This is my Body,” that is, the *figure* of my Body; His Body is understood in bread.’ *De Oratione*, ch. 6.

Adamantius, opposing the same heretics, says (see *Benedictine Pref.* v. 1. p. 800-1-2. Ed. De la Rue), ‘If, as these say, He was fleshless and bloodless, of what flesh, or of what body, or of what blood did He, giving the *images*, enjoin upon the disciples both the bread and the cup?’

Clemens of Alexandria writes, *Pædag.* B. 2. 2. 177,—‘The blood of the Lord is *two-fold*.’

Origen, in *Levit.* Hom. 7. 4. 5, ‘Acknowledge that they are *figures*.’

Cyprian, in his 63d Epistle, says : ‘Wine, by which Christ’s Blood is represented.’

Athanasius, quoting the 6th chapter of St. John’s Gospel, says (see *Works*, v. 1. p. 979) : ‘Therefore He made mention of His *Ascension* into Heaven, that He might draw them from understanding it corporally, *ἵνα τῆς σωματικῆς ἐνβολῆς αὐτοῦ ἀφελεῖσθῃ*.’

Augustine, *contra Adimantum*, v. 8, p. 124, says : ‘Our Lord hesitated not to say, “This is my Body,” when He gave the *sign* of His Body.’

Chrysostom argues against the Apollinarians from the *twofold* substance of the holy Eucharist, and says that after consecration the nature of the bread *remains* in it.

Theodoret, against the Eutychians, says : ‘Neither after consecration do the mystic symbols depart from their own nature; *they remain* in their former substance; He doth not change the nature, but adds grace to the nature.’

Pope Gelasius, not only a Latin, but a Pope of Rome, says : ‘The elements remain in their own proper nature.’

2. The writer, Bishop Cosin, proves his assertion by appealing to *public confessions of faith* and the writings of eminent and approved doctors. I suppose that such a test would be considered the only true test in any question about the belief of the Armenian Church. The supposed opinions of *Zwingle*, *Calvin*, and *Carlostadt* do not weaken his proof, because he declares, on good authority, that the two former have admitted the Catholic doctrine of the Real Presence, and that the heresy of the third was disclaimed by the other Reformers,

and therefore cannot be taken for the belief of a true Protestant ; for, as may be read on pp. 33-35, Zwingli allowed the presence of Christ in the Holy Supper, giving Remission of Sins and eternal life. He said also, ' If bread and wine, sanctified by the grace of God, are distributed, is not the whole Body of Christ, as it were, sensibly given to His followers ? ' ' The unworthy sin against the Body and Blood of Christ.'

It was Carlostadt, not Calvin, who said that the Sacrament is *only* a Commemoration. No sooner was the unscriptural statement uttered than it was *repudiated* by his brother Reformers. Ignorant persons confound the Armenians with the Eutychians, but we know that the Armenians disclaim the heresy of Eutyches.

3. The writer, Bishop Cosin, does *not* say that the Armenians learned and received the doctrine of Transubstantiation from the Latins in the fifteenth century ; he does *not* say that the Armenians have *changed* their belief. On the contrary, he says (p. 205) by the mutual consent of both parties *nothing* was done or decreed about Transubstantiation, or the rest of the articles of the *new* Roman faith at the Council of Florence ; and, quoting a writer on the religion of the Armenians to this day, ' the Armenians believe that the elements of bread and wine *retain their nature* in the Sacrament of the Eucharist.'

4. The invocation of the Holy Spirit by the priest, when he says, ' Send on us and this exhibited offering,' &c. cannot prove that the Armenians have always held the same doctrine of Transubstantiation with the Latins, for on this very account the Western used to accuse the Eastern Christians of *heresy*. We read in Neale's ' History of the Holy Eastern Church,' vol. i. p. 493 : ' With the exception of one attack of no great consequence, made by certain Latin theologians in Greece, about 1350, and refuted by Nicolas Casabilas, no one ever dreamed of charging this most ancient rite, " The Invocation of the Holy Ghost," with error till *John Turrecremata* brought forward such an accusation at the Council of Florence. " To pray," he said, " *after* the words of institution, that the elements *may become* the Body and Blood of Christ is to *deny* any *transmuting* efficacy in our Lord's own words." . . . From that time to this there have not been wanting some violent Roman writers who have attacked what they have been pleased to call the Greek heresy on this point.' Let me add that the Scotch Episcopalians preserve this ancient rite, which is to them one of the strongest arguments *against* Transubstantiation.

No fear need be entertained of the intention of the author of ' Papal Transubstantiation ;' he died nearly two hundred years ago, and is far away from the reach of human censure. The doctor asks what advice he would give. The advice that he would give would be undoubtedly, ' Ye who hold the true Catholic faith, keep it steadfastly ; ye who have left it for novelties of man's invention, return to it speedily, before you pass into the presence of the Judge of all—the God of *truth* ; for the ancient Catholic faith, and no other, is according to the Gospel by which, as the Apostle says, *Romans* ii. 16, God will judge the secrets

of men.' He would also say, 'Beware how you accuse others of falsehood and insincerity, for the Judge of mankind has said,

"Judge not, that ye be not judged."—*St. Matt.* vii. 1.

I am, Sir, &c.

AN ENGLISH CLERGYMAN."

That is in Armenian—

ANGHENYATSI YÉGYÉHYÉTDASAN VOMEUM.

It is interesting to see that the publications of the Anglican Church attract attention and cause excitement among so distant a people as the Armenians, as soon as they are presented in the language of the country; and it is worthy of remark that any acquaintance with the case of Bishop Forbes and the Scottish Synod should have penetrated so far eastward.

JOURNAL OF THE REV. H. W. LE GALLAIS.

DIOCESE OF NEWFOUNDLAND.

WE are indebted to a friend for the following extract from the journal of the excellent Missionary at Channel or Porte au Basques, in Fortune Bay.

We have seen a private letter from Newfoundland, which states:—

"What we want most is more clergymen. Missions are deserted now, and more will be so in the spring; and our St. John's clergy are quite overdone with their Sunday duty. There are several who want rest, and there seems no prospect of their getting away. The Bishop wants clergymen to come out to the destitute Missions."

"Channel, Newfoundland, October 9, 1860.

I have lately been occupied much as usual, visiting each harbour in the Missions at regular intervals, and am thankful to say that the love and attachment of the people to the Church seems to increase with the knowledge of her services and experience of her care for her scattered children. The visits of the clergyman are eagerly expected, and all the services well attended. The settlers all manifest a willingness, and cheerfulness too, in forwarding me from harbour to harbour, in my journeys through the Mission, sometimes at great inconvenience to themselves, which is very gratifying.

Ascension-Day had not been very well observed in Channel in years gone by; so, on the Sunday previous, I took occasion to speak to the people on the subject of the neglect of Ascension-Day, and had the satisfaction, when that day came round, to see the church well filled both morning and evening with an attentive and apparently devout congregation. The Holy Communion was administered to a comparatively large number of communicants. I think the obedience shown by the people to the commands of the Church, and their constant and ready performance of all outward duties, is one of the best

proofs that can be desired that the inward progress is not neglected ; though of this, too, evidence is cheeringly conveyed by the changed lives of many in the Mission.

The new school-house at Cod Roy, which was completed in the early spring, was opened as a school on Monday, the 29th of July. It had previously been, as it continues to be, used as a place for the celebration of public worship. The schoolmaster is one of the fishermen who happens to be able to read and write, and who has undertaken to impart his knowledge to the children ; or, at least, as much of it as he can instil into their minds in the space of a twelvemonth ; at the expiration of which time a young man from Sydney, highly recommended by the Rev. R. Uniacke, the Society's Missionary in that place, is to take charge. The salary promised him is 60*l.* per annum, 40*l.* of which the people have promised to raise ; the remaining 20*l.* to be procured from other sources. An efficient teacher could not be procured at a lower rate, and Cod Roy being a rapidly increasing settlement, it would not be advisable to continue an inferior teacher there for any length of time. Besides, the visits of the clergyman being necessarily few and far between, it will be a great advantage to have an educated person in the place to act as a lay-reader in his absence. If it were possible to place a clergyman there, who would at the same time undertake the office of schoolmaster, I feel convinced that in a very short time he would be supported entirely by the people. They would at once pay such a clergyman 50*l.* per annum, and build a church and parsonage ; and when those buildings were completed, they would of course be enabled to increase his salary. It would be well, too, to preoccupy the ground, because, by so doing, both Roman Catholics and Dissenters would be excluded. The former have a chapel and school at Grand River, six miles from Cod Roy. The Roman Catholic clergyman occasionally visits the latter place, and attempts to proselytize. The latter are threatening to send a preacher from Channel at regular intervals to try and make converts, as they call it. At present the attempts of both parties are without success, for the people are very well affected towards the Church ; but it is impossible to say how long the people will remain firm under such trying circumstances, unless their spiritual interests are better looked after than they can possibly be by a clergyman residing thirty miles distant, in a country where there are no roads.

I desire here gratefully to record the liberality of Mrs. Pipon, of Jersey, who has in various ways benefited this, and, I believe, other Missions in the island. Besides several small presents of tracts, etc. she has forwarded to me a warm boat-cloak and two large parcels of woollen and other stuffs, and clothes for distribution in the Mission.

Twenty-seven children have been baptized during the last six months ; among all these there was but one who had received lay baptism, an instance this of the increasing appreciation of the Church and her ministers alluded to above. In this small settlement great difficulty is found in finding God-parents to the children who are brought to be baptized ; and if the twenty-ninth canon were altered

as is contemplated, it would remove a difficulty out of the way of both pastor and flock in thinly-peopled settlements: thus, in one settlement in this Mission there are but three families, in those three families seventeen children, eight of whom have been baptized by me within the last three years, no clergyman having ever visited the place before me; for these eight children the six adults have acted as sponsors, cheerfully and readily, because it was the rule of the Church, but a little uneasily, as they feared to undertake the responsibility and duty of God-parents in so many cases. Now, if the natural parents were permitted to answer for their own children, and one sponsor required instead of three, this difficulty would be, if not altogether removed, at least considerably lessened.

Besides the twenty-seven baptisms since the 26th of April, twenty-four women have been church-ed, most of whom made some offering, as the rubric requires. The Holy Communion has been administered thirteen times; seven times in church, three times at Cod Roy, twice at Burnt Island, and once at Brazils: 107 sermons have been delivered; two burials have taken place; eleven marriages have been solemnized; and every family of Church people, in every one of the twenty settlements in the Mission, have been regularly visited."

THE CHURCH IN SWEDEN.—THE APOSTOLICAL SUCCESSION.

In the last number of this periodical, attention was invited to the Church of Sweden by the publication of the Rev. T. Carlson's answers to the questions put to him by the Bishop of Ohio, in the name of the American Church. The contributor, in now proceeding, with the editor's permission, to make some remarks on that paper, commences with the questions and answers numbered 13, 15, 16, and 19, as these bear upon the retention of the Apostolical Succession by the Swedes; a fact which a few words will show it is desirable to make out *in limine*.

Every investigation into the actual state of any other Christian community, which members of the English Church may undertake with the purpose of ascertaining the lawfulness and duty of intercommunion, ought seemingly to commence with an endeavour to ascertain the real nature of that community's Ministry. To say this, is by no means to assume that the foundation of a Church lies in its Ministry to the exclusion of its Faith. No intelligent Anglican would wish, by deed or word, to promote such a notion, whatever Löhe,¹ and other

¹ "It might have fared with the Episcopate and Succession as in England. There the Reformation was carried through by the heads of the Church themselves, the Episcopal constitution being retained, and therewith the Succession, but without at first laying any peculiar stress upon its importance. In subsequent times, men grew proud of this remnant of the Papal leaven, until they advanced it into an Article of Faith; and now, Rome-like, as has been shown in the new Bishopric at Jerusalem, they will sooner tolerate any other departure from the Anglican Church than give up that transmitted Succession. For is it not so, when the

German Protestants, may imagine. All that is meant is that, inasmuch as no full intercommunion can subsist between Churches unless the perfect validity of their ministrations is mutually recognised, and as the Church of England can only so deal with those ministrations which are Episcopal, the pursuit by her members of an investigation into the state of another Christian community would be of little practical use if they did not assure themselves at the outset that the community in question possessed such Episcopal ministrations; in other words, that it had maintained the "Apostolical Succession." Various opinions have existed, and may still exist (either loyally or disloyally), among the English, as to the validity of non-Episcopal ministrations; and it may have been open to take a different course of action in times past. Mr. Keble¹ admits that "nearly up to the time when Hooker wrote, numbers had been admitted to the ministry of the Church in England, with no better than Presbyterian ordination; and it appears by Travers's Supplication to the Council that such was the construction not uncommonly put upon the statute of the 13th of Elizabeth, permitting those who had received orders in any other form than that of the English Service Book, on giving certain securities, to exercise their calling in England." Mr. Goode² affirms that many of the Elizabethan divines justified the form of government and orders of the foreign non-Episcopal communities, not "on the ground merely of their case being a case of necessity as to the relinquishment of Episcopacy, which was the mode in which some of our subsequent theologians got over their scruples and difficulties on the subject, but on the ground that they had a right to choose that form of Church government which they thought most suitable to their circumstances, Holy Scripture not having prescribed any particular form. And even Dr. Saravia, he goes on to say, "who took very high ground in contending for the Episcopal government of the Church, maintained the validity of the orders of the foreign Protestant Churches, and also that they were not bound to seek to obtain Bishops from some Reformed Episcopal Church, observing,³ 'If they call in the aid of our men, and wish to use their advice, they can; but if they do not, our men ought not to arrogate to themselves any authority over them and their Churches, but to rejoice, and congratulate them upon their conversion, and offer them communion [*offerre societatem*].'" But it is certain that in the present day, whatever may be held as to the validity of non-Episcopal ministrations in the abstract, or with exclusive reference to those Christians who, more or less colourably, allege for their using them the plea of necessity,—the Church of England can recognise such ministrations only as are Episcopal. At the last review of the

English Church enters into union with Lutherans on the condition of her Ordination being supreme? This is to build the Church, not on its Faith, but on its Government."—Löhe, *Drei Bücher v. der Kirche*, s. 89. Stuttgart, 1845.

¹ Preface to Hooker's Works, vol. i. p. lxxvi. Oxford, 1836.

² "Brotherly Communion with the Foreign Prot. Churches," &c. p. 12. Cambridge, 1859.

³ "Def. Tract. de div. Min. Ev. grad." p. 18. Opp. 1611.

Prayer-Book, in 1661, the following sentence, in the Preface to the Ordinal, was augmented by its last clause:—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." By the Act of Uniformity, this became part of the Statute-Law of England. And in the year 1851 a London clergyman, who admitted into his pulpit the Genevan Pastor, Dr. Merle d'Aubigné, was censured by his Diocesan, and threatened with suspension if he repeated the irregularity.¹ It seems good, therefore, in examining the case of the Church of Sweden, to begin with the question of the Apostolical Succession.

A. It is only of late years that this subject has been much examined in England. Several divines have asserted it, *e. g.*, Archbishop Laud,² Archbishop Bramhall,³ Bishop Collier,⁴ and Bishop Robinson;⁵ but their sayings are scarcely more than *obiter dicta*, and are much reduced in value by their being usually accompanied with similar assertions respecting other Christian bodies which it is now known do not possess a continuous Episcopacy. Bishop Jeremy Taylor's words are worthy of notice in this connexion, if, as seems probable, he meant to include under the term "Lutherans," the Church of Sweden, this being related to them somewhat as the Armenian Church to the Jacobites:—"We cannot tell in England at this day whether the Lutheran Churches have right ordinations and perfect succession of Bishops in their Churches. I have endeavoured very much to inform

¹ Bishop Phillpotts' "Letter to Archdeacon of Totness," p. 84. London. 1852.

² In Sweden they retain both the thing and the name; and the governors of their churches are, and are called, Bishops. . . . In Denmark they are called superintendents.—(Hist. of Troubles and Trials, *apud* Works, Lib. Anglo-Cath. Theol. vol. iii. p. 388.)

³ "The Bohemian brethren, the Danish, Swedish, and some German Protestants all have Bishops."—(Works, Lib. Anglo-Cath. Theol. vol. ii. p. 69.)

⁴ "Throughout the kingdoms of Denmark and Sweden they have their Bishops, name and thing."—(Ibid. p. 564.)

[The Episcopal Divines in England] "do not unchurch the Swedish, Danish, Bohemian Churches, and many other churches in Polonia, Hungaria, and those parts of the world which have an ordinary, uninterrupted succession of pastors, some by the name of Bishops, others under the name of Seniors, unto this day."—(Vol. iii. p. 517.)

⁵ "Because it is alleged that all other Protestant Churches are against Episcopacy, I am contented to join the issue, whether Bishops or no Bishops have the major number of Protestant votes. First, the practice of all the Protestant Churches in the dominions of the King of Sweden and Denmark, and the most of them in High Germany, do plainly prove it: each of which three, singly, is almost as much as all the Protestant churches which want Bishops put together (to say nothing of his Majesty's dominions): all these have their Bishops or Superintendents."—(Vol. iii. p. 480.)

⁶ "The government of this Church is by Bishops, Priests, and Deacons, as with us here in England; but their Bishops have not such large revenues, nor such power over the clergy."—(Historical Dictionary, Art. "Sweden.")

⁷ "Account of Sweden," p. 55. London, 1694.

myself in this particular, and am not yet arrived to any certain notice of it."¹

Inquiry seems subsequently to have slumbered in this country until the projection at Oxford, in 1833, of the "Churchman's Manual," which contained the following passage:—

"*Quest.* 26.—What branches of the Church continue both in the doctrine and the fellowship?

"*Ans.*—Those called Protestant-Episcopal in England, Ireland, Scotland, Sweden, in the United States and British North America, in the East and West Indies."

The propriety of thus mentioning Sweden was called by some into doubt, but Bishop Jolly² and Dr. Routh approved it, the latter stating his reasons at length in his letter³ to Mr. Perceval; and the authors of that "Manual" became convinced that the erasure of the word "Sweden" from the second issue was without sufficient cause.⁴ Though there has since appeared in the *Christian Remembrancer*⁵ an article assailing the Swedish Episcopal Succession, Mr. Palmer continued to assert it in his "Treatise on the Church."⁶ To his name might be added those of Bishop Luscombe,⁷ of Mr. Newland,⁸ and of others still living, such as the Hon. G. R. Gordon,⁹ whose opinions, of considerable weight, are on the same side. Dr. Blomfield, the late Bishop of London, not only held the same belief, but acted in accordance with it. In 1837 he requested the Bishop of Gothenburgh to confirm the English Catechumens in that city; and, with the permission of the Swedish King, Bishop C. F. Wingard performed the rite according to the English form.¹⁰

It is a circumstance of still greater importance that the Committee appointed by the last General Convention of the American Church,

¹ Works, ed. Eden, vol. x. p. 442.

² "The Bishop's opinion of the genuineness of the succession in Sweden was expressed in a letter, dated, Priory, Pittenweem, March 10, 1834, in the following words:—'Having lately written to our very dear friend of Holy Trinity, Coventry, I requested him to send you the following short notice from my friend at Stockholm, who says,—'The Church in Norway has five Bishops, has the same institutions as that in Denmark, and is thus Episcopal only in form, and not truly Episcopal, as that in Sweden.''"—"Collection of Papers connected with the Theological Movement of 1838," by Hon. and Rev. A. P. Perceval, p. 66. London, 1842.

³ *Ibid.* p. 64.

⁴ *Ibid.* p. 72.

⁵ *Christian Remembrancer*, 1847; Art. "The Swedish Church."

⁶ *E. g.* Third Edition, vol. ii. p. 297.

⁷ "Allocation Pastorale," p. 30, and Sermons, *passim*.

⁸ "The editor is by no means anxious here to vindicate the Catholicity of the Church of Sweden: personally he believes in it, and so does the Bishop of London," &c.—"Sermons on Seasons of the Church," edited by Rev. H. Newland, p. 560. London, 1856.

⁹ "I cannot but believe the validity of Swedish orders, though distinct proof is now lost (from carelessness) of one link in the line just at the period of the Reformation. Indirect proof, however, is so strong in favour of the validity of Swedish orders, that it would be difficult to dispute it."—(Hon. G. R. Gordon, in the *Ecclesiologist*, for 1852, vol. xiii. p. 45.)

¹⁰ The documents are in Dr. H. Masson's Translation of Bishop Anjou's "History of the Swedish Reformation," p. 641. New York, 1859.

stated, in their report,¹ that "they had no cause to believe the Succession lost."

By the Swedes themselves, the retention of the Apostolic Succession in their Church has always been affirmed. The truth of its existence has never ceased to live in the consciousness of the nation,² whatever theories as to its value may have been introduced from Germany. Bp. Fant,³ Bp. Benzeliuſ the younger,⁴ Henebom,⁵ and Baelter,⁶ have written on the subject, though a more complete treatise is still a *desideratum*. In Germany, the Protestant divines are divided in opinion respecting it, partly, at least, owing to defective information ;⁷ but in Denmark ecclesiastical writers appear unanimous in favour⁸ of the Swedish claim.

Among the Romanists even, the Swedish claim has found no inconsiderable recognition.⁹ That others of them in the present day

¹ *American Quarterly Church Review*, for Jan. 1860, Art. "On the Church in Sweden," p. 626.

² See Bishop Franzen's Discourse, pronounced before the Swedish Academy, in 1850.

³ "Prolusio de Successione Canonica et Consecratione Episcoporum Sueciae." Upsal, 1790.

⁴ "Laur. Benzeliuſ de Succ. Episcop. Canon. in Suecia Thesis quod defendit, Feb. 15, 1738." Lund, 1739.

It is noteworthy that Benzeliuſ expresses surprise at the Prussian Dr. Grabe resorting to England for Episcopal ordination, and hints that the true reason why he went not to Sweden was his divergence from the sentiments then prevalent there respecting the Real Presence and Sacrifice in the Eucharist.

⁵ "De Successione Canonica et Consecratione Episcoporum Sueciae." Upsal, 1790.

⁶ "Historiska Anmärkningar om Kirko-Ceremonierna." Örebro, 1839.

⁷ E. g., Dr. Thiersch: "The *third* form we find in the Protestant Churches of the North, where an Episcopacy has been maintained, not different however in reality from that exercised by the Superintendents in Germany and the Antistites in Switzerland. The apostolical succession of the Bishops in Sweden, Norway, and Denmark, was broken at the Reformation: only the Bishop of Abo, in Finland, could show his. The *fourth* form, the nearest to that of Rome and antiquity, is the Episcopacy of the English Church. In England the Bishops have remained in their ancient rights; and to this fact theories have been attached, in the seventeenth century and again in the present day, of which perhaps no one thought when the Episcopal constitution was preserved in the sixteenth century. Moreover, it is still a very problematical question of historical investigation, whether the legitimacy of the succession has not been interrupted in England also by irregular ordination. However, be that as it may, the great mass of the English Bishops now, more than at any earlier time, hold that they possess their prerogatives by Divine right, and that they can deduce their spiritual power from the Apostles, precisely as the Bishops of the ancient churches of the East and West." — Vorlesungen üb. K. u. Protestantismus, ii. 305. Erlangen, 1848.

Also, Löhe: "There are Lutheran lands in which, if we laid such a stress on it, we could show to satisfaction a succession quite as uninterrupted as that of the Church of Rome." — Drei Bücher d. Kirche, s. 88.

⁸ E. g., Bp. Münter, "Kirchengeschichte v. Dannemark u. Norw." t. iii. s. 507, Germ. ed.; t. ii. s. 363, Dan. ed.

⁹ "Les Suédois ont moins changé que les autres; car ils ont des évêques, des prêtres, et des diacres mariés." — Fabre, cont. de Fleury, Hist. Eccl. i. cxxxii. s. 126.

"En Suède, la validité de la consécration épiscopale s'est conservée." — Grégoire (ancien évêque de Blois), Hist. des Sectes Religieuses, t. iv. p. 376. Ed. 1828.

disallow it, is not to be wondered at; nor will the bare fact of their doing so have much weight with those who remember the fabrication of the Nag's Head fable against the Church of England. It is more remarkable that the author of the most elaborate work on the subject which has yet appeared on the Roman side—the late “Pro-Vicar-Apostolic of Scandinavia,” Mgr. de Warrimont—speaks in that work¹ of his own colleague being ignorant whether he should worship the Real Presence in the Swedish Eucharist or not. And, indeed, may not a presumption in favour of the Swedish Succession be found in a circumstance similar to that from which Mr. Palmer argued against Cardinal Wiseman for the validity of the English orders?² The Roman Pontiff has never pretended to send any bishops into the Sees of Sweden since the Reformation. The Papists there have always remained without bishops. Is not this a “tacit confession of the legitimacy of the Episcopacy from which they have separated”? The Pope has indeed sent to them “Vicars-Apostolic,” of whom some might pretend to the Episcopal character; but “their successors may be priests or monks;” and the Vicar-Apostolic in Sweden is now a priest.

But no argument from presumption is conclusive. As regards that from the predominant opinion of divines, this is too plain to need comment. And as to the actual recognition by Bishop Blomfield, he too may have been mistaken. Thus Archbishop Potter³ and Bishop Wilson were mistaken as to the so-called “Moravians;” and the whole American Church had a narrow escape from committing itself unawares to the Bugenhagian ministry of Denmark.⁴ Neither is anything proved by Mr. Palmer's argument from the non-appointment by the Pope of a new hierarchy. In Ireland the Pope has appointed bishops where a true Episcopate disowning his claims already existed; conversely, he may have sent Vicars-Apostolic where there were only pseudo-bishops in the ancient sees. The Pope may have regarded Sweden as having by revolt from his authority placed herself in the same position as a merely infidel land, and therefore sent thither the same proselytizing machinery which he employs in his missions to the

¹ “Mémoires Historiques sur la prétendue Succession Apost. en Suède,” &c., p. 108. Liège, 1834. This work, which is full of calumny, misrepresentation, and culpable reticence, may be regarded as containing all the objections against the Swedish Church which Roman ingenuity and malice could collect. Those of its objections which are worth a reply will be noticed in the sequel more conveniently than here.

² “Episcopacy of the British Churches vindicated against Dr. Wiseman,” p. 247. London, 1840. See also his “Treatise on the Church,” pt. ii. ch. ii. sect. xi. London, 1838.

³ See Perceval's “Collection of Papers,” &c., chap. ix. for a very complete confutation of the Herrnhutters' claim. The same paper is printed also in the *British Magazine* for 1836.

⁴ Bp. Wilberforce, “Hist. of American Church,” p. 218. Ed. 1844. “Dr. Seabury, when he failed to obtain consecration in England, was actually in treaty with the Bishop of Zealand. He was better directed to our then almost unknown Church, by Lowth, then Bishop of London; and I have very lately heard that the venerable President Routh was the means of directing Lowth to our Bishops.”—Letter from Bp. of Edinburgh, *apud* Perceval, “Collection,” &c. p. 67.

beathen. However, what has been now said certainly entitles the argument from historical evidence to attentive hearing.¹

B. The whole of the Swedish Episcopate of the last three centuries asserts its descent from the Apostles,—not through St. Ansgar and his successors at Hamburg and Bremen; nor through St. Sigfrid,² or other of the English missionaries to the North, some of whom had been consecrated by Archbishops of Canterbury—but through Peter Manson, consecrated Bishop of Westeraas, at Rome, in 1524.

In the year 1522, owing to the troubles occasioned by the civil wars between the opponents and supporters of the union of the three Scandinavian kingdoms under the Danish dynasty,³ there were only two of the then seven⁴ sees in Sweden occupied by legitimately consecrated bishops; Wexiöe, by the aged and inactive Ingemar; Lincöping, by the indefatigable Ultramontane, John Brask. Gustavus Wasa, who in 1523 had been made king by the liberated people, having himself been greatly biassed to the opinions of Luther by Laurence Anderson, Archdeacon of Strengness, his Lord Chancellor, had already a vague wish to promote some reformation in his realm; but at the same time was equally desirous of avoiding a violent rupture with the partisans of the Pope. To fill the vacant sees with duly consecrated bishops was a measure loudly called for; its desirableness was manifest; but no less manifest were the motives of those who headed the cry. It was difficult to comply without risking a schism between those who would advance, and those who would anathematise, the Wittenberg

¹ Some of the best works in the English language, bearing on the Church History of Sweden, are the following:—

Bp. Anjou's "History of the Swedish Reformation," translated by Dr. Masson. 8vo. New York, 1859.

"History of Gustavus Wasa, King of Sweden." (Anonymous). London, Murray, 1852.

Geijer's "History of the Swedes," translated by J. H. Turner. London, Whittaker.

And the following Articles in periodicals:—

Christian Remembrancer, for 1847. "The Swedish Church."

Ecclesiastic, for 1852. "Gustavus Wasa and the Swedish Reformation."

Ecclesiologist, for 1852. Letter of Hon. J. R. Gordon.

American Quarterly Church Review, for 1860. "On the Church of Sweden."

² Olave Tryggvason, King of Norway, had received from England a Bishop named Sigurd, or Sigfrid, who, together with his prince, became offensive to the Norwegians. The Bishop fled to Upsal, to the Swedish king also named Olave [Sküt-konung], who was baptized by him in the well of Husaby, still hallowed as St. Sigfrid's well, A.D. 1001.—(Dr. Masson's transl. of Bp. Anjou's "History of Swedish Reformation," p. 632.)

This Sigfrid seems, according to William of Malmesbury (*De Antiquit. Glaston. Eccles.* ed. Hearne, p. 95), to have been once a monk of Glastonbury. He must not be confounded with the second Sigfrid, also an Englishman, who left his Archdeaconry of York in 1020, and became first Bishop of Wexiöe.—(Anjou, *ibid.* p. 633.)

³ First established at Calmar, in 1397, by Queen Margaret the Great, the "Semiramis of the North."

⁴ Finland being at that time an integral part of Sweden, the See of Abo made the whole number of Sees seven, when Gustavus Wasa came to the throne:—1. Upsal; 2. Lincöping; 3. Scara; 4. Strengness; 5. Westernes; 6. Wexiöe; 7. Abo.

teaching. The retention of primitive order in the Church, and the recovery of primitive independence and purity, seemed well-nigh incompatible. But there was one man through whom the difficulty was surmounted; the "new wine" was "put into new bottles," and "both were preserved;"—

——— "Via prima salutis,
Quà minime reris, Gralorum panditur urbe."

1.—Dr. Peter Manson had been for some time residing at Rome as Warden there of the Swedish Hospital of St. Bridget—the religious house which had been bequeathed by that Princess to the Abbey of Wadsten, for the benefit of her compatriots visiting the holy city of the West. One of the Swedish Chapters—that of Westeraes—having declared to the King that they were unable to find a fit person to elect for their bishop, Gustavus recommended to them Manson; and the recommendation was adopted. The Pope confirmed their election; and after having been consecrated at Rome, Manson returned to Sweden, to his diocese, in 1524.¹

In the year 1527 the *Ordinantia*, to which the Clergy as well as the other Estates assented at Westeraes, had given great power to the Crown in Church matters, and condemned some abuses; but as yet neither the Papal Supremacy, nor any other great questions between Scholastics and Reformers, were pronounced upon, and (with trifling exception at Stockholm and Wisby) the Mediæval rites remained unamended. However, John Magnus, Archbishop-elect of Upsal, and Pope's Legate, and the far more formidable John Brask, Bishop of Lincöping, one after the other quitted the realm, fearing for themselves and their cause. Thus a clearer way was opened for bringing in the Reformation; and King Gustavus, who had long been requesting the Court of Rome, without avail, that on account of the great impoverishment of the Sees by the recent wars, its usual charges for the confirmation of the Bishops-elect might be remitted, now ventured to enjoin their consecration, not only without waiting longer for confirmation from Rome, but without attempting the proposed middle course of seeking it—according to earlier usage—from Upsal.

The Chapters of Scara, Strengness, and, a little later, Abo, had elected for their respective Bishops, Magnus Haraldson, Magnus Sommar, and Martin Skytte. The chronicles of Sweden record the consecration of these three prelates by Peter Manson, in Strengness Minster, Jan. 5th, 1528.² The Bishops-elect themselves,—at least Magnus Sommar, of Strengness,—hesitated; "but the King left them only the choice between consecration and abdication." Peter Manson for some time refused to perform the rite, but consented on the Lord Chancellor (Laurence Anderson) giving him a promise that the newly consecrated Bishops should themselves seek this confirmation, and make an apology for Peter at the Roman Chair.³

¹ Bp. Anjou, "History," &c., Eng. transl. p. 91. He arrived at Wadsten Abbey, July 15, 1524. (*Diarium Vadsten.*)

² Bp. Anjou, *ibid.* p. 244.

³ *Ibid.*

Of these three new Bishops, Magnus Haraldson, Bishop of Scara, being very popishly affected, took part, in 1529, with Brask, the fugitive Bishop of Lincöping, and other malcontents, in fomenting an unsuccessful rebellion in West Gothland. Consequently he also had to flee the realm.¹ The Provost was elected to fill his place; so that after his departure, the seven Swedish Sees were in the following state :—

1. Upsal	}	claimed by the fugitives	{	John Magnus, Abp. elect.
2. Lincöping				John Brask, Bishop.
3. Scara				Magnus Haraldson, Bishop.
4. Strengness	}	occupied by	{	Magnus Sommar, Bishop.
5. Westeraes				Peter Manson, Bishop.
6. Wexioe				Ingemar, Bishop.
7. Abo				Martin Skytte, Bishop.

The three first fugitive² prelates were accounted traitors to the King. Magnus Sommar³ was deposed for resisting further reformation, 1536, and died 1543. Peter Manson⁴ died in possession of his bishopric, 1534. Ingemar⁵ held his See undisturbed from 1495 to his death, in 1530. Martin Skytte⁶ was released from the exercise of his function at Abo, by death, in 1550.

It was now ten years since the See of Upsal had been filled by a consecrated prelate. The nation loudly called upon the king to put an end to this. The Metropolitan Chapter first elected the Bishop of Abo, but though the king urged him to accept the Archbishopric, he could not be prevailed on; and next Swen, Provost of Scara, but he also declined it. In 1531 the King convened the Bishops and chief Clergy at Stockholm, to make a final choice. This Convocation, by a great majority,⁷ fixed upon Laurence Pearson, the younger brother of the active Reformer, Olave Pearson.

The Sees of Lincöping and Scara being esteemed vacant by the treason and flight of Brask and Haraldson, the Chapters elected their respective Provosts, John Manson and Swen; and John Bethius was chosen to succeed Ingemar at Wexioe.⁸

In August, 1531, these three Bishops-elect were consecrated at Stockholm, in the church of the Grey Friars, by Peter Manson and Magnus Sommar, the Bishops of Westeraes and Strengness. On September 22nd of the same year, the same church witnessed the consecration of the Archbishop by the same hands.⁹ Some annalists assert that the three newly-made Bishops also assisted.¹⁰

(To be continued.)

¹ Bp. Anjou, *ibid.* p. 267.

² John Magnus was repeatedly summoned by the King to return, but in vain.—(Bp. Anjou, *ib.* p. 156.)

³ Bp. Anjou, p. 283.

⁴ *Ibid.* p. 278.

⁵ *Ibid.* p. 279.

⁶ *Ibid.* p. 283.

⁷ *Ibid.* p. 282.

⁸ *Ibid.* pp. 320, 322.

⁹ *Ibid.* p. 278.

¹⁰ *Ibid.* p. 639.

BISHOP COBBS OF ALABAMA.

WE announce with great regret and sympathy with our brethren in America, the death of this excellent man. The following article is extracted from the *New York Church Journal* of January 16 :—

"The Bishop of Alabama is no more. The last intelligence from him showed him to be dangerously ill, and fears of the worst were entertained. At length the telegraph brings deep sorrow to hundreds and thousands of Churchmen by the brief announcement that he departed hence on Friday, the 11th inst.

Born and bred in Virginia, and there serving during the earlier years of his ministry, Dr. Cobbs cherished for the Old Dominion an intense love which remained undiminished during life. His labours at Petersburg were crowned with a remarkable degree of success, which bore noble testimony to the singular zeal and earnestness of his devotion to the work of his Master. . . . Dr. Cobbs accepted a call to St. Paul's Church, Cincinnati, but had hardly been there a year when he was elected Bishop of Alabama.

Those who knew Bishop Cobbs best, considered him one of the wisest of men,—one whose cool, practical common sense might always be relied on as entirely safe. He seldom took any part in the debates of Convention, and was not a popular preacher in the ordinary sense of the word. But there was in this venerable servant of God a remarkable tenderness and sweetness of character, which kindled love in the breasts of all who were brought near him. Nor was it accompanied by any want of energy in work, but the contrary; for there was—without any appearance of effort—a constant quiet zeal and indefatigable energy and decision of character, to which the great growth of his diocese loudly testifies. But all these qualities were so unpretendingly sheathed in gentleness and meek humility that one needed to know him very intimately before his real power was fully perceived. Nothing was more worthy of note in him—especially in these our troublous times of fanaticism and violence—than the depth of his solicitude for the religious instruction of the coloured race at the South. He was one of the earliest, and certainly one of the most successful labourers in this field in Virginia; and in Alabama it was ever uppermost in his thoughts, ever lying nearest to his heart. We have known him to talk upon the subject, in private, and with only one listener, until, with the glow of his feelings on this great theme, the tears stood in his aged eyes. None who have ever seen him will be likely ever to forget the reverend meekness of his countenance, and the affectionate tones of his voice. We cannot but feel that the dark and troublous clouds and storms in the political world had no small share in hastening the end of this devoted servant of God, who departed hence on the *very day* on which the ordinance of secession was passed in Alabama. It may be that he is taken away from the evil to come."

"Montgomery, Alabama, January 12, 1861.

To the Clergy of the Protestant Episcopal Church in the Diocese of Alabama.

DEAR BRETHREN,—Some days before our reverend and beloved Bishop 'fell asleep,' lest he might die and leave them unspoken, he requested me to keep in mind, and in the event of his death, to communicate to you, the following words :—

First of all, give to each and every one of them, individually, my love and my blessing ; and tell them, that as during my whole episcopate it has been my earnest purpose and constant endeavour to be, and to show myself to be, the personal friend and helper of every clergyman in my diocese, so now I have them all still in my heart.

As to my religious belief ; tell them that, by God's grace, I shall die in the faith in which I have lived, and which I have endeavoured to preach. I have been called 'a Puseyite,' a 'High Churchman,' and the like. Tell them I dislike party names, and loathe party lines in the Church of Christ ; but next to Christ, who is the Head, I love the Church, which is His Body, with my whole heart. I have attached, and do still attach, great importance to her offices and sacraments ; and I believe in 'baptismal regeneration' and 'apostolic succession,' as firmly as I do any of the fundamental doctrines of the Gospel ; but I am not conscious that I have ever preached anything but 'Jesus Christ and Him crucified ;' and now, in this solemn hour, reviewing my ministry, I cannot recall a single sentiment, either in my sermons or my pastoral addresses, which I desire erased or changed.

As to my hope of justification with God, tell them that 'this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners.*' I have been called 'a good man,' 'a kind man,' from my youth up. I do not say whether justly or otherwise. I have tried to show kindness and sympathy to all, especially to the poor, to the afflicted, and to the bereaved ; and I am certain that I do not now bear malice, or cherish unkind feelings towards anybody on the face of the earth. But if I have done any kind deeds, or any good works, I am sure I make no merit of them, but cast them all behind my back, and nauseate them, and spit upon them 'as filthy rags,' and counting myself 'an unprofitable servant,' I look only 'unto Jesus, the author and finisher of our faith,' and say,

'In my hand no price I bring,
Simply to Thy cross I cling.'

As to my present state of mind, tell them, I heartily thank God for this sickness. I know not yet what is to be the issue. I have no will nor wish in the matter.

'Nor life nor death I crave,'

but simply to do, to bear, to suffer, and to glorify the will of God. This is my sentiment now, and it is the sentiment with which I hope to die.

And with my farewell blessing upon them, upon their families, upon their parishes, and upon my whole diocese, tell them that their dying Bishop exhorts them to strive to be men of God,—men of peace,

men of brotherly kindness, men of charity ; self-denying men, men of purity, men of prayer ; men striving to 'perfect holiness in the fear of God,' and labouring and preaching with an eye single to His glory and the salvation of souls.

These, dear brethren, are the sentiments, and, as nearly as I can remember, the very words which our lamented father in God affectionately and solemnly charged me to communicate to you.—I am sure we shall all treasure them up as a most precious legacy.

Your brother in Christ,

JOHN M. MITCHELL."

The deceased Bishop was buried at St. John's Church, Montgomery, on Sunday, January 13. The large church was crowded, and hundreds left without being able to obtain admission.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.

APPEAL FOR ADDITIONAL BUILDINGS.

LAST year an Appeal was issued by the College for an Additional Fellowship, needed by the increased number of Students. And it is satisfactory to be able to say, that by means of balance of earlier subscriptions, and special donations and subscriptions stated in the List, sufficient Funds have been raised for that object.

The present appeal is made to the Members of the Church for an additional Building.

The existing accommodation in the College is used to the full, and some candidates for Missionary work have necessarily been declined for want of room.

Applications have been made to the College from different quarters to receive native Students to be trained for Missionary work among their own countrymen ; and four such, sons of African chiefs, are expected in the spring of this year.

The College is therefore anxious to erect a Building without delay for the reception of twelve Natives, and for other extra accommodation needed.

The Plans have been obtained from the Architect, but the College cannot with any prudence commence building till the necessary funds are forthcoming.

The cost of this building and the furnishing of it will not be less than 2,300*l.*, of which 1,200*l.* still remains to be raised.

Donations for this object are earnestly solicited, and will be thankfully received. They may be paid either direct to the Warden, or to the College account with Messrs. Child and Co. Temple Bar, or Messrs. Drummond and Co. Charing Cross, London ; or with Messrs. Hammond and Co. Canterbury.

Any person who will kindly undertake to obtain Donations will be supplied with copies of this Appeal.

(Signed on behalf of the College)

HENRY BAILEY, Warden.

St. Augustine's College, *February, 1861.*

The Editor very earnestly commends the above appeal to the readers of the *Colonial Church Chronicle*. The following extract from No. 52 of "Occasional Papers from St. Augustine's College," dated Feb. 20, 1861, shows how important it is that the new buildings should be commenced at once ; and how great is the Missionary success which is to be attributed through the great mercy of God to the training received at the College.

"We were sanguine enough to hope, when our last paper was issued, that by this time we should be able to announce to our readers the speedy commencement of the new building. The plans have been obtained, and the first instalment of natives, selected with great care by the Bishop and Governor, are now on their way to us from the Cape. It is therefore with great regret that we have to state that our Appeal has not as yet received that favourable attention from members of the Church generally, such we mean as are personally unknown to us, which would justify us in engaging in the building. While nearly £1200 still remains to be raised for the erection and furnishing of it, it would be imprudent in us to run any pecuniary risk in beginning it. The additional labour and anxiety which must come with this new charge of Students we gladly, with God's help, accept ; nay, we do not see how we can refuse a duty which the providence of God and the circumstances of our heathen dependencies lay upon us. But we must look to the Church to supply us with the necessary means.

We learn with great joy that no fewer than twelve of Mr. Lightfoot's coloured congregation at Capetown offered themselves for the Zambesi Mission in Central Africa, and that six of them, all earnest Christian men, have been accepted by Archdeacon Mackenzie. Being natives of the very neighbourhood of the Zambesi, and familiar with the language and the customs of the inhabitants, their services in the early stages of the Missionary operations will be most valuable ; and their return with the message of Gospel freedom to the land whence they were once torn away as slaves will, we trust, be as blest as it is deeply interesting."

THE CHURCH IN ITALY.

THE following paper has been issued in Florence :—"To the Members of the Church of England and of the American 'Protestant Episcopal Church.'

Many members of the English and American Churches, who are now travelling in Italy, are desirous, it is believed, to aid the spirit of religious inquiry which at the present time is so widely extended in this country.

All who themselves value the Word of God will thankfully aid in disseminating that Word, which, through the co-operation of different Christian societies, is becoming rapidly spread through the land, and has, under God's blessing, already produced the most marked results in awakening many thoughtful minds to a conviction of the corruptions of the Roman Catholic Church.

Still, whilst doing this, and whilst viewing with the deepest interest and thankfulness the zealous and devoted efforts of those who are striving to awaken an increased love for that Word, and a better appreciation of its holy teachings, is there not a further and special opening for us to give effectual aid to a large class of thoughtful Roman Catholics, by availing ourselves of such opportunities as may be afforded us to bring to their notice our own Book of Common Prayer, translated into the Italian tongue?

Repeated instances have occurred in which educated Italians who have occasionally attended the services of the English Church, in order to inform themselves of her real teaching and system, have expressed their great satisfaction and comfort in them, and in many cases in which the Prayer-Book has been judiciously brought to the notice of individuals, priests and laymen, it has, under God's blessing, produced marked good results in their minds.

Now we feel it to be our privilege to be members of a pure and reformed Communion, which, through God's grace, has for ages proved the compatibility of combining the fullest and freest setting forth of the Bible as the rule of faith and life, with the maintenance of ancient creeds, scriptural articles, a pure and devotional Liturgy, and an Episcopal Ministry; ought we not then to try and show to others (situated as our forefathers were) the way in which we have found it good to walk, as a practical precedent and encouragement to them, if in God's Providence they may be led to aim at some similar internal Reformation in accordance with their own national temperament and circumstances?

P. S. Arrangements are in progress for establishing dépôts of the Italian version of the English and American Prayer-Books in all the principal cities of Italy, and travellers will be able to hear of such dépôts through the respective chaplains.

Reviews and Notices.

The Revelation of God, the Probation of Man. Two Sermons preached before the University of Oxford, on Jan. 27, and Feb. 3, 1860. By SAMUEL, LORD BISHOP OF OXFORD. Oxford and London: J. H. and Jas. Parker.

THE title of the first of these eloquent and seasonable discourses is, "Neglect of the Revelation," and of the second, "Doubts as to the Truth of the Revelation." We hope they will prevent many from falling under the miserable temptations to scepticism which now assail us. The notice prefixed to the Sermons show under what circumstances they are published.

"Many who heard these Sermons, and some of those for whose sake especially these subjects were selected, have so earnestly asked for their immediate publication, that I have felt it my duty to comply with their wish, although by doing so

I leave necessarily much unsaid which I should have wished to add to guard myself from misconception. In particular, I should have wished to mark out the distinction between religious inquiry with the Revelation and sinful doubts concerning it. For Christianity has nothing to lose, and all to gain, from the fullest inquiry, if only it be humbly and faithfully conducted."

We have received from Messrs. J. H. and J. Parker: (1) *St. Paul in Britain; or, the origin of British as opposed to Papal Christianity*. By the Rev. R. W. MORGAN. (2) *Our Lord's Example the Strength of His Ministers*. A most solemn and powerful Ordination Sermon, preached at Oxford, by the Rev. H. P. LIDDON. (3) *The Testimony of Jesus*. A Sermon preached at New College on Trinity Sunday, 1860, by the Rev. COKER ADAMS. (4) *The London Diocesan Church Calendar and Clergy List, 1861*. Very useful and, wherever we have tested it, very accurate. (5) *Walter the Armourer; or, the Interdict: A Tale of the Times of King John*, being No. XXIV. of "Historical Tales."

We have received from Messrs. Macmillan: *Christian Progress*. A Sermon preached in the Chapel of Trinity College, Cambridge, at the Commemoration of Benefactors, December 15, 1860. By the Rev. J. B. LIGHTFOOT.

Colonial, Foreign, and Home News.

SUMMARY.

THE BISHOP OF QUEBEC visited in October last the scattered members of the English Church in the French Roman Catholic parishes, in the valley of the Chaudière. The services were, with one exception, held in private houses. On the 10th of October the Bishop, in All Saints' chapel, Quebec, received the recantation of three converts from Romanism—a gentleman with his wife and his brother. They are from old France, persons of respectable attainments and good position in society, introduced to the Bishop by the Rev. Dr. Hellmuth, under whose auspices they have become connected with the French Mission at Sabrevois in the Diocese of Montreal. The whole proceeding was conducted in the French language. It is not usual in the North American dioceses to receive converts by this form; but where it is the desire of the parties themselves, the practice is used.

On Advent Sunday, 1860, the Church of the Holy Trinity, New Westminster, was consecrated by the Bishop of COLUMBIA. The building consists of a nave, two aisles, chancel, vestry, and recess for organ. The walls are of the best cedar. The plans were presented by Captain A. R. Lemprière, R. E. The builders were Messrs. Man-

son and White. The sermon was preached by the Rev. A. C. Garrett, Principal of the Indian School, Victoria. His text was John iii. 16. A collection, amounting to 125 dollars, was made for defraying the debt on the church of 2284. The dedication services were to be concluded on the following Sunday, when the Bishop was to preach. This is the first church consecrated in British Columbia as distinct from the colony of Vancouver's Island. The consecration was appointed for St. Andrew's day; but the steamer which took the Bishop and Clergy from Victoria was delayed by fogs, and did not reach New Westminster in time.

The following is an extract of a private letter from St. Christopher's, in the diocese of ANTIGUA :—

"The Clergy here are very few in number, consequently, have too much to do, fall sick, and having no one to supply their places, the services in some churches are discontinued for weeks together.

The gaps seem to get wider every day: I am quite sure the Bishop would do all in his power to assist any one from the universities, who might be disposed to work in the West Indies.

I have been told the Bishop is in want of six clergymen, and has as yet only the chance of getting one."

Five Coolie children have lately been baptized in St. Swithin's Church, Demerara, GUIANA. Their father is a Hindoo priest, but he has placed four of the children under instruction with the Rector of St. Swithins. The fifth was an infant.

Forty-eight coloured persons connected with the Church Mission in CAPE-TOWN, were baptized at St. George's Cathedral on Christmas-eve.

On Friday, Feb. 15, a meeting of the Anglo Continental Society was held at Cambridge, Rev. Professor Harold Browne in the chair. The meeting was addressed by the Rev. F. Meyrick, the Rev. Lord C. A. Hervey, the Rev. A. I. D. d'Orsey, the Rev. W. Emery, and other gentlemen. The account of the proceedings reached us too late for insertion.

It appeared to be the sense of the meeting that further efforts should be made to interest the members of the University in the operations of the Society, and we understand that another meeting will be held during the present month.

The consecration of Archdeacon Mackenzie was expected to take place on January 1, the Feast of the Circumcision. The mail from the CAPE has not arrived at the time of our going to press.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Feb. 5.*—The Venerable Archdeacon SINCLAIR in the Chair.

A letter was received from the Bishop of Calcutta, dated Dec. 12, 1860, recommending an application of Archdeacon Pratt, for aid towards the erection of a new school, in connexion with St. James's Church, Calcutta. Subscriptions were being raised in Calcutta, and a grant was asked from the Society for this school, "which," the Archdeacon

said, "will be a great boon to the poorer and middle class of Christians in Calcutta." The Standing Committee appropriated 100*l.* from the Indian Fund towards this object.

The books were granted, to the value of 25*l.* for Coolie schools at Demerara. A set of Service Books was granted for St. Joseph's Church, Port Mourant, Berbice, in the Diocese of Guiana.

Books to the amount of 10*l.* were granted, in reply to an application of Rev. G. M. Squibb, of Plettenberg Bay, South Africa.

The Bishop of Capetown, in a letter dated Bishop's Court, Dec. 18, 1860, applied for aid towards the erection of a mission chapel for the heathen in Beaufort West, in the middle of the Karroo. The English congregation there, he said, was but small, yet it contributed 100*l.* per annum to the support of its own clergyman, and about 80*l.* per annum towards a mission in the village to the Hottentots. The proposed building would cost 500*l.* as most of the timber will have to be brought in waggons 300 miles. Upwards of 100*l.* had been raised in the village. The Board granted 50*l.* towards this chapel.

The following is an extract from the Bishop's letter :—

"It is with very great regret that I hear by this mail of the death of Mr. Murray. I have been in constant communication with him for nearly fourteen years, and in common with I am sure every other Colonial Bishop, I can bear testimony to his great courtesy and kindness, his unremitting attention to business, his punctuality in replying to letters, and his deep interest in all that concerned the Colonial Church. One could always feel certain that whatever plans or views were submitted to his consideration would have immediate attention, and that he would cooperate with those who were labouring to extend the kingdom of God if he could."

Similar expressions of regret have been received from all the other Colonial Bishops who have lately had occasion to write to the Society.

The sum of 40*l.* was voted towards a church which was being erected at the Point, near D'Urban, diocese of Natal.

A letter from the Bishop of Quebec, dated January 3, 1861, gave particulars of the distribution of the books, provided in part by the Rev. C. Morice, of Charing, Kent, and in part by the Society.

"These books," the Bishop stated, "were received everywhere with thankfulness and delight."

The Bishop of Colombo, in a letter dated Colombo, December 6, 1860, forwarded returns of the Female Schools under the charge of Missionaries of the *Society for the Propagation of the Gospel*.

In another letter, of December 27th, the Bishop gave an interesting detailed account of the consecration of the new native church at Morottoo.

"I had this day the very gratifying task of consecrating the new native church at Morottoo, which, as the work of a private Singhalese gentleman, is really worthy of ranking with the more costly and elaborate structures of wealthy churchmen among yourselves. The original building was little more than a covered and enclosed shed, unconse-

crated, and wholly unsuited to the holy purposes to which the government had appropriated it, when Modliar¹ De Soyza conceived the idea of building a church worthy of the name, as a thank-offering to God for his worldly prosperity, and as a blessing to the very populous neighbourhood in which he resides. He wished his neighbours to share in the good work, that all might be attached by common interest to their parish church, resolving in his own mind to make up whatever might be required for the worthiest accomplishment of their object. The meeting, at which I presided, issued in a donation from his brother in Colombo, of 500*l.* and subscriptions of about 200*l.* more, when the work was promptly undertaken, and I was invited just three years ago to lay the foundation-stone. Since that time he has given almost daily his personal superintendence, being his own architect (the plan having been provided), and has executed it throughout in the best possible way, and with the best materials to be obtained,—and, I must add, in a spirit of quiet, unpretending devotion, which we cannot ourselves do more than emulate. Morottoo is situated eleven miles from Colombo, and has a population of 14,000 or 15,000; and I was rejoiced to see such a gathering of Singhalese holiday-folk as I never saw before, betokening an evident and unusual interest in the more unusual solemnity presented to them. Our new Governor, Sir Charles and Lady MacCarthy, and many members of council, with their families, were present to gladden his heart, in full appreciation of the good man's noble work. The clergy (twelve) walked with me in procession from the school, preceded by the cathedral choir, chanting the 'Benedicite;' and the service, though chiefly in Singhalese, in which I was assisted by five native clergymen, in the Lessons, Prayers, and Sermon, was partly in English also (many Europeans being present), as well as the chanting of the canticles, &c. The sermon was preached by Canon Dias, the first incumbent of the district, who is now employed in a like noble work for the Singhalese of Colombo. To show you how good a spirit has animated the worthy Modliar throughout, in presenting me with the trust-deed, he mentioned that he had made the Bishop sole trustee of the church and the adjoining site, lately added for a parsonage. He reserves no right or privilege to himself beyond the permanent wardenship during his life, with three others, two to be annually elected by the parishioners, and one appointed by the Bishop, all of whom are to be communicants. He requested that I would hold a confirmation in the church as soon as it should be consecrated, that both he and his wife and family may all be confirmed together, and receive the holy communion at my hands before I leave the diocese. This I have appointed for the earliest celebration of the new year, as a meet conclusion of so very satisfactory a work, evidencing, in a native Christian of humblest birth, a simple and large-hearted generosity truly worthy of the educated English Churchman. With a few examples like this before us, we need not despair of influencing and elevating the native Church in

¹ A title of native rank.

God's good time, rarely as they may occur for our encouragement ; but it proves conclusively that even when unable, as in this case, to read the language of our Prayer Book; they may drink in its spirit, and under the guidance of a still better Spirit, may, by their singleness and disinterestedness of purpose, exemplify before all the reality of its teaching."

The Rev. Leopold Poynder, chaplain of Rangoon, province of Pegue, applied for books for a Lending Library for the church at Akyab station in Arracan, which forms part of his charge. Mr. Poynder had raised 114 rupees (about 11*l.*), and asked for a grant of 10*l.* making altogether 21*l.* to which amount he enclosed a list of books. He was striving to raise funds for building a church at Rangoon, which he hoped soon to accomplish, and asked for Service Books. It was stated that the books asked for would be charged against the Indian Fund.

The Secretaries reported that, in compliance with the instructions of the Standing Committee announced to the Board at the last meeting, letters had been written to the British Consular Chaplains in Italy, inquiring as to the demand for Bibles, Common Prayer-Books, and other religious books and tracts in the Italian language, and the facilities afforded for their sale and distribution in Italy ; asking for their advice and suggestions with regard to the best mode of circulating the Society's publications in that country ; and requesting their co-operation, and the benefit of their supervision, in carrying out such well-considered plans as might be adopted for that purpose.

The substance of the several replies to these inquiries and requests, which had been received, and which were all satisfactory and encouraging, were laid before the Board. Some of the letters also gave a good account of the sale and distribution of supplies of books which had already, within the last six months, been forwarded to the writers ; and it was accordingly agreed, on the recommendation of the Standing Committee, to place, for the present, at the discretion of the Secretaries, Bibles, Prayer-Books, and other books and tracts, to the value of 200*l.* in order to meet, as they occur, applications for supplies of such publications for sale and distribution in Italy.

The following grants were made :—To the Rev. Andrew Knox, for distribution at Naples, Italian books to the value of 21*l.* Rev. A. B. Strettel, for sale and distribution at Genoa, Italian books, &c. 14*l.* to meet a purchase of 6*l.* Rev. T. Kenworthy Brown, for a Sailors' Mission at Madeira, 10*l.* ; a former supply purchased, to the value of 20*l.* having been destroyed by fire at sea. The Earl of Aberdeen, Arabic books and tracts for distribution in Egypt, per Rev. H. C. Reichardt, 57*l.* to meet a purchase of 48*l.* Rev. C. J. Goodhart, for distribution at Mühlhaus by a Missionary of the Jews' Society, 12 French Prayer-Books. Rev. J. D. Hales, for distribution in Spain, 100 Spanish Bibles, Testaments, and Tracts.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Feb. 15.*
—The Right Hon. J. R. Mowbray, M.P. in the Chair.

The President, Vice-President, and officers of the Society were re-elected. The following gentlemen were elected on the Standing Committee: A. J. B. Hope, Esq. Charles Campbell, Esq. Rev. J. Jackson, of St. Sepulchre's, London, and the Rev. J. P. Gell; instead of Sir Walter James, Bart. Rev. J. H. Gurney, Rev. J. H. Hamilton, and Rev. H. Drury. The Treasurer's report for 1860 was read by Philip Cazenove, Esq. The whole amount received during the year was 78,000*l.* The amount of the general fund was 65,000*l.* being 4,000*l.* more than was received in the year previous. The report was not printed, as the contributions had been paid very late, more than 30,000*l.* having been paid in January, 1861, and 5,000*l.* in February. It was stated that the country treasurers would confer a great favour and facilitate the work in London, if they would send up their reports before December 31.

The Treasurer's report is to be ready for distribution at the next monthly meeting. The thanks of the Society were voted to the Bishops of Oxford, Labuan, and Mauritius, and to Archdeacon (now, it is hoped, Bishop) Mackenzie, and to several other persons, who had kindly acted as deputations on behalf of the Society. In compliance with an application from the Bishop of Huron, the sum of 100*l.* a year was granted for a clergyman competent to interest and to preach to the Indians of Walpole Island, in Lake St. Clair, in their native tongue. A letter was read from the Secretary of the *British and Foreign Bible Society*, referring to the translation of the New Testament into Tamil, now in progress by the Rev. H. Bower, of Madras; and it was resolved that Mr. B.'s salary should be continued for one, or, if necessary, for two years without requiring from him Missionary work. An application was read from the Madras Committee, requesting the Society to charge itself with the income tax payable on the salaries of Missionaries. As the salaries are only calculated to provide for the real wants of the Missionaries, and as any reduction would expose them to great inconvenience, the application was acceded to. In reply to an application from the Bishop of Antigua, the sum of 100*l.* a year was granted for a Missionary in the Island of Virgin Gorda, provided that contributions amounting to 50*l.* a year at the least were supplied from other sources. The sum of 25*l.* a year was granted to the Clergyman at Anguilla, in addition to his present salary, provided that the same sum should be contributed by the people. A Missionary was appointed to Montserrat, which station has been lately vacant. In reply to an application from the Rev. H. Drury, passage-money was granted for five Clergymen proceeding to the diocese of Brisbane, to be approved by the examiner, provided that not above 70*l.* should be granted to each. It was resolved, that the Society approves of the purchase of a site for Mission premises at Delhi, by the Rev. Mr. Skelton.

A letter was read from the Rev. C. Green, Secretary at Bombay, suggesting the adoption of a scheme for Missionary operations in the city of Bombay. The scheme was countersigned and approved by the

Rev. H. F. Fletcher, chaplain there. It was resolved that two additional Missionaries should be appointed.

A letter was read from the Warden of St. Augustine's relative to the additional Building for native Students. The sum of 250*l.* was granted towards the building fund.

It was resolved to sanction the Committee at Madras, in presenting to the Bishop a native candidate (Mr. Solomon) for Holy Orders. Four natives had lately been ordained. The nomination of the Rev. S. B. Burrell to the Incumbency of the Memorial Church at Cawnpore, by the Archbishops of Canterbury and York, and the Bishop of London, was laid on the table. It was announced that the Rev. Mr. Glover, of Borneo, was obliged to leave on account of his health, and to proceed to New Zealand.

The following resolution was proposed by the Rev. D. Williams, and seconded by the Rev. T. Darling, "That in the opinion of this Board, it is highly desirable to print in the Diocesan Lists the names of all who contribute 2*s.* 6*d.* and upwards, to the funds of the Society."

The following amendment was proposed by the Rev. T. R. Kewley, and seconded by the Rev. T. Nevin, and was carried :—

"That the question be referred to the Standing Committee for reconsideration, after the meeting of secretaries and treasurers in June, and that due notice be given that the subject will then be discussed, with a request that those who may be unable to attend, will express their opinions in writing."

SIR PEREGRINE MAITLAND'S PRIZE.—The sum of 1,000*l.* having been accepted by the university for the purpose of instituting a prize, to be called "Sir Peregrine Maitland's Prize," for an English essay on some subject connected with the propagation of the Gospel, through missionary exertions in India and other parts of the heathen world, the prize to be given once in every three years, and to consist of the accruing interest of the principal sum during the preceding three years :

The Vice-Chancellor gives notice that the prizes will this year be given for the best essay on the following subject :

"The several efforts made during the Middle Ages to propagate the Gospel, considered with reference to the external and internal condition of the Christian Church at the time."

Candidates for the prize must be graduates of the university, who are not of more than ten years' standing, from admission to their first degree, when the exercises are sent in.

The essays must be sent to the Vice-Chancellor before the division of the Easter Term, 1861, each bearing some motto, and accompanied by a sealed paper bearing the same motto, and enclosing the name of the candidate and that of his college.

The prize will be adjudged by the Vice-Chancellor, Mr. J. B. Mayor, of St. John's College, and Mr. Lightfoot, of Trinity College.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

APRIL, 1861.

METROPOLITANS AND THEIR FUNCTIONS.

It may be remembered that in a recent number we took occasion from the metropolitan visitation of the Bishop of Sydney to offer some remarks on the metropolitan office generally, with special reference to the probably rapid revival of provincial action throughout all the colonial churches. Since that article appeared, we have been favoured with extracts from the Letters-Patent granted to several metropolitan bishops in the colonies, which place it beyond doubt that the particular mode of visitation adopted by the Bishop of Sydney was a long way within the terms of his own Letters-Patent, regarded as detached and unhistoric documents. And we may safely assume that all the colonial metropolitans have been furnished with the same powers and instructed in the same language.

But we venture to suggest that the Letters-Patent cannot be equitably interpreted otherwise than by reference to the broad principles of canon law and ancient custom as affecting metropolitan jurisdiction; and we think that the Letters-Patent themselves impose this rule of interpretation, where, in the act of conferring power, they limit the exercise of it to the performance of "all functions peculiar and appropriate to the office of metropolitan."¹ These, we submit, are to be satisfactorily ascertained only by one method of inquiry;—by travelling back far beyond the date of the instruments themselves, or even of those of which they may be a transcript, to the early history of the metropolitan office, and to the ancient canons confirming and confining it. For the extraordinary privileges or prerogatives of

¹ For this and the subsequent extracts from the Letters-Patent refer to *Colonial Church Chronicle* for last month.

the primates of particular provinces, grounded, as they ever must have been, in immemorial custom, or, more recently, in the special grace of this or that pope or emperor, could never be imposed on any sister or even daughter-province violently, or purely *ab extra*, without a breach of fundamental principles too palpable to admit of a defence. Interpreted by this rule we think the Letters-Patent will be found to contain and confer nothing so inimical to the liberties of the colonial churches as that the high functionaries invested with them must simply decide never to use them in order to escape imputations, which would be ultimately just as damaging as any evil they are ever likely to be called on to redress in the conduct or dioceses of their suffragans.

Passing by, then, the history of metropolitan jurisdiction in England and Ireland—in itself perhaps an interesting topic—what, we would inquire, are the “functions peculiar and appropriate to the office of metropolitan?” We can only arrive at a true estimate of the functions of the metropolitan by paying some regard to the history of his office.

A large majority of the most competent opinions, we conceive, would scarcely allow metropolitan rule to be of apostolic institution; unless, indeed, in this qualified sense, that it was a legitimate development or application of powers directly derived from the apostles. And in this sense few would deny its divine genealogy. But we may rest assured that the Council of Nice did not commit the blunder of *confirming* apostolic regulations, which, if really and *totidem articulis* apostolic, must in virtue of their origin have been as much above the judgment of any council as the institution of episcopacy itself. In fact the invariable language of the ancient canons leaves no room to doubt that provincial action, as distinguished from the limitation of the particular provinces and the choice of the metropolitan sees, was gradually defined more by experience of what was found useful or necessary than by any other cause whatsoever. The direction of this experience was determined mainly, we may suppose, by this double pressure,—first, the obligation of the bishops of the collective church to exercise a sort of general oversight of each one overseer, and then, the impossibility of doing this effectually otherwise than by preconcerted division of the gross responsibility. Other causes, such as the natural tendency of all power to certain fixed centres, and the pre-eminence achieved by individual bishops through their superior activity or holiness, or accruing to them from the greater importance of the cities where they were located, may have conduced almost from the beginning to hasten and perfect the provincial system. But why ascribe exclusively or chiefly to lower influences what may so easily be accounted for on the supposition of higher

ones? Even now-a-days, familiarized as we are with church-and-state theories, it would hardly occur to us to attempt to advance Christ's kingdom by accommodating it avowedly to any type of earthly rule. Why should we suppose that in sub-apostolic times, when the State was intermittently an object of positive terror, and when faith was in its first vigour, the Church's rulers must have been so captivated with the spectacle of the civil organism, as to have been prompted chiefly by the splendour of that spectacle, or by any motive lower than the very highest, to adopt any portion of it into the regimen of the Church? Doubtless far higher and purer influences principally regulated the consolidation of early Christendom into provinces. Because bishops were at first all equal, and had thus every one of them, along with an allotted portion of the vineyard, an inalienable and common interest in the cultivation of the whole, therefore it would come to pass that all the neighbouring bishops of any one see would hold themselves collectively responsible, if the faults or neglects of the appointed pastor of that see remained uncensured or unsupplied. Out of repeated demands for this sort of joint action would arise in the first instance the provincial council, involving the gradual limitation of the province; and provincial action would generate, or rapidly mature any existing and independent tendency towards, primacies, as supplying a natural apex to the system, much according to the same law by which every public meeting, if it is to accomplish anything, must have its moderator or its chairman. And such beyond all question were the first Primates, presidents of the provincial synod, having no essential rank or powers above their com-provincials, but being acknowledged as centres of unity, and foremost in the executive of the province. And so the importance of the office grew, until its principal characteristics received the formal confirmation of the Council of Nice.

It is also to be particularly noticed that, concurrently with the rise of metropolitan and exarchial authority, canons protecting the independence of each several bishop and diocese became more distinct and stringent. In proportion as provision was secured for rectifying the irregularities of an erring or a delinquent bishop, additional guarantees were afforded him against needless or vexatious interference. The two arrangements counterpoised each other,—both springing from the original equality of bishops, and both tending, by combined action, to preserve that equality unimpaired either by unjust aggression from without, or by decay from within. Whilst by another application of the same machinery, the resources of a whole province or a whole country were more easily turned on any one point by means of the various centres of unity which the metropolitans afforded. So that the independence of the

different dioceses involved no danger of isolation. A system better adapted in its own constitution to perpetuate freedom with order it would be difficult to conceive.

These historical principles being admitted, several important inferences flow immediately from them. The first, that a metropolitan without his provincial synod was a functionary unknown to primitive Christendom. The next, that whereas the bishop ruled the priests and deacons, not indeed without a free synod, but still as a Father, and as virtual incumbent of the whole diocese, the metropolitan stood to his com provincials as a brother among brethren, strictly a *Primus inter pares*, the bishop of no diocese but his own, and doing nothing beyond the limits of his proper episcopal jurisdiction without his provincial synod, excepting only in matters such as the ordination of the bishops of the province, where the authority of a general council had already superseded the decisions of a minor one. The third, that the jurisdiction of the Primus was archi-episcopal in a negative as well as a positive sense; negatively, as excluding the notion of episcopal or ordinary jurisdiction over the whole province; positively, to the extent of representing the voice of the province, and judicially and formally exercising authority for it, (under the powers conferred by general decrees or the decrees of that province,) so far as might be needed to correct the aberrations or supply the defects of any suffragan. In a word, it was what canonists have understood as an *immediate* jurisdiction only in relation to the subordinate bishops, but *mediate* towards all under them, unless where a suffragan by resisting discipline incurred suspension, and obliged his superior to pass him over in order to get at the evil and apply the remedy.

From these general principles, which we readily admit have been variously *adapted* by different provinces, and sometimes not a little infringed, we pass to the wording of the Letters-Patent. The first point is the jurisdiction granted by them, not only over the bishops of the suffragan sees, but also over all archdeacons, dignitaries, &c. &c. But the jurisdiction is expressly declared to be metropolitan, being thereby implied to be not ordinary, jurisdiction. Surely the distinction is self-evident. What that metropolitan jurisdiction means we have already endeavoured, roughly and in outline, to portray. Then come the visitatorial powers. The theory of *periodical* visitations, there can be little doubt, ostensibly sanctions visits of official scrutiny into the condition of the suffragan sees, in search of things to be corrected, if such exist, and antecedently to all appeals, rumours, presentments, notices, or anything of that sort. For the condition, "if occasion shall require," appears to be attached to the "or oftener." But there is at least one paramount condition intro-

duced, materially limiting the objects, and so the mode, of all such visitations,—that all be done “for correcting and supplying the defects” of the subordinate bishops. So that where it might be confidently presumed that no defects existed, there would be no room for the kind of metropolitan visitation contemplated by these instruments. And if not for a visitation at all, still less for so extreme a measure as the “inhibition” of a bishop, or the transfer of his functions, as ordinary of his own diocese, to a “commission” nominated, as and when he willed, by the archiepiscopal visitor; than which a more monstrous outrage of episcopal rights it would be difficult to invent. And if it be true that the excellent, but very eccentric, Bishop (Daniel) Wilson did prepare the way for his metropolitan visitations by first issuing a writ of suspension against the unfortunate bishop of the diocese about to be visited, we can only say that we hope he mistook his instructions, and in that one particular, at any rate, may never have an imitator. The conclusions to which this estimate of the Letters-Patent conducts us have at least the merit of being practicable. Interpreted by the broad maxims of ancient metropolitical rule, these Letters-Patent will be found to mean something widely different from the rendering to be obtained from them by attending principally to their grammar and stops. Accepted in the historic sense, they assume that the colonies know what a metropolitan means, and convey the official assurance that in the exercise of every metropolitical function whatsoever, even to the length of inhibiting or suspending a suffragan, whether provisionally, or in execution of the final sentence of a court, the colonial metropolitans may consider the civil judicature bound and prepared to respect their acts and decisions. They also authorise a visit of *inquiry* once every five years to be pursued for such ends and in such manner, of course, as shall be lawful;—a sufficiently delicate operation under any circumstances. For it must not be forgotten that bishops have their inherent rights as well as metropolitans their canonical powers. But the details of procedure are not supplied; and in the absence of such details we reiterate that any metropolitan who supposes he may cross the frontier of his own diocese once every five years, and take upon himself to exercise episcopal jurisdiction within the diocese of a neighbour, summon the clergy of that diocese before him without any proved occasion for doing so, and while their own bishop stands by in enforced silence, not even ask them, it may be, what they *are* doing, but straightway charge them as to what they *ought* to do, and propound to them, *ex cathedra*, his own general notions of what is true, and right, and fitting,—we repeat that any metropolitan who holds such opinions is under a serious mistake, and is on the highroad to mistakes still more intolerable. But we further

maintain that such a line of action, being nowhere enjoined by the Letters-Patent, would violate the letter as well as the spirit of some of the most fundamental laws of Christendom, and that any suffragan would be abundantly entitled to protest against it.

It may be well to add a word or two by way of explaining how far these conclusions are intended as an expression of opinion on the recent tour of Bishop Barker. Having, since last September, had the pleasure and benefit of perusing his "charge," a more unassuming or kindlier document than which we do not remember to have ever seen, we do not hesitate to say that the most captious person would be puzzled to find a fault or flaw in anything his lordship has said or done. We now merely doubt the propriety of the terms by which the metropolitan's proceedings have been designated. Call the *visitation* a simple *visit*, and the *charge* a simple *address* to the assembled clergy of the respective dioceses, commencing, indeed, with an earnest aspiration that the visitatorial powers of the metropolitan may be advantageous to the Church, but studiously disclaiming, as it seems to us, in the next two or three paragraphs anything like an exercise of *authority* in what he was then doing or was about to say,¹ and the whole transaction, we think, would be more correctly described. A visit made by a metropolitan bishop to a suffragan's diocese is not necessarily identical with a metropolitan visitation. The one might be feasible and highly beneficial where there might be no occasion for the other. Evidently there has been some confusion of terms. Let these be cleared, and then this and our former

¹ "It is my earnest prayer that we may have cause to be thankful for the provision in the Queen's Letters Patent, by which, in conformity with primitive practice, one of the Bishops of this province is entrusted with the grave responsibility of visiting his Right Reverend Brethren and their Clergy in the capacity of their Metropolitan.

I shall make but one observation upon the manner in which, as it appears to me, the duties of such an office should be discharged.

If the individual placed in this important position had been appointed to it on account of his age, his learning, his experience, or for other reasons which would at once have secured the suffrages of his brethren, it would be unbecoming, even for such an one, to assume any other character than that of a friend or a father in the Church. For myself, conscious as I am that I have no claim to be placed in a position of superiority over my brethren, and deeply sensible of the peculiar delicacy and moderation which should characterise the acts of one who holds this office, I sincerely trust that whatever I say may tend only to edification and union, to the exercise and increase of brotherly love. I request your prayers on my behalf, my brethren, that this my coming amongst you may be blessed of God, 'to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.'

At the commencement of my address, *I wish to disclaim any intention of obtruding my own sentiments, or of usurping the authority of my Right Reverend Brethren in their own dioceses. I speak but according to the wisdom given to me, and the observation and experience of an Episcopate of scarcely five years' duration. I speak, however, with an unfeigned desire to promote the spiritual well-being of Christ's Church, and though there may not be an entire agreement with all the opinions expressed, I have every confidence that they will meet with a kind reception and a candid interpretation.*" Bishop of Sydney's Metrop. Charge, pp. 5-7.

article will both cease to have any direct relevancy to the case which has happened to give rise to them.

Yet a word more on a topic of universal interest. Some who may run the eye over this article without being at the pains to apprehend what is actually said, may rise from it with a vague impression that it breathes a spirit hostile to the institution of metropolitan bishops. We finish, then, by recording our fervent protest against so serious a misconstruction. We desire nothing so much for the colonial churches as to see them year by year expanding themselves, and throwing out their energies freely and healthily to ever-multiplying and more remote extremities. We only desire that this be done according to the primitive pattern, and that the life-blood which is to tingle to those farthest extremities should ever reach them fresh from a living heart. We do not wish to see the colonial churches presently curdling into a hazy conglomerate of the nature of an Evangelical Alliance, or dismembered into separate and independent dioceses, professing to pay to Canterbury an allegiance direct, indeed, but so remote that for every practical purpose it must be at best ineffectual. Let them ever seek to revolve loyally round the one true central Sun, which it was the glory of the Reformation once more in some sort to unveil; but let post-Reformation history warn them that they will surely begin to wander from that living centre from the moment they disown or despise the legitimate proximate attractions; for that the law of all those attractions is ultimately one. In order to grow, they must be free; but in order to be free, they must be united. And united they cannot be without provincial action; and provincial action without primates would be impossible. It is, then, because we set so high a value on the office of the metropolitan, that we dread a mistaken estimate or application of his powers only one shade less intensely than we should deplore their entire surrender or abandonment. Because we crave for the colonial churches all true liberty of action, therefore it is that we would have them feel their way by the ancient landmarks, as believing law and freedom to be correlatives for evermore, and as recognising in the canons of the primitive Church only so many separate expressions of that eternal law, 'whose seat is the bosom of God, and whose voice the harmony of the world.'

Any one who wants references on the subject of this article will find something to the point in Neander's Ch. Hist. vol. i. p. 283, &c. and vol. iii. 229, &c.; more in Bingham, under the head of *Primates*, Bk. II. c. xvi.; and in Bp. Beveridge, *De Metropolitans*. But by far the most complete and masterly treatises, with which the writer happens to be acquainted, as bearing on this and the branch-topics, will be found in Van Espen's *Jus Eccles. Univ.* Titulus xiii. to xx. inclusive. As belonging to the historical part of the argument, the first council at Jerusalem, and the peculiar rank accorded to St. James, the Brother of our Lord, ought not to be lost sight of.

Correspondence, Documents, &c.

MINUTES OF PROCEEDINGS AT A MEETING OF THE
METROPOLITAN AND SUFFRAGAN BISHOPS

OF THE PROVINCE OF CAPETOWN, HELD AT CAPETOWN ON THE 26TH
DECEMBER, 1860, AND FOLLOWING DAYS.

WE, the undersigned, Metropolitan and Bishops of the Province of Capetown, having, in the good Providence of God, met together at Bishop's Court, near the Metropolitan City of Capetown, on the 26th day of December, 1860, and following days, and having consulted together upon certain matters affecting the progress of true religion in South Africa, do sanction and send forth the following Report of the Resolutions adopted at our Conference. (Signed) R. Capetown, J. W. Natal, Piers St. Helena.

Not having been able to be present at the Conference of the Bishops of the Province, or at the consecration of Archdeacon Mackenzie, I nevertheless desire to express my concurrence with the resolutions of the Bishops who were present, by affixing my signature to them. (Signed) H. Grahamstown.

OBJECTS OF CONFERENCE.

The Bishop of Capetown informed the Bishops of the Province that he had, as Metropolitan, invited them to a conference, in order that they might consult together upon such matters as affected the progress of true religion in Africa; and more especially to take into consideration the following questions:—

I. The communication of the Archbishop and Bishops of the Province of Canterbury, to the Bishops of this Province, respecting the admission of Archdeacon Mackenzie into the Episcopal Order, before he be sent forth to the heathen.

II. The resolution adopted at a special meeting of the *Society for the Propagation of the Gospel in Foreign Parts*, on the 26th of July, 1860—The Archbishop of Canterbury being in the chair—relating to the appointment of a Bishop to the Free State.

III. The desirableness or otherwise of the Metropolitan summoning a Provincial Synod.

During the conference, the following resolutions were adopted by the Bishops of the Province:—

Resolved,—I. That, in reply to the communication of the Archbishop and Bishops of the Province of Canterbury, we do agree to admit the Venerable Archdeacon Mackenzie into the Episcopal Order, before he be sent forth to the heathen; and we do earnestly pray that he may be greatly blessed of God in the work to which he is called, and be made an instrument in His hand, of extending the kingdom of our Lord, and of bringing many souls into the fold of the Redeemer.

(Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahams-town.

II. That the Bishop elect shall at his consecration take the oath of due obedience to the Bishop of Capetown, as Metropolitan of the Province of Capetown. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

III. That previous to his consecration he shall pledge himself, in the terms of the annexed Declaration, to teach and maintain, and to require the Clergy, whom he shall license or ordain to teach and maintain, the doctrine and discipline of the Church of England, as contained in her Articles and Liturgy: and also to adopt, as far as may be, the authorized version of the Holy Scriptures, as the basis of the translations of the same into the languages of the people to whom he shall be sent. (Signed) R. Capetown, Piers St. Helena, H. Grahams-town.¹

DECLARATION.

I, Charles Frederick Mackenzie, now to be admitted to the sacred office of a Bishop of the Church in Africa, do promise that I will teach and maintain the doctrines and discipline of the Church of England, as contained in her Articles and Liturgy, and require all whom I shall license or ordain to pledge themselves to teach and maintain the same;—and also, that I will adopt, as far as may be, the authorized version of the Holy Scriptures, as the basis of the translations of the same into the languages of the people to whom I am sent.

IV. That he shall receive from the Bishops of this Province, an instrument signed and sealed by them, defining as nearly as may be the limits of his field of labour, and shall engage to abide by this as his written commission. (Signed) R. Capetown, Piers St. Helena, H. Grahamstown.²

V. That the Metropolitan be requested to communicate to His Grace the Archbishop of Canterbury, for the information of both Houses of the Province of Canterbury, the fact of the Archdeacon's consecration, together with the measures adopted with reference to clause 7, in the report of the Upper House of Convocation. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

VI. That the Metropolitan be requested to submit to his Grace the Archbishop of Canterbury, for the consideration and determination of the Houses of Convocation, the question whether Bishops appointed to regions external to her Majesty's dominions in South Africa, should be regarded as within the Province of Capetown, and have seats in the Synod of the Province. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.³

¹ The Bishop of Natal is unable to concur in this and the following Resolution, for reasons which he will state in a separate paper.

² On the ground that by assigning this definite sphere of labour to the Missionary Bishop, the Bishops of this Province are only giving effect to the intentions of the parent Church from which this Mission proceeds.

³ I subscribe Resolution VI. and Resolution I. on the third subject brought before the Conference with the following understanding, in which I believe the other Bishops of the Province will concur,—that whilst it would be our duty to

With reference to the second subject to which the attention of the Bishops of the Province was more immediately directed, it was resolved :—

I. That the time seems to have arrived for sending forth a Bishop to promote the advancement of Christ's kingdom, in the regions lying beyond the Orange River. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

II. That the Bishop to be appointed should have for his spiritual field, those countries beyond the Orange River, originally included in the Diocese of Capetown. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

III. That, in the opinion of the Bishops of this Province, it is right that the selection of fit men to fill the office of Missionary Bishop should rest, if desired, with the Church that maintains them, under such arrangements as to Convocation shall seem expedient; and they would respectfully urge upon Convocation the immediate appointment of a Bishop for the Free State. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

IV. That the provision suggested above would apply only to Missions in the state of infancy; that when such Missions grow into the condition of duly organized and self-supporting Churches, they are entitled to elect their own Chief Pastor, with the concurrence, if within a Province, of the Metropolitan and the majority of the Bishops of the Province. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

V. That the Metropolitan be requested to thank the *Society for the Propagation of the Gospel in Foreign Parts*, for the resolution conveyed in the letter of their Secretary, of August 3, 1860, relating to the above subject; and while communicating to the Society the resolutions of the Bishops of the Province in the matter, to express the grateful sense which the members of the Church in this land entertain of the great benefits conferred upon South Africa, through means of the venerable Society. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

VI. That it is the opinion of the assembled Bishops, that the income of the Bishop for the regions beyond the Orange River, should not be less than 500*l.* a year. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

VII. That the heathen within the limits of the aforesaid region, amounting, it is supposed, to not less than 170,000 souls, offer an important sphere of labour to the Church of England, the ground being only partially occupied by other religious bodies; that inasmuch as the children of the leading chiefs of that country are being educated

pay a respectful attention to the opinion of the Convocation of the Province of Canterbury on the general principles of the relation of Missionary Bishops to the adjoining Province, I feel assured that it would not desire to determine for any Province of the Colonial Church, without the concurrence of the Bishops and Churches of that Province, what should be the constitution of its Provincial Synod.

(Signed)

H. GRAHAMSTOWN.

in the Missionary College of Capetown, and the sons of the two most powerful chiefs are about to complete their education at St. Augustine's College, Canterbury, the time seems to have arrived when a Mission should be organized for the natives of this district; and the venerable *Society for the Propagation of the Gospel* be requested to aid the Bishops who may be appointed to that field in the establishment of such a Mission. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

VIII. That the Metropolitan be requested to communicate to his Grace the Archbishop of Canterbury, the conviction of the Bishops of this Province, that some agency, in addition to that which now exists, is requisite in order to draw forth an adequate supply of labourers for the widely extending Missions of the Church; and to submit for his Grace's consideration whether it might be expedient for Convocation, if it should see fit, to appoint a Board for this purpose, to be also constituted a Corresponding Board, with which members of the Church in all parts of the world might communicate respecting new openings for Missions of the Church of England. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

IX. The assembled Bishops, while fully aware of the difficulties of the case, desire to represent earnestly to the venerable Society the importance of founding, without further loss of time, a Mission in Kaffraria Proper, for which, on the application of the Metropolitan, a grant of 300*l.* a year was made in the year 1859. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

X. That in view of the rapid increase and extension of the Missionary labours of our Church among nations of Southern and Central Africa, where polygamy is practised, we would earnestly commend to Convocation the consideration of the question, "What should be done in the case of candidates for baptism from heathen nations, who at the time of their conversion may have more than one wife, duly recognized as such by native laws, as well as by the colonial authorities in the administration of justice?" (Signed) R. Capetown, J. W. Natal, Piers St. Helena,¹ H. Grahamstown.¹

Upon the third subject brought by the Metropolitan before the conference, it was resolved:—

I. That with reference to clause 8, in the Resolutions of the Upper House of Convocation, this conference is of opinion that, looking to the facts that Missionary Bishops are now being sent beyond the bounds of British territory,—that there is no statute law to bind the Diocese in distant lands to the Mother Church,—that it is by moral and spiritual bonds that their union can alone, under God, be maintained,—that the several branches of the Colonial Church are beginning to enact laws and make regulations for themselves, not only in Diocesan but also in Provincial Synods;—it would be very desirable if the Convocation would lay down the principles which in its judgment should guide such Synods in their proceedings, and the limits of their authority before they shall be committed to any course of action

¹ Signed subject to the exposition of views contained in a separate paper.

from which it might be difficult to recede, and would also take into consideration what should in the present circumstances of the empire be the constitution of a National Synod. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.¹

II. That the Metropolitan be requested to communicate with the Secretary of State for the Colonies on the subject of a Provincial Synod, and to pray that, if needful, her Majesty's licence to hold such a Synod may be granted to the Bishops of this Province; and that, if not needful, they may be informed that such is the case. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

The Bishops of this Province cannot separate without expressing the deep sorrow with which they behold the divided condition of professing Christians in this land, and their fear that much hindrance is thereby caused to the progress of Missions amongst the heathen. They would heartily desire that means might be devised whereby these divisions, the fruit, doubtless, of the separations of Christendom, and which have led to the formation of so many distinct communions, may be healed; and they earnestly pray that the Spirit of God may lead to closer union and fellowship the followers of one common Lord. (Signed) R. Capetown, J. W. Natal, Piers St. Helena, H. Grahamstown.

Having seen and carefully considered the proceedings of the conference of the Bishops of the Province of Capetown, I desire to express my full and hearty concurrence in the resolutions adopted by them. (Signed) C. F. Mackenzie, Bishop.

Bishop's Court, *January 4, 1861.*

THE CONSECRATION OF BISHOP MACKENZIE.

WE believe that no part of the account of the consecration which has taken place at Capetown will be without interest to our readers. We therefore extract it entire with the Dean of Capetown's Sermon, from the *Cape Argus* of Thursday, January 3d. The consecration took place on Tuesday, January 1st, the Feast of the Circumcision.

"Consecration of the Missionary Bishop to the Tribes dwelling in the Neighbourhood of the Lake Nyassa and River Shire, in St. George's Cathedral.

This interesting ceremony took place on Tuesday. The ceremony commenced at 11 o'clock, morning prayers having been previously said at half-past eight. The procession passed down the centre aisle in the following order:—Verger, Choristers, Gentlemen of the Choir, about sixteen of the Clergy of the Diocese, the Canons of the Cathedral, the Dean, preceded by his Verger, the Registrar of the Diocese, the Bishop Designate, the Bishops Assistant—namely, Bishop of Natal (Dr. Colenso), Bishop of St. Helena (Dr. Cloughton), the Metropolitan Bishop (of Cape Town) preceded by the Reverend Albert Wood, bearing the Crosier, and attended by his Chaplain, the Rev. E. Glover, bearing the Pastoral Staff. The Metropolitan

¹ Signed subject to the exposition of views contained in a separate paper.

Bishop's chair was placed on the north side of the Holy Table; the Bishops Assistant proceeded to seats on the south side. The Dean and Canons sat within the rails. The Clergy on seats within the Chapel, on the south side and in front. The Metropolitan Bishop began the Communion Service. The Epistle was read by the Bishop of St. Helena and the Gospel by the Bishop of Natal, the responses being sung. The Dean of Capetown preached the following sermon :

‘EPHESIANS II. 19—22.

‘Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.’

The general import of these words is obvious enough. If we exclude those special allusions to the relation between Jew and Gentile which are mingled with the great truth which St. Paul proclaims, we behold in them a lively image of the Church as a beautiful and everlasting temple, of which the apostles are the twelve foundations and our Lord Himself the chief and corner-stone. As we read these words the goodly structure grows before us in slow and silent majesty. ‘Other foundation can no man lay than that which is laid, even Jesus Christ,’ the Rock of Ages, the Man who is the Son of God. And then, along with Him, are laid those other twelve stones, the Twelve Apostles, whom His own hands hewed and laid upon their bed, as the pillars and ground of that truth which He committed to their keeping unto the world's end. Here is the basis of the edifice. And on this base, on these twelve foundations, the whole body of the Christian people, while age after age rolls on, is built up, ‘as lively stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’ The house is built of men. The Man Christ Jesus is its beginning. The twelve men whom He commissioned as the first Bishops of His Church, and their legitimate successors, are the beginning next and after Him. And all the men whom He redeems throughout the course of time are the superstructure raised on the top of the foundation, and growing on continually till the headstone is fixed upon the highest pinnacle, with shouts of joy and gratulation, and at last the end comes.

That is the doctrine of the apostle; and the thing which most especially deserves our notice is, that the chief stones are at the bottom. There is one theory respecting the office of an apostle which hardly corresponds with the language of St. Paul, and places him rather at the top. There are those who maintain that the Apostle or Bishop—for I need not tell you that these are essentially equivalent terms,—is rather the crown, and perfection, and consummation of the Church's labours, than the groundwork and fundamental institution on which all the operations of the Church must be built. On this view the catechist, the deacon, and here and there a priest are the

proper pioneers of the Church into new and unconverted regions, who must accomplish the more difficult and dangerous labours which accompany the first assaults upon the strongholds of the enemy, until the time shall come when the Bishop may step in, with state and dignity, to reap the glory which rougher and more daring hands have won. The theory, you will perceive, is not flattering to the office which it intends to magnify, but it exists; and, I must add, I am afraid that the practice of the Church of England has been rather in accordance with it. It is only of late years that we have begun to regard the Bishop as a useful and essential, even more than an ornamental, institution, or to act as though we really believed our own principles, which declare him to be after Christ the very root, and origin, and fountain of the Church. However, that which we must now observe is that the chief stones in the temple which St. Paul imagines are not the top stones, but the stones which lie at the foundation. Our Blessed and Divine Master is not the golden ornament with which the pinnacle of the temple is crowned. He is the Atlas which sustains the mighty pile upon His single shoulder. Our Lord's apostles, whom He sends into the world as substitutes for Himself until the end of time, are not erected upon high, as though their office had been to grace the steeple, and smile a proud approval upon the consummated work. Their place is very low. They are under ground. The building in which they are stones is built after a heavenly pattern, and in God's kingdom the lowest place is the post of honour, and the last are the first. The men who are nearest to their Master, and most like Him in character, are the men who are last of all and servants of all. In the Church the foremost men are those who work hardest and endure most. Accordingly, the place of the Bishop is at the bottom of the majestic edifice. That heaviest of all weights, which is the care of the Church, is laid upon him, and he is bidden by his Master to go down upon the ground, like the patient camel, that the chief burdens of the Church may be laid on his back.

That is undoubtedly the doctrine of the great missionary Apostle in the passage which forms my text. And that, I also believe, is no less certainly the doctrine of the whole inspired word of God. But let us see. And you will understand, that the question before us is not whether Bishops ought to exist as the first order of the ministry; but, assuming that they are first in order, whether they should lead the missions of the Church.

I. First, then, let us consider the different figures by which the Holy Spirit would describe to us the true nature and characteristics of the Church of God.

The chief, perhaps, of all is that of a kingdom. The Church is everywhere spoken of as the kingdom of God, the kingdom of Christ, the kingdom of heaven; and the coming of this kingdom was the great doctrine which prophets heralded, and our Lord and His apostles preached. But what is a kingdom? A kingdom is a society of men which is ruled and governed by a king. Take away the king and the kingdom ceases. The king is the very essence and marrow of his

kingdom. But what said our Lord to His apostles? 'I appoint unto you a kingdom as my Father hath appointed unto me;' that is, my Father who has given me all power on earth gives me a kingdom, and of this kingdom I make you kings, under me; you, my Bishops, shall be my Viceroys until time shall be no more. Does not this show us that a Church without a Bishop is, in plain language, a kingdom without its king?

2. Again, the Church is called a family. And from whom does the family originate but from the father which is its head? The father is the foundation of the family, and where there is no father the family cannot be. What should we think of the man who proposed to get a family together, and find for it a father when the family was made? The white-haired father is the crown, no doubt, and the glory, and the ornament of a family, but only because he is its beginning, its source, its cause as well as head. And the Bishop is the father upon earth of that chief of all families which is the family of Christ in earth and heaven.

3. Moreover, the Church is a flock, and the flock begins with its shepherd. The silly sheep are not their own shepherds. They do not aggregate themselves, and look for one who shall tend and foster them when they have first been bound together by their own powers of coherence. But the shepherd is the nucleus of the flock. And so likewise the Bishop, who is the chief shepherd upon earth of Christ's people, must be the bond of union and the source of care and protection to the men who are to be gathered out of the wilderness, and brought within the one fold of the one shepherd.

4. Further, the Church is an army. The Christian is continually spoken of as the soldier of that great Captain who is our Lord Christ. But what is an army without its general? The army does not make its general but the general makes his army. The general does not come in at last to grace and ornament an army which has made itself perfect. He is the mainspring of its whole machinery. He is the animating soul of the whole body. He is its source, its inspiration, its life.

5. Yet again, the Church is a body, and what is a body without its head? It is a carcase, a headless carcase. You may cut from the body the lower and inferior members, but it shall be a body still. You may hack and hew the trunk till scarcely any semblance of its former self remains upon it, and the body shall be the body of a man yet. But touch the head and you touch the life. Cut the head off from the parts which it directs and animates, and all life ceases. A man without his head is not a man, and a Church without its Bishop is not a Church.

6. And we have not done yet. The Church is a household; and what is a household without the steward, who shall govern the inferior servants and dispense the daily food? It is a building; and what is a building if it does not rest on tried and sure foundations? It is a field; and what is a field without the master to direct the labourers to cultivate the yet unbroken soil? There is not one among the

known and recognized analogies which represent the constitution of the great Catholic society which Christ founded, but leads us to the inevitable conclusion that the Bishop or Apostle is an essential portion of her machinery, and nowhere more essential than when first she begins her arduous labours in new and unconverted lands.

II. And the facts of the Church's history, as infallibly recorded for our learning in the New Testament, support and strengthen the conclusions to which analogy has led. The first great truth which meets us, when thus considering the subject, is the fact that our Lord himself is the root from which the whole Church springs. It can hardly be denied that the Divine Founder of the Church was a Missionary, for He expressly assures us that He was sent to the lost sheep of Israel, or that He was the first and chief of Bishops, for He calls himself the 'Good Shepherd,' and His own apostle calls Him 'the Chief Shepherd,' and 'the Shepherd and Bishop of our souls.' There then is the first and greatest of all Bishops, the King of the divine kingdom, 'the head over all things to His Church.' And when did our Lord come? Did He appear upon earth when others had gone before Him, to enjoy the fruits of other men's labours, and reap the harvest which other husbandmen had sown? Or did He bear the brunt of the battle, fighting as a champion in the front rank, like David with the mighty Philistine, and suffering the toil and heat of the long and fiery day? Surely it needs no words to show that the great first Bishop of souls was the seed of His Church before a single man belonged to it, and that the kingdom of heaven had its origin in Him, who is its great and glorious head.

Then, who were the first persons that He gathered round Him? The first followers of Christ were His twelve apostles. With them the Church began. The great Bishop of souls added to himself twelve Bishops, as the first-fruits of His kingdom. Fresh from the waters of His baptism, the true Joshua set up these twelve stones beside the banks of Jordan, upon the first outskirts of the promised land. The Christian Church grew out of the twelve apostles, as the Jewish Church out of the twelve sons of Jacob. Our great High-priest inscribed these twelve names upon His Urim and Thummim, as soon as He assumed the robes of His Pontificate. The King, greater than Solomon, erected these twelve golden lions, six on either side of Him, to guard the steps of His conspicuous throne. The beginnings of the Church were twelve Bishops.

And who came next? The seventy elders. As seventy palm trees grew around the twelve wells of Elim, and as Jacob's twelve sons expanded into the seventy grandsons who went down into the land of Egypt, and as Moses gathered seventy elders round him to bear the burdens of the government, so the twelve apostles were multiplied into the seventy priests and presbyters who followed them and aided them in the work which they were sent to do for Christ. That was the order in which the Church grew. Christ, the great Bishop, first. Then the apostles of Christ afterwards; then the seventy; and from these seeds there grew the great tree of a converted people.

Further, these twelve bishops and seventy priests were soon sent out into the world to gather others in. And what was the nature of their great commission? 'I will make you fishers of men.' That was their call. They were to fish for men. Observe the language. They were to catch souls; they were to cast the net into the world and draw souls out of the surging sea of death. They were to be evangelists. They were not to finish what others had begun; they were to fish for souls; they were to do the very first work in the conversion of the world to God. Then, when our Lord sent them out in pairs to preach throughout the Jewish villages, His charge was, 'Go to the lost sheep,' go to the outcasts, go and bring in the lost wanderers of Israel. And, later, when about to leave the world, He says to them, '*As my Father hath sent Me, even so send I you.*' Go upon the same mission, execute the same office, do the same work. And His last injunction was, 'Go ye, and teach all nations, baptizing them.' 'Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.' See what His command is! Go ye, go to the ends of the earth, make ye disciples out of all nations, and bring them by baptism into my Church. If ever men were charged to be missionaries, these men were. The world is assigned to them as their field of labour, and to gather souls in is their peculiar and appointed work.

Such was our Lord's charge. How was the charge fulfilled? The Book of Acts is written to inform us. In that inspired history of the infant Church, as it grew out of the seed which was sown upon the day of Pentecost, we read the acts of two who were the foremost men among the band of the earliest apostles, and whose doings are selected as specimens of that great work which was accomplished by the whole body in all corners of the known earth. First, we have the doings of St. Peter, assisted as he was by his friend St. John. And what is St. Peter recorded to have done? He is the foremost man in every encounter with that assembled host which tried to trample down the rising Christendom. He who once denied his Lord is bold as a lion against the persecuting malice of the Jewish Sanhedrim. His sermons convert souls by thousands. When Samaria is turned to Christ by the preaching of a deacon, he hurries to the scene of action to confirm the converts, and convey to them as their rightful heritage these gifts of Pentecost which Philip as a deacon had no power to bestow. And when Cornelius was brought into the Christian granary, as the first fruits to Christ out of the nations, it is St. Peter who is sent by a miraculous vision to gather that memorable convert in. St. Peter, at any rate, was a missionary. And what are we to say of him, the least and yet the chiefest among apostles, who is the pattern of all missionaries unto the world's end? St. Paul was a missionary, and nothing but a missionary. Who shall recount his journeys? Who shall enumerate his labours? Who shall describe the perils which he encountered, or name the Churches which he planted, or tell the victories which that mighty leader won? But this at least is evident. St. Paul did not consider that to dig and lay foundations belonged to

those who hold the lower places in the ministry of Jesus Christ. So far was that great architect from such a theory of the office which he received directly from his heavenly Master, that he claimed such work for himself as his peculiar prerogative, and to build on the foundation of another builder, or to work along a line which another had laid down, was an act from which he shrank with a kind of shame. In his view, a 'wise master-builder' was one who laid foundations on which other men might build. To penetrate into new regions which the feet of the evangelist had never traversed,—to publish the sound of God's most loving law in lands where it had never yet been heard,—to give sight to those eyes which never yet had seen the Lord Christ, was the passionate ambition of his noble heart. The words, 'I will send thee far hence unto the Gentiles,' were ringing in his ears as long as life lasted, and he felt that his chief work in God's household was to fly from land to land as a winged angel of salvation, and to publish peace. He was sent especially to 'preach the Gospel,' to break up the hard and stubborn ground without waiting even to baptize his own converts. Apollos might water, but it was Paul's work to plant.

So that this is the conclusion to which we must inevitably come. The Church is essentially a missionary body, and the Bishop is essentially the missionary of the Church. In his wider field of labour, he is eminently that which the parish priest is within his parish. He is the parson—the *persona ecclesiae*, the personification and living embodiment of the Church. The Church is in the Bishop, as the kingdom is in the king, as the army is in its general, as the household is in the steward, as the family is in the father, as the body is in its head. The office of the Bishop is the fulcrum of the lever by which Christ would move the world. From him the Church proceeds, and in him its functions and offices are centred. He is the Queen-bee of the spiritual hive. He is the source of law, the power of government, the visible sign of unity, the fence of authority, the bond of love. Where he is, and duly exercises the functions of his office, doing nothing without the clergy and the people, according to the maxim of St. Cyprian, as the clergy and the people nothing without the Bishop, reverencing his high authority, according to the axiom of St. Ignatius, there is law, government, unity, expansion, truth, love, peace. Where he is not, whatever else may be, there is anarchy, licence, schism, death, error, strife. Where he is, and is a true high-priest, the oil of grace descends to the skirts of his clothing and the extreme borders of his purple, 'like as the dew of Hermon which fell upon the hill of Zion, for there,' to him and to his office, 'the Lord has promised His blessing, and life for evermore.' The Apostles of the Lamb, immortalized in those who succeed them in their office, are the twelve foundations of the walls which gird the holy city, and those who live within that consecrated boundary may look for safety, and are promised peace.

This the Holy Scripture teaches. And there are other arguments which crowd upon us when we look into the world of nature, and the undoubted records of the Church. But when the Word has spoken

plainly, it is better that nature and man should keep silence, and that nothing should be suffered to break that solemn stillness in which faith can best listen to the voice which comes from God.

III. But here a question immediately arises, and demands from us an answer. If this is Holy Scripture,—if these are the principles which the Spirit of God has written for us,—if this is the message of the Gospel and the command of Christ,—if to those who judge by revelation it is clearly, luminously, transparently evident that the office of the Bishop is needful, indispensable, fundamental in the Church, so that without the Bishop there is not law, or discipline, or confirmation, or ordination, or anything else which is essential to healthy growth and true vitality,—what is to be said of the Church of England, which never from the time of her Reformation has acted decidedly upon this principle, in the conduct of her missionary efforts and enterprises, until this very day? I scarce know what we are to say. Of late she has done much in a right spirit, and in a true direction. She has sent at last her bishops to every part of the Colonial Empire; and she has charged them not only to feed the sheep of Christ whom she has sent out of her own fold, but also to gather in the lost heathen who border upon the realms of England, or are included within the bounds of her wide dominion. This she has done at last. But what has she done for others? What has she done for the myriads of heathen who are scattered in dark regions over the vast earth? She has done something, and God be thanked for that which she has done. She has sent her catechists, her teachers, and her priests, devoted men whom God has honoured, and will crown with their reward. But never, never till this day has she sent a prince out of her kingdom, to be the digger of a new foundation in Satan's own dominions, and to lay in depth, and strength, and perfectness the basis of a spiritual kingdom, of which the King of kings is the bond and corner-stone. We have built backwards, and not forwards; and downwards from the top, instead of upwards from the bottom. And, as a consequence, our work has been strange, irregular, weak, defective, beginning on no principles and reaching no foreseen and definite ends. It is needless to ask with whom the blame lies. Cut off from Rome, which hitherto had been the heart of action to all the members of the Western Church, by the stern necessity of Reformation, and left by the severance without any of the machinery by which missionary work could be carried on; tossed by a ceaseless storm of inward troubles; hampered by blind and worldly statesmen; and chained, from the Revolution downwards, by that false policy which has counted it wisdom to curb and confine the English Church, she has never been able to put forth her great energies, or to act upon her own principles, as a missionary body chartered to propagate the Church and the Gospel wherever men are still wandering beyond the fold of Christ. The Church of England has never taken up the work of missions as a Church. She has had her societies, and it was better that she should have these than that she should do nothing; but societies, at the best, are not the Church, or able to do the work to

which the Church is called ; and, at the worst, they supersede the Church, instead of aiding it,—acting on democratic rather than on monarchical principles, and guided sometimes by a too unripe and independent judgment, which is not chastened by respect for high and legitimate authority, or tutored by the wisdom and experience of the past.

But why linger upon past deficiencies, for which chastisement enough has fallen on her ! A better and a brighter day has dawned on us at last. We have done our duty to our colonies, and God rewards us by inviting the Church, untrammelled at last and free, except from those self-imposed restraints which are essential to a true liberty, to go and occupy the earth. Again the commission has been issued, ‘Go and teach all nations.’ My brethren, I am no prophet ; I pretend not to reveal the things which are to come. But in the facts and in the signs around me, I have evidence sufficient that a work is to be done by England which, issuing from this Cathedral, will make this day memorable until our Lord shall come. It is written, ‘This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.’ And who shall be the preacher ? I cannot doubt that England and the Church of England is the body which shall send those preachers forth. I have no desire to be exclusive. May the company of the preachers be great. May they come from all tongues and all nations. But what is it that I see ? I see what England is. I consider how God has built her up through many centuries into the glory of her present greatness, making her the shrine of liberty, the refuge of every outcast, the home and the shelter of all who are oppressed. I remember that she holds the empire of the ocean, and leads the commerce of the earth, and stands in the front rank of civilization, covering the lands with roads of iron and the waters of the earth with ships of steam, and binding all the thoughts and feelings of mankind together by the nerves of her electric telegraphs, which convey with lightning speed the sensations of her remotest members to one centre and head. I perceive that her influence is paramount in all the Eastern Ocean, and that her children are omnipotent throughout the West. And how, then, can I hesitate to hope that God intends her to be the bond by which the Church, or even the world, may yet be held in unity, and that her language may yet become the antidote of Babel—the universal tongue which every land may speak ? Well, and if this be so, how great a day must this be which brings in this good and hoped-for consummation ! Can it be that we are now to sow that little grain of mustard-seed from which a tree shall grow, in which many nations shall hereafter find a resting-place ? Can it be that the little army which now is going forth to battle with unnumbered legions, is but the vanguard of a mighty host by which the world may yet be conquered ? Shall Canterbury yet become another Antioch, from which a host of missionary bishops, separated, like Paul and Barnabas, by God’s Spirit, shall go to every Gentile race, with messages of peace, and bring in to God a race of children as many as the stars of heaven, or as the sand upon the sea-

shore, innumerable? So we trust that it shall be. From this day forth our Church awakes to a sense of her high vocation. From this day she begins the work of missions as the grand purpose for which her Lord founded her, and faithfully returning, though late, to true and apostolic principles, the healing of her own divisions, the re-absorption of the sectaries which have divided from her, and at length, in due time, the unity of a distracted Christendom may be her high and undeserved reward. O glad, auspicious day! the fairest and the purest which ever yet has shed its light upon the English Church. Our sins, which are many, are forgiven. Our faithlessness in times past is pardoned freely. The God of love blots out our transgressions, and calls us to go out and claim the heathen as His Son's inheritance, and the utmost parts of the earth for His possession. And we accept the blessed invitation. We will offer to His service the best and noblest of our sons. We will send the princes of Israel to spread and found His universal empire, and to roll that stone, which is unhewn by hands, until it fills the earth.

And you, my brethren, the dwellers in this region, the inhabitants of this southern limit of a vast continent which still is black as the Egyptian darkness, what must you do? There is a work to be done here in which you are called to bear your part. You may not wrap yourselves up in personal and private interests, as though the world outside of your own bodies and houses was no concern of yours. You are placed by God here to propagate the faith of Christ. This great promontory, thrusting its head forwards into the Southern Ocean, is given to England and to you as a trust for which an answer shall be given at the last day. Essential to the greatness of England, as the key to the possession of India and Australia, and as the Gibraltar of the eastern seas,—the eastern pillar of our English Hercules,—it has been placed in our keeping, not only as a bulwark and an outpost of the English empire, but as the head and the heart from which life may issue to Southern Africa, and even to those central regions which are still an unknown land. As long as we do our duty, this land shall belong to us, and to our children after us, but not a day longer. You must awake to a full sense of your great and manifold responsibilities. England has done much for us already, and will do more; and you must foster the children which she asks you to nurse and rear for her, cherishing that great family which she will found here for Christ. Here, for a considerable time, will be her chief outpost and field of missionary labour; and you must take your part in taming for Christ this hard and arid soil.

And now I have done. But yet I cannot end without a word of love and sympathy for him whom we are sending forth to-day. Brother, soon to be our father in the Lord, we wish you good luck in God's name. We pray that God may have you in His holy keeping. Believing as we do that He has called you to this high office and this great labour, we ask Him to give you strength that you may be a good soldier of the Cross, and that, building as becomes a wise architect, you may lay, on sound and everlasting principles, the basis of a temple which may endure until our Lord shall come. It is a great

honour to be the first missionary apostle, and to be sent to the vilest and most degraded of the men whose sins have blackened and defiled the earth. But He who puts this honour upon you will make you worthy of it; and He who makes you an Apostle will grant to you that good Spirit by whom all good can be done. Go, thou founder of a mighty kingdom, of which the Twelve Apostles are the foundation, and Christ the chief corner-stone. The Father calls thee; the Son of God gives thee thy commission; the Spirit separates thee by His grace. Go and build. Thou wilt have to suffer. Thy Lord, as He to-day calls thee, is stained with the first drops of His most precious blood. Thou must expect to suffer as He has suffered long ago for thee. He who makes thee a foundation will hew thee by sore trials, and shape thee by hard and heavy blows, that thou mayest fit into the place appointed for thee, and be a good and strong and living stone. But the hand which moulds thee is a hand of love. Go. The eyes of England and of the world are on thee. Build securely; build deeply; build well. The Catholic Church throughout the world, with its eyes within and without, is watching thy progress. The spirits of those missionary chiefs who rest from their long labours are gazing from the blissful bowers of Paradise to see what thou wilt do. And the angels, who never cease their adoration around the throne of the Eternal Majesty, are looking into the secrets of the Divine purpose, with wings which humbly fold before their faces, to read those hidden counsels which thou art ordered to perform. Go, for God is with thee. Go in faith. Thou hast counted the cost of the tower which thou art sent to build. Thou hast estimated the power of the enemy who will oppose thee. Go, therefore, in full confidence that all shall in the end be well. Cherubim, glittering with knowledge, are drawing out for thee their flaming swords. Seraphim, full of love, are burning round thee. Go to the poor heathen who know not Him whom thou knowest, and long hast known and loved. Go, and tell them of that 'love of Christ which passeth knowledge.' And in the dark night, when thy heart is heavy, and thy spirit faints, and discouragements depress thy soul within, look upwards, to the crown which is waiting for thee, and learn from the bright lamps which are suspended over thee, that they who are wise to win souls 'shall shine as the firmament, and they who turn many to righteousness as the stars, for ever and ever.'

The Dean was suffering from a severe cold, but his earnestness overcame the physical weakness of voice, and he was heard throughout with the deepest attention. His impressive concluding address awakened very deep emotion throughout the congregation.

After the sermon, the Dean returned to his place; and whilst the hymn 'Christ is made the sure foundation' was being sung, the Bishop Designate retired to the vestry, attended by his chaplain, and by the Rev. Albert Wood and the Rev. W. FitzHarry Curtis, when he put on his rochet. Returning down the aisle, he was met by the two assistant Bishops, who presented him to the Metropolitan Bishop, then seated in his chair in front of the Holy Table, with the following words spoken by the Bishop of Natal:—

'Right Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop.'

Then the Registrar of the Diocese administered the oath touching the acknowledgment of the Queen's supremacy, and afterwards the oath of obedience to the Metropolitan Bishop, in these words:—

'In the name of God, Amen. I, Charles Frederick Mackenzie, chosen Bishop of the Mission to the tribes dwelling in the neighbourhood of the Lake Nyassa and River Shire, do profess and promise all due reverence and obedience to the Metropolitan Bishop and Metropolitan Church of Capetown, and to their successors. So help me God, through Jesus Christ.'

The Litany was chanted by the Rev. George Ogilvie, the Precentor, and the Consecration Service proceeded in the usual form. When the questions were concluded, the Bishop Designate returned, attended as before, and put on the rest of the episcopal habit, during which time was sung the anthem, 'O pray for the peace of Jerusalem.' Then the Bishop Designate returned, and, kneeling down, the 'Veni Creator' was sung by the choir. The Consecration Service then proceeded, and the imposition of hands by the three Bishops took place, the Metropolitan Bishop pronouncing the words; after which the Metropolitan Bishop delivered to the newly-made Bishop the Holy Bible, and he moved to his place beside the other Bishops, within the railing. The offertory then took place in due form; and, after the prayer for the Church Militant, those of the congregation who did not communicate retired. About a hundred of the laity remained to the communion, the four Bishops present making the general distribution; after which the procession retired in order similar to that in which it entered the Cathedral."

FAREWELL TO BISHOP MACKENZIE.

A MEETING was held at the Commercial Exchange, Capetown, on January 7th, to bid farewell to Bishop Mackenzie, and to hear from the Bishops of Natal and St. Helena some account of Missionary work in their dioceses. We are obliged to omit the speeches of these two prelates, as also the eloquent address of the Metropolitan, the Bishop of Capetown, who presided. Bishop Mackenzie was received with warm evidences of respect. He said:—

"Ladies and Gentlemen,—I came here this afternoon to bid you all good bye, and yet I feel that I may be able to say a something that will be of interest to you with respect to our work. I have one or two things to speak of that I did not mention when I stood on this platform before, and one or two that have taken place since. In the first place, since our last meeting we have had later news of Livingstone. We hope to be able to meet him at the Zambezi. We have had the arrival from England of the *Pioneer*, which, last Tuesday, went off with the first portion of our party to the mouth of the river. I go this afternoon to Simon's Bay, and hope to sail in the morning.

to join them. I hope to reach the place where we are to join as soon as they do, because I should like to be with them when they first meet with Livingstone. After a few days' delay at the mouth of the river, I hope to go up with him to the place where we shall leave the steamer; and during our stay on board, of perhaps a week, we shall have time to talk over what is best to be done in the choice of a place in which to begin our labours, near the river Shire, or the lake Nyassa from which it flows. We shall choose our place as well as we can, in the good hope that we may not be obliged to change it again. We shall most probably erect some temporary building on the banks of the river at the spot where we leave the vessel, but I have every reason to believe that our permanent residence will be somewhere in advance, perhaps fifty or one hundred miles from the spot where we land, choosing the place after consulting Livingstone, and acting as far as possible on his advice. That we may not be losing time until the period when we shall be able to speak the language of the people to whom we are going, I have engaged four of the coloured men of this place, natives of the country north of the Zambezi, to go with us. Two have been already sent on in the *Sidon*, and two are waiting me in Simon's Bay. If they do not know the language of the tribe, they will still, no doubt, speak a dialect of it, and so be able to make themselves understood. They yet speak in the language which they spoke in their early days. In process of time we shall be joined by others who are waiting in England to join us as soon as they hear from us. My instructions were that they should sail in September next, unless they heard from me directing them to come sooner or later. In bidding you farewell, I have to thank you for the very hearty way in which you received me, and for the great kindness and sympathy—kindly sympathy and Christian sympathy—that you have displayed; and I have to ask you to show that kindness and sympathy in the same manner to those who come after us. An interest is naturally taken in the beginning of an undertaking that sometimes falls off afterwards; but let me request of you that when the others of my party come you will show them the same kindness and give them the same welcome that you gave to me. I came here not as a stranger, for I now almost consider myself as a South African; but I can readily appreciate the feelings of those who will come here as strangers on the eve of entering upon their work; and I am very anxious, if they should be detained here for a month or two, that you should treat them so that they will feel we have left friends behind to welcome them, and in this way be sent to their work in good hearts and spirits. I told you there were very few things to speak about, and there is only one thing more I want to say, and that is,—you have already heard a great deal of the working of our mission, and of the great working going on in Natal, and of other works fifteen or twenty times as great: you have heard of the work Mr. Robertson is doing among the Zulus in a part of Africa where I at one time thought my lot would be prematurely cast; you have heard from the Bishop of St. Helena of the conversion of slaves, and of the extent of country over which missionary operations in his diocese are carried on; but

I must beg you to recollect that the whole of these great missionary schemes consists of little bits ; that the work of each individual person goes to make up the whole mass. We have all our work to do in the world, and if every one of you will do your own share—a little share you may think—the work done by such an assemblage as this will be very great indeed. The Bishop then proceeded to relate an interesting anecdote with reference to the work of the Missionary whose letter the Bishop of Natal had read, and then proceeded to show how far-reaching and wide-spreading was the result of the conversion of individual natives. So like the circles that appear after a stone has been thrown into the water, each one spreading out only to make room for another within it, the influence that was at first confined to a very little space, spreads over the calm and unbroken surface of the water till the whole has experienced it. All those whom God's grace shall teach to love God and His Son Jesus Christ, shall feel the heat and ferment in their hearts, compelling them to exercise their influence on those around them. Let us pray that God will give His blessing upon the work, not for our sake but for His sake—for His own honour and glory : for the sake of His Son, who came to redeem the heathen, and to purchase for Himself an inheritance. Let us pray Him that those to whom we are going may be induced to live Christian lives, to die Christian deaths, and so be ushered into the presence of the Eternal King above."

The Bishop of Capetown then addressed the meeting at some length, glancing at the state of the missionary work in his own diocese, and in that of Grahamstown. Referring to the practical result of Christian teaching, his lordship said that it might be asked what was the use of undertaking the missionary work if it ended as it had done in New Zealand, in a rebellion, and in a determined contest between the natives and the Government. He replied that it was of very little use to teach Christianity if those who taught it did not observe its precepts in their lives. He had had access to valuable sources of information, from which he believed that the Government had dealt unjustly with the natives, and that had occasioned the war. The right reverend prelate, whose voice was broken with emotion, then in his own name, and in the name of the audience, bade Bishop Mackenzie an affectionate farewell, and in impressive terms implored for him the blessing, and commended him to the care of God. His lordship then pronounced the benediction, and the meeting separated.

Bishop Mackenzie and his party, consisting of the Rev. L. J. Proctor, the Rev. H. C. Scudamore, Horace Waller, Esq., lay superintendent, S. A. Gamble, carpenter, and J. Adams, labourer, embarked on board H.M. steamer *Lyra*, on Tuesday, January 8. A pioneer party went up a few days before in the *Sidon*, taking some liberated Africans, members of the Mission Church in Capetown, who came originally from the district to be occupied, and who are expected to be useful as interpreters. Dr. Livingstone is understood to be waiting to receive the party, and to conduct them up the *Shire*, and point out a suitable location.

THE CHURCH IN SWEDEN.

(Continued from p. 108.)

It ought to be carefully observed that the consecrations of the three Bishops and the Archbishop were performed by Manson and Sommar, under a secret protest. This protest was discovered after their death, and is preserved¹ in the archives of the kingdom. It bears in addition to the signatures of Manson and Sommar, those of two Canons of Upsal, well known for their zeal on behalf of Rome, who witnessed to its being drawn up.

As for the ceremonial observed at these consecrations, no full account has been preserved. Probably, it differed not much from that used in Medieval times; for when in the reign of King John, there was a desire to restore the whole, or nearly the whole, of the latter, the only point which excited the opposition of those who suspected him of a Popish leaning, was the revival of the rite of anointing.²

2. The elevation of Lawrence Pearson to the Archbishopric, marks an epoch of importance in the history of the Swedish Reformation. Pearson had accepted the see without applying to Rome for confirmation, and in spite of there being more than one claimant to it abroad. During his primacy of forty-two years, the Church services were amended and translated into the vernacular. In the carrying out of these, and

¹ This protest was printed by P. E. Thyselius, D.D., in his Collection entitled, "Handlingar till Noriges Reformations och Kyrkohistoria." Stockholm, 1841. (Anjou, p. 639.)

"Just before their journey to Stockholm, [Manson and Sommar] prepared, on August 10, a protest against all that was now taking place, to the injury of the privileges of the Church, and the advancement of the Lutheran heresy. They protested against the consecration of the intruded Bishops and Archbishop, which they were necessitated to perform 'under the influence of fears which will arise in even firm minds'; also against the use of the Swedish Mass; and against the assessment of the Clergy. They declared null and invalid all that they had done or were compelled to do against the Roman chair and Church, which they desired to acknowledge as 'their mother and mistress of mankind.' This protest was delivered to the well-known Dr. Peter Galle and the Canon Torger Gudlachson, 'honour and reverence to the lord Gustavus, king of Sweden, always inviolate.' It was not drawn up to be made public, unless under a change of circumstances which should render it necessary in self-defence. . . . It is uncertain how far, or when, this protest came to the knowledge of King Gustavus."—Bp. Anjou, *ibid.* p. 282.

² Anjou, p. 283. It is said by Anjou, that probably anointing was even used on the present occasion.—*Ibid.* p. 469.

The following account by Dr. Baelter (*Hist. Ann. om Kyrko-Cerem.*, p. 664) embraces all that is known of the consecration of Lawrence Pearson; and this writer, it will be seen, denies the anointing. "He was consecrated with the word of God, prayer, and laying on of hands; but there was no anointing. Upon his shoulders was placed a costly cope, not brought from Rome, but a gift of the king,—all Bishops having been forbidden, since the meeting of the Estates at Westeraas in 1527, to seek confirmation from Rome. (Von Stjernman, *Riked. Besl. t. i.* p. 72.) He then made his confession of faith, swearing to teach the Gospel according to the Holy Scriptures; after which he received the pastoral staff from the King's own hands."

other changes, important, and for the most part beneficial; Continental Protestants exerted considerable influence. But there was no adoption of the Augsburg Confession; and though the King interfered extensively, and arbitrarily, in ecclesiastical affairs, the Medieval Church Law remained theoretically in force, even in every particular,¹ until the authorizing of further alteration by the new *Ordinantia*, agreed on at Westeraes in 1544.² When Pearson came to the primacy, he found the Church of Sweden Medieval, though not Papal: when he died, he left it Reformed, but not Protestant.

In the later years of his life, Episcopacy again incurred danger; and this time, not simply from a difficulty in securing duly qualified consecrators, willing to transmit a succession, but from the growing dislike of King Gustavus to the very name of Bishop, which awakened in his jealous mind reminiscences of rebellion, and ecclesiastical usurpation, and from his endeavours, in the same Erastian direction as Henry VIII. in England, and the Elector in Saxony, to reduce the national Church to a mere department of the State. The exercise of the royal supremacy was committed in 1539, to George Norman, a German layman,³ as Vicar-General. All spiritual persons were to be put in office by him, with the King's patent, and visitations throughout the realm were to be made by him, or by his "adjunct."⁴ At the side of each Bishop were placed "conservators" and "elders," frequently laymen. It was some concession, indeed, to truer principles, that the King appointed for Norman's "adjunct," a Bishop,—Henry, Bishop of Westeraes. But while the arbitrary regulations lasted, the Church saw herself deprived of her constitutional liberties, and was stripped of much of the small remainder of her ancient wealth. In particular, "The Bishops," says Dr. Anjou,⁵ "were so set aside, that no exercise of their office seems to have been left to them, except the ordination of priests. All that now seemed wanting to be done, was, formally to suppress the Episcopal office, and declare the government of the Church, according to the German pattern, to belong to the temporal ruler, who might decide on faith and worship with the same propriety as in the use of his civil jurisdiction." But happily, the national discontent compelled Gustavus to bring most of these arbitrary proceedings to a speedy end; nor were the visitations ever carried out through all the provinces. Norman's authority, though not by any explicit edict, expired, it would seem, in 1544.⁶ The King, however, continued to show the unaltered nature of his sentiments, not only by withdrawing the title of Archbishop from Lawrence Pearson, whom he now began to address as simply Bishop Lawrence, and by merely giving the style of "ordinaries," to all prelates⁷ appointed after 1550; but also, by detaching from the ancient diocesan districts over which he set clergymen, also entitled ordinaries.⁸

¹ Anjou, p. 285.

² Ibid. p. 315.

³ He had been originally called over to be preceptor to the Crown Prince, on the recommendation of Luther and Melancthon.—Ibid. p. 295.

⁴ P. 300.

⁵ P. 301.

⁶ Ib. p. 307.

⁷ Ib. p. 322.

⁸ Ib. p. 324.

Whether these ordinaries of the new formed districts were consecrated, i.e. whether they were Bishops under another name, and how far they took on themselves to ordain clergy, are two points which cannot be certainly decided. But the succession of the Swedish Episcopacy is wholly untouched by them. It is satisfactory, however, to observe that as by degrees the theory of the National Church worked itself clear, this last remnant of the innovations of Gustavus gradually disappeared after the rest. "Soon after Eric's accession to the throne," (A. D. 1560,) a distinction, says Anjou,¹ was made between Bishops, or the old occupants of the old dioceses, and the *ordinarii*, or occupants of the new divisions. A letter from the King was issued to the "Bishops and ordinaries;" and in 1556, some of these ordinaries began to write themselves *pastores*. At the commencement of John the Third's reign, this distinction presents itself as settled. The occupants of the ancient sees call themselves Bishops; those of Gefle, Tuna, Oerebro, and Jönköping, ordinaries. This took place in 1569, after which these *ordinarii* are met with no more."

It is not necessary for the present purpose to consider at greater length the history of Swedish Episcopacy during the Primacy of Pearson. Suffice is to say, that at his death in 1573, he had survived all the Bishops, who held sees at the time of his elevation. After a vacancy of seven months, his son-in-law, the Rector of the University of Upsal, was appointed to succeed him. He also was named Lawrence Pearson, but was distinguished by the epithet "of Gothland." On July 14, 1575,² at Upsal, in presence of four royal Commissioners, he was solemnly consecrated, with the assistance of Nicholas Canuteson, Bishop of Wexioe, by Paul Justin, Bishop of Abo.³ Of these two prelates, contemporary annals declare the former to have been ordained priest in 1545 by Bothwid Suneson, Bishop of Strengness; and the latter to have been consecrated Bishop by the same Bothwid in 1554, a time when the Archbishop had fallen into disgrace, by reason chiefly of his having refused to sanction the marriage of Gustavus, with a niece of his first Queen, Margaret.⁴ Thus the consecration of the second Reforming Primate depends on that of Bothwid Suneson; and this would have been performed by the first Lawrence Pearson, though, unfortunately, at this day, no mention of the act is to be found in record or chronicle.⁵

¹ Anjou, p. 324.

² Ibid. p. 471.

³ "K. John III., already commencing his *Liturgic* innovations, had compelled the Archbishop elect, a year before, to promise him in writing that he would always conduct consecrations according to the old Popish (?) manner."—Baelter, l. c. p. 664.

⁴ Anjou, p. 351.

⁵ "Illum ab Episcopo Stregnesensi Bothvido Sunonis, an. 1545 ordinatum sacerdotem, hunc an. 1554, ab eodem inauguratum Episcopum, loquuntur Annales. A quo autem consecratus fuerat Bothvidus, prorsus silent."—Fant, De Successione Canon. et Consec. Episcop. Sueciæ, p. 10.

Bothwid Suneson succeeded Magnus Sommar in the see of Strengness in 1536.—Anjou, p. 283. On the King's order, Bothwid consecrated Justen and Agricola to the sees of Wyborg and Abo in Finland. In 1556, he incurred the royal displeasure, and did not exercise his office till after Gustavus' death. Bothwid died in 1562.—Anjou, p. 323.

From this second Lawrence Pearson, the stream of the Swedish Episcopal succession flows straight and clear down to the eighteenth century. Then, indeed, a fresh difficulty has been started as to the consecration of Archbishop Stenchiuss; but, as this stands by itself, notice of it may be conveniently reserved, until the foregoing historical statement has been vindicated from objections. If this vindication prove satisfactory, the preservation of a succession till the time of Stenchiuss will be sufficiently established, it being on no hand doubted that all the occupants till then of the see of Upsal were consecrated by either an Archbishop or Bishop, himself already consecrated. The two assistants at the rite may not, perhaps, always have been Bishops, but sometimes simple Canons of Upsal—though this would have been contrary to the express rubric of the Ordinal in force till 1811, so that the value of the succession thus transmitted, still depends as in the cases of the two first Reforming Primate, upon the answer given to a further question, viz. the validity of *monepiscopal* consecrations. That is a question which has been variously debated by both Roman and English theologians. But it may be enough to remark here, that such consecrations have become very usual in the Latin Communion, reserving a complete vindication of them, until after the discussion of the matters of *fact* now in hand.

As for the opinions of the Swedish hierarchy upon Church government, and the variations in their form of consecrating, these two points need not here be considered at all. They may have held with the Anglo-Saxon Ælfric,¹ that Bishop and Priest are two degrees of but one order, and with many of the Council at Trent,² denied Episcopacy to be *jure divino*; nevertheless, if they used imposition of hands and prayers, the only essentials of the rite of Ordination, as Romanists have themselves, been gradually driven to concede,³ English Churchmen will be satisfied, that what Episcopal consecrations they with the Church intended, they validly performed.

C. The two points on the line of the Swedish Succession during the Reformation period, upon which doubt has been cast, and the only two upon which doubt *could* be cast, are the consecrations of Peter Manson and Bothwid Suneson, on which depend those of the two Archbishops, the first and second Lawrence Pearson.

1. Against the consecration of Manson at Rome, it is alleged that no record of it can now be found in the Vatican.⁴ De Warrimont,

¹ Probably neither the Archbishop of Canterbury of that name († 1006), nor of York, but Ælfric, Abbot of Malmesbury (circ. 976). He says, in Canon 17: "There is no difference betwixt a mass-priest and a bishop, save that the bishop is appointed for the ordaining of priests and confirming of children, and hallowing of churches, and to take care of God's dues; for it would be too multifarious if every mass-priest so did; but they have *one order*, though the latter have precedence."—Thorpe, *Anc. Laws and Institutes of England*; London, 1840, vol. ii. p. 348.

² Sarpi, *Hist. of Council of Trent*, *passim*. "Vescovado di ragione divina, opinione aborrita a Roma!"—Ibid, lib. ij. p. 406.

³ "Itaque tandem coacti ad manus impositionem confugerunt, quam solam agnoscunt Patres omnes, Ritualesque omnes antiqui, tam Græci quam Latini."—Morin. de Sacris Eccles. Ordin. part 3. exercit. 2, cap. 1, § 2, p. 19. See also Dr. Newland, *Life of Ant. A Dominis*, p. 132.

⁴ De Warrimont (*Mémoires Historiques*, &c., p. 71) says that Von Freden-

indeed, has further pretended,¹ that between the receipt at Rome of the letter from King Gustavus, respecting Manson's election, and the new prelate's departure for Sweden, the interval which elapsed was too brief to admit of his consecration. But this is a mere conjecture, at once to be dismissed. The King's letter was dated September 14, 1523,² and Manson arrived at Wadsten Abbey, July 16, 1524;³ and slow as travelling then was, comparison with other transactions in those days, suggests an opposite conclusion.

Now, even if no documentary attestation of this consecration could be produced by the Swedes, the constant declaration of all their historians and divines would challenge respect, on its being called to mind that Manson, an ecclesiastic, not indeed, of strongly Ultramontane, but by no means of Lutheran, sentiments, performed all episcopal acts, including consecrations, for a series of years, without any impeachment of his competency from the Roman party, at home or abroad. And let it especially be considered that Magnus Sommar, who shared with him many of these acts, owed to him alone his own consecration, and although, from dislike of the Reformation, he fled from the kingdom, he never confessed an invalidity in his episcopal character, nor did any of his co-religionists assail it. These things are of great weight. But it is also possible to adduce the express attestation of Romanists themselves, who lived at the same time with Peter Manson, and were intimately connected with him. Dr. Knös⁴ points out two such testimonies:—i. The first is from the *Diarium Vadstenense*, the journal kept in the Abbey of Wadsten, of which convent Manson had been⁵ a "brother" or presbyter-monk, and which he immediately visited on his return from Rome. Under the year 1524, that journal says,—"*Crastico divisionis Apostolorum venit frater noster Dr. Petrus Magni de Româ consecratus in Episcopum Arosiensem*;⁶ *receptus in curiâ procuratoris*; dein per duos dies intravit ad infirmitorium monasterii, nobiscum collacionando; postea recessit ad Dietam Jönocopensem."⁷—ii. Dr. Knös finds his second proof in

heim obtained from Pius VI. in 1788 free access to the Vatican library. He was permitted to transcribe the documents of and relating to Possevin, Fechten, and others in the time of John III. and his son Sigismund; and the Pope gave him copies of all bulls and other documents having reference to Sweden; but that there could nowhere be detected the slightest trace of a permission for the consecration of Peter Manson.

¹ Ibid, p. 45.

² The letter is printed in Theiner, "Schweden u. seine Zustände zu Röm," tom. i. Appendix, num. v.

³ *Diar. Vadsten. ut infra.*

⁴ Letter to Dr. Masson of New York from Dr. A. G. Knös, Professor of Theology in the University of Upsal, May 14, 1857; *apud* Masson's *Anjou*, pp. 635, *sqq.*

⁵ The *Diarium* mentions this Manson in 1506: "*Exierunt fratres nostri, Joh. Matth. et Petrus Magni versus Romam pro recuperatione domus matris nostræ S. Birgittæ.*"

⁶ *Arovia* is the usual Latin word for Westeraas.

⁷ De Warrimont affects to doubt the genuineness of this passage, but he gives no reason for doing so. It stands and falls with the rest of the *Diarium*, of which

the epitaph of Manson, most certainly composed by some Romanist, not long after the Bishop's death in 1534, which is found in the *Scandia Illustrata* of Messenius,¹ himself counted by the Romanists among their "confessors ;"—

"DE DOCTORE PETRO MAGNIBONIO, AROSIEHNSIUM EPISCOPO.

Meque, measque morans paulisper, nosce querelas
Advena, quas forsā nec tibi acire nocet !
Petrus eram Magni, Suecorum more vocatus ;
Vasteni monachus ; Doctor et inde creor.
Missus enim Romam, disco non segniter artes,
Præcipue sacras, quasque dedere gradum ;
Ac fuit interea curæ mihi noster ibidem
Fundus, et ad campum Chloridis² ipsa domus.
Præsul ab Arosiis electus patribus, illic
Censeor³ ; ad cathedram denique pergo domum.
Poenituit reditus, patriæ quod dogma Lutheri
Rex obtrusus, cuncta novaret ibi ;
Nec datur ad claustrum regredi, quod sæpe cupivi,
Nec fidei curam, fas ut habere, licet.
Per me sacratus non paucus Episcopus extat,
Quorum nonnulli deseruere fidem.
Inde Lutheranis procrevit Clerus in orbe
Suecorum, mentem sauciat idque meam.
His aliisque malis, quæ stellis plura fuerunt,
Confectus, propter religionis opus
Defessam superis animam commendo ; sed isti
Corpus humo ; rumpas, Advena, jamque moras."

Further evidence for the truth of Manson's consecration may be found in the circumstance, says Dr. Knös,⁴ "that after his return from Rome to his own country, he always wrote himself Bishop of Westeraes, never Bishop-elect. Many documents in proof of this are extant. Those which follow, I adduce from the great collection of diplomas, edited by Hiernman, Keeper of the Archives of the realm ; and the autographs of the diplomas are kept in the archives. A diploma, given January 24, 1526, written in the German language, begins thus : '—Ni nachgeschrifwene, Johannes des Erstifts Upsala electus, Johannes der kirken zu Linkoping, Petrus zu Westeras Bischof,

the following extract from a preface to it by one of its editors—Archbishop Benzellius—will show the peculiar historical importance :

"Erunt quibus parvi opera pretil videbitur editio hujus Diaril. . . . Sed hi non cogitant quantus nobis sit in veteri, ac verâ historiâ patriæ hiatus, et quam gratum esse debeat vel exiguum illius, modo genuinum, supplementum. Itaque cura plurimæ Regum Reginarumque res gestæ, Episcoporum sætates, illustrium familiarum cognationes, ex uno hoc Diario discantur, non indignum censebunt æqui iudices quod prodeat. Certe Caroli Regis et Christierni gesta nunquam verius pleniusque intelliguntur."

And what the Archbishop adds shows that Peter Manson's is not the only consecration which may be questioned, if the authority of the *Diarium* be scrupled :

"Canuti, Benedicti, Nicolai Kenicii, Catilli, Henrici, Episcoporum Lincopensium ; Siggonis Scarensis ; Andree, Arnoldi, Thomæ, Strengnessensium ; Achatil, Olavi II., Petri Magni filii, Arosiensium, annos vel consecrationis vel obitus frustra alibi quam in Diario hoc requirunt."

¹ Tom. ix. p. 49. Stockholm, 1700.

² Poetically for S. Bridget.

³ *Apud* Masson's Anjou, p. 637, *eqq.*

⁴ "Riksdagors oc Möters Beslut," i. 40. Stockholm, 1728, *seq*

Magnus zu Skara, und Magnus zu Strengnaes electi,' &c. Another diploma, dated at Westeraes, S. John Baptist's day, 1527, written in Swedish, exhibiting the consent of the Bishops to the *Ordinantia* of Westeraes of that year, begins thus:¹—'Thy Hans, med Gudz nad, Biscop i Linköping, Pader, med samma nad, Biscop Vesteras, Magaus Scara och Magnus Strängnas, med samma nad electi,' &c. Observe that John Brask and Peter Manson, in both diplomas, are called in exactly the same manner Bishops, and that both are distinguished by the same mark of dignity from the other two, *elect*. We must also attend to the order in which their names are in this place recited. For the ancient order of the dioceses of Sweden, from the first propagation of Christianity to the present day, has been uncorruptedly preserved.² It is plain that Peter Manson, whose diocese was the *fifth* in order, obtained in these diplomas the place in which his name appears, on no other account than because he, equally with John Brask, was a consecrated Bishop; and, therefore, his name was placed before the names of Magnus of Scara and Magnus of Strengness, although the sees of both of these otherwise always preceded that of Westeraes. This argument is shown to be of great force, from the circumstance that as soon as, at Strengness, 1528, Magnus Haraldson and Magnus Sommar were consecrated, another order of their names makes its appearance. Thus, the decree of the Council of Örebro, held in 1529, begins:³—'Ny efterscreffne, Laurentius Andreæ Eirkideken Upsala, frae Erkiebiskops saetes vagner presidents, oc hogmechtigh Furstes Konung Gustaffs fullmindighi sendebudh; Magnus Haralds i Scara; Magnus Sommar i Strängness; och Petrus Magni i Vesteras, Biscopar.'⁴ In this diploma, the true order of dioceses and Bishops, used even to our time, is preserved. So it is in other acts."

To these indirect evidences of Dr. Knös, it must be added that, although no record, either of the consecration or of the institution of Manson can be found at Rome, yet the Swedish archives retain to this day an "Apostolic Brief," dated 1526, by which Peter Manson received from Clement VII. the (somewhat delayed) canonical institution into his see. This brief De Warrimont⁵ affects to think a forgery; but his doubt is simply a surmise; and if surmises like this are allowed, all history ceases to be possible. This brief ought not to be rejected; and it forms an additional proof that Manson had been consecrated with the Papacy's knowledge and assent.

De Warimont suggests, as one reason why Manson could not have procured the Pope's confirmation, and so not his consecration either, that the Pope would have regarded the See of Westeraes as not being

¹ Translated into Latin by Bishop Baazius, *Invent. Eccl. Suegoth.* p. 225; Lincop. 1642.

² See above, note 4, p. 106.

³ Hiernman, *ibid.* p. 92.

⁴ In English, "We the undersigned, Lawrence Anderson, Archdeacon of Upsal, presiding in the place and name of the archiepiscopal see, and sent plenary legate of the high and mighty prince, King Gustavus; Magnus Haraldson of Scara, Magnus Sommar of Strengness, and Peter Manson of Westeraes, Bishops."

⁵ "Mémoires Historiques," &c. p. 59.

vacant.¹ Certainly, Peter Jacobson, surnamed Summanvader, whom the chapter of Westeraes had elected in 1522, on the death of Bishop Otho, was still alive, and had been ejected by the civil power only ;— a treatment he merited for his rebellion and other crimes, yet contrary to the requirements of the Canon Law. But let it be considered that this Peter Summanvader had never himself received confirmation from Rome, as De Warrimont himself confesses ;² that King Gustavus in the letter soliciting the Pope to confirm Manson, purposely omits all mention of Summanvader, passing in silence over his election and ejection,³ lest, Manson's cause should be imperilled ; and that Gustavus kept agents always on the watch, to intercept, when expedient, any communications between the Pope and his party in Sweden.⁴ Hence, until the production of positive proof to the contrary, it may be held that the business of Summanvader was not known at Rome, when Manson sought confirmation and consecration. And consequently, this objection of De Warrimont's is insignificant.

And this leads to the mention of one more piece of evidence of a remarkable character. De Warrimont⁵ has asserted that "on the 17th September, 1526, Pope Clement VII. complains in a letter addressed to the Bishop of Lincöping, of the progress of the Lutheran doctrines in Sweden, without saying a word of the pretended Bishop of Westeraes, Peter Manson." These are the exact expressions of De Warrimont. But on turning to the reference given⁶ in the continuation of the *Annales* of Baronius by Raynaldus, the contributor finds that this letter of the Pope's, dated September, 1526, is addressed not to the Bishop of Lincöping alone, but jointly to the Bishops of Lincöping and Westeraes. It begins: "Venerabilibus fratribus Lincopensi et Arosiensi provinciæ Upsalensis regni Sueciæ Episcopis." And in the introductory words of Raynaldus, it is expressly said, "Clemens Lincopensi et Arosiensi Episcopis provinciam dedit, ut quos possent a Lutherana hæresi in Ecclesiæ sinum revocarent ; . . . et Gustavi delecti Regis Sueciæ opem implorare jussit." Here, then, De Warimont is detected in either a falsehood or culpable negligence. Had there been that silence in the letter which he asserts, he could not even have then drawn any conclusion from it against the consecration or confirmation of Manson. But when the Bishop of Westeraes is expressly mentioned by the Pope, and it is called to mind that Peter Summanvader, who held that see for a short while between the demise of Otho and the election of Manson, had been now for some time ejected, and had never been confirmed by Rome, it seems irresistibly to follow that in this brief Clement meant none other than Manson.

¹ Ibid. p. 73.

² Ibid. p. 74.

³ The King writes :—"Prælati etiam et Canonici Arosienses post mortem D. Ottonis Episcopi eorum, postulaverunt in eorum Episcopum, religiosum Patrem Dominum nostrum Petrum Magni, qui jam est Provisor Domus S. Brigidæ in Urbe Romæ."—*Apud Theiner, ubi supra.*

⁴ Bishop Braak complains of this in March and April, 1523.—De Warrimont, p. 60.

⁵ Ibid. p. 58.

⁶ *Raynaldi Baronii Annales*, ad an. 1526, num. 128.

And thus, both the brief of this Bishop's confirmation is proved genuine, and his consecration shown to be a fact.

Nor is there anything to be inferred from the coronation of Gustavus having been performed (January 12, 1528), not by Peter Manson, but by Magnus Haraldson, Bishop of Scara. De Warrimont¹ would argue from this preference that Manson was no true Bishop, coronation being in those days held to be as exclusively an episcopal function as consecration itself. But an explanation is obvious. In the ordinary course of things, the rite would have been performed by the Archbishop; but Upsal was still vacant. Lincöping, Scara, and Strengness came next in order of dignity, Westeraes holding only the fifth place in the hierarchy. Brask, the Bishop of Lincöping,² pleaded indisposition too severe to admit of his attendance; and thus the business devolved upon the Bishop of Scara in a strictly regular way. Now the consecration of Haraldson himself had been derived from Peter Manson; it is strangely forgetful, therefore, in De Warrimont to pretend that Gustavus resolved to be crowned by Haraldson, because he feared the nullity of Manson's episcopal acts might eventually be detected, and thus his own coronation, if performed by the latter, lose its sacredness in the eyes of the people. From the coronation of the King by the Bishop of Scara, the only inference deducible is the reality of the consecration of Manson, on which that of Haraldson entirely depended.

(To be continued.)

MISSIONARY BISHOPS—DEBATE IN CONVOCATION.

On Tuesday, February 26, the Bishop of Oxford asked whether his Grace the Archbishop of Canterbury had received any answer to the question he put to the law officers of the Crown, as to the consecration of Missionary Bishops?

The Archbishop of Canterbury said he had received the following opinion on this subject:—

"We are not aware of any statute or rule of common law by virtue of which the Archbishops or their suffragans would incur any penalty from consecrating in this country a Bishop among the heathen. But the person so consecrated must not assume the *status*, style, or dignity of a Bishop, while within her Majesty's dominions. We think that novel proceedings of this nature, which have no precedent in our constitutional usage, are much to be deprecated and discouraged.—J. D. Harding, R. Bethell, W. Atherton."

On Wednesday, February 27, the following debate took place. We are indebted to the *Guardian* for our Report:—

¹ Ibid. p. 61. In Denmark, King Frederick was crowned (A.D. 1524) by the ex-Archbishop of Upsal, Gustavus Trolle, the see of Lund being vacant. (Anjou, *ibid.* p. 332.) It was not until 1537 that an example was set of coronation by any but a consecrated Bishop,—that of Christian III. of Denmark, by Dr. Bugenhagen. Nor was it until 1542 that Luther achieved a still greater innovation, by himself consecrating Amsdorf to the see of Naumburg.—Lutheri Opp. ed. Walch, t. xvii. p. 238.

² Ibid. l. c.

THE BISHOP OF OXFORD.—I beg to propose to the house that they appoint a committee, and that your Grace be requested to desire the Lower House to appoint members of that house to act with them as a joint committee, to consider a subject which has already been considered by a committee of both houses, but which is of such exceedingly grave importance, that I think it ought to receive the fullest possible consideration of the Clergy of this province. The subject to which I allude is the relation of Missionary Bishops to the Church at home, and to the Church of England in our colonies; and there are two matters which especially bring the matter under our notice at this moment. The first is a communication which I have received from the Bishop of Capetown, a Metropolitan of the South African branch of our Church, requesting me to bring the subject before your Grace, in consequence of the consecration of Bishop Mackenzie, in order that at a time when the Church is taking the new step of sending forth the complete elements of a new Church across the frontiers of the Queen's dominions, we may have every possible guarantee that the precedent which we are now creating shall be one which shall tend to the union of the Church, to the maintenance of our pure reformed faith in all the various branches of the Church, which may spread from us, and strengthen the great cause of truth which is committed to our guardianship. The second matter which brings the subject prominently before us is the answer which has been so courteously furnished by the head of her Majesty's Government, to the request transmitted to him, that we might be placed in possession of the opinion of the law officers of the Crown, as to the freedom of the Bishops at home, to consecrate Bishops for Missionary work external of her Majesty's dominions. That opinion having set the legality of such action at rest, it is particularly desirable that we should consider the question very gravely, communicate with our brethren, and lay down a rule which may endure and maintain peace and truth for centuries to come. I feel that necessity the more strongly because I have a strong conviction that it is according to the providence of God that the Church of England is the great instrument of spreading His truth throughout the world, and of maintaining the apostolic truth which the Church of England sets forth in her formularies, and in her fixed and stereotyped discipline. There is another cause, of which your Grace is aware, which makes me wish the house at once to take action in this matter. I allude to the communications which are passing between the King of the Sandwich Islands and the English Government, and the English Church in a certain measure, requesting them to send a Bishop to organise a branch of the English Church, under the protection of the King of the Sandwich Islands, in his own dominions. As it is possible that some of my right rev. brethren may not know what has taken place, and the subject is one of deep interest, perhaps I may be excused for entering into a few details. The Consul of the King of the Sandwich Islands has received a communication from his Majesty, stating that he is most anxious to see a Bishop of the English Church established in his dominions; that, according to the constitution

of his dominions, no established Church, in the proper sense of the term, can be formed there—that all creeds are left free, to be supported by voluntary contribution. He states that the Roman Catholics are making strong attempts to convert his subjects to their faith; that they have a Bishop, and Clergy, and nuns settled in the islands; that they are supported by the Emperor of the French, who certainly has spared no efforts to gain over the king himself, for he has presented the king with a magnificent service of plate, and is doing all he can to support the efforts of his co-religionists in those islands. The Protestant Dissenters have had a Mission there for a long time, but it has not sufficient fixity of faith or discipline to make head against the Roman Catholics. The king further states that having observed on the Continent of Europe and in England, the working of the Church of Christ, he is convinced that the only body that can keep his people free from the errors of the Church of Rome, is the Church of England, and therefore it is his most earnest desire, that a branch of the Church of England should be settled in his dominions. He states that he is prepared to give a portion of the Crown lands as an endowment, and to make an annual allowance to the Bishop and Clergy. He also proposes to make the Bishop preceptor to the Crown Prince. He thought it best to communicate with the Queen, and wrote a letter in most excellent English, begging her Majesty to give all the assistance she can in sending out a Bishop of the Church of which she is the temporal head. I believe he has also written to your Grace on the subject.

THE ARCHBISHOP.—I have not received a letter from the king, but one has been sent me by the Consul.

THE BISHOP OF OXFORD.—The present mail has brought me a letter from the Bishop of California, who points out the importance of making that a Missionary centre. Further, the American Church is very anxious to unite with the Church of England in this work; and Bishop Potter states that they will undertake to maintain one or possibly two Missionary clergy and any Bishop which the Church of England may send out, and are ready to contribute their share of the expense of the Mission. All this is matter of the deepest interest and the greatest promise, and I think it most important that we should at once consider the question. If God opens to us new fields, we ought to turn our attention to them, and to occupy them in a manner consistently with primitive customs and primitive practice, and follow out historical precedents in extending the kingdom of Christ. The various reasons which I have mentioned ought to induce us to come to some distinct conclusion on the matter, and in a spirit of brotherly love to communicate with the Bishops of different centres of Missionary effort, and consider their suggestions. We all know that extension by itself necessarily tends to disunion; and that if union is to be maintained along with extension, it can only be through our wisely and with forethought using the different instruments for preserving unity which the Church of Christ has given us. It is, therefore, exceedingly desirable that zeal should be tempered with that caution and deliberation of

action which will enable us to take such steps in the matter as will leave us nothing to retrace. Under these circumstances I propose to refer to a joint committee an address, of which I have drawn up a confidential draft, which will be laid before your lordships as a private document. They will be at liberty to adopt or alter that address, or substitute another, and will present such report as they may think desirable. I beg to propose:—

“That a joint committee of the two houses be appointed to draw up a form of address to his Grace the Archbishop, praying his Grace further to communicate to the various Metropolitans of our Colonial Church the judgment of the Convocation of Canterbury as to the regulations which it may be expedient to recommend as fit to govern the relations of Missionary Bishops to the mother and Colonial Church, and that the draft form of such address now laid on the table be referred to such committee for its consideration.”

The resolution was seconded by the Bishop of London, and was carried. We regret that our space will not allow us to print the speech of the Bishop of London, and the debate.

RESOLUTION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL CONCERNING DIOCESAN LISTS.

SIR,—Will you allow me to correct an error in your report of the monthly meeting of the *Society for the Propagation of the Gospel*, on the 15th ultimo. The resolution moved by me, and seconded by Mr. Darling, is reported as lost, and the amendment moved by Mr. Kewley as carried. It is true that *an* amendment was moved by Mr. Kewley and put to the meeting, but it was not carried; and when the Chairman was about to put the original resolution to the meeting, I consented to withdraw it on condition that the amendment should be worded so as to suit my views. The result was a resolution, (called amendment in your impression), the joint production of Mr. Kewley and myself, was put to the meeting as a substantive motion, and was unanimously adopted. The words, “*with a request that those who may be unable to attend will express their opinion in writing*,” are mine. I am quite satisfied with this arrangement. All I desire is a fair discussion of the subject. I have no fear of the result. I could not wish for a better court than one composed of local secretaries and treasurers. I believe them to be the best judges of the manner in which Diocesan lists should be prepared for publication.

Yours faithfully,

D. WILLIAMS.

Colonial, Foreign, and Home News.

SUMMARY.

The venerable and energetic Bishop of TORONTO has addressed a pastoral letter to the laity of his Diocese, on the unsatisfactory state of the provision for the maintenance of the Clergy.

The CAPETOWN Synod assembled on Thursday, January 17. In consequence of the space occupied by the account of Bishop Mackenzie, we are unable at present to give any details.

The Bishop of MAURITIUS has sailed for his Diocese.

We are informed that two students of St. Augustine's College, who leave at Midsummer, have volunteered for Borneo.

A Committee has been appointed for promoting the establishment of a Church in Honolulu, Sandwich Islands, in communion with the Churches of England and America. The Bishop of Oxford, Archdeacons Grant and Bickersteth, and the Warden of St. Augustine's, are members. The Treasurers are H. H. Gibbs, Esq. and J. G. Hubbard, Esq. M.P. The Bankers are Messrs. Barnett, Hoare and Co. Lombard Street.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday March 5th, 1861.*—The Ven. Archdeacon Sinclair in the Chair.

A letter was received from the Bishop of Colombo, dated Kandy, Ceylon, Dec. 31st, 1860, forwarding a copy of "Missionary Gleanings," with an account of the consecration of the Morottoo Church; and giving an interesting report of the consecration at Mātēllē of another of the small churches in the Kandyan country.

In another letter, dated Colombo, Jan. 14th, 1861, the Bishop said: "The consecration of the two churches in this diocese in the last week of the year, which will close the period of my episcopate, is ground of much thankfulness." On the first Sunday after the Epiphany the founder and builder of Morottoo Church, with his wife and family and about thirty others, were confirmed in it.

The Bishop of Sierra Leone, in a letter dated Fourah Bay, January 21st, 1861, announced his safe arrival, and stated that he was endeavouring to procure the necessary amount for the purchase of a suitable episcopal residence.

A letter from the Rev. F. J. Spring, Secretary of the Diocesan Committee of the Society at Bombay, dated January 10th, 1861, in which he gave a satisfactory account of the schools established in the Fort of Bombay.

Mr. Spring noticed the proposal of the Rev. J. S. S. Robertson, that a new and revised edition of the Book of Common Prayer, in the Mahratta language, should be published.

The cost of an edition of 1,000 copies of the entire Prayer Book in Marathi, including printing, paper, and binding, would be about 350*l*.

It was stated to the Board that the Standing Committee had agreed to devote 350*l.* out of the Indian Fund to this object.

A grant of 50*l.* was made towards a new church of brick, fifty feet long, by twenty-four wide, to accommodate an increasing population, at Marshville, Diocese of Toronto. The village was in the centre of a large marsh, through which the Welland Canal passes. The inhabitants were English and Irish settlers, who wrought on the canal, and were very poor. 30*l.* towards building a new chapel, to be called the Chapel of St. Margaret, on the River Corentyn, Diocese of Guiana. The Rev. Thomas Farrar, the clergyman, it appeared, has under his charge the only Christian congregation of Chinese men and women in the colony. The Chinese have given liberally towards the erection of the new chapel; some of them as much as two dollars, on an average none of them less than six bits or 2*s.*

A letter was read from the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, forwarding an appeal, for the erection of additional buildings.

The existing accommodation, he stated, was used to the full; and candidates for Missionary work had been declined for want of room. Applications had been made to the College from different quarters to receive native students, to be trained for Missionary work among their own countrymen. Four sons of African chiefs were expected in the spring of this year. Three of these were sons of Kafir chiefs, elected by the Bishop of Capetown and Sir George Grey; and might be considered as the first-fruits of the Kafir College at Capetown, towards which the *Society for Promoting Christian Knowledge* granted 500*l.* last year.

It was contemplated to erect a native building for twelve youths, including a Fellows' bed-room, a larger printing-office, &c. The cost would not be less than 2,000*l.* and the furnishing at least 300*l.* more. 1,200*l.* had been collected; and a grant of 500*l.* from the *Society for Promoting Christian Knowledge* was asked for.

The Board granted 300*l.* with a suggestion, after some observations from A. J. B. Beresford-Hope, Esq. that, on further consideration, the Standing Committee might be induced to propose an additional grant of 200*l.* at the next meeting on the 2nd of April.

200 copies of Italian Common Prayer Books were granted to Arch-deacon Le Mesurier, of Malta.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Tuesday March 15th.*—The Rev. J. E. Kempe in the Chair.

The auditor's report was read. The salary of Mr. Fayerman, the treasurer's clerk, was increased. He has been in the employment of the Society, since 1823, and his salary is not larger than it would be in any accountant's office in London. The Rev. R. Phillips was appointed Missionary to the new station at Caltura, Ceylon. The Bishop of Adelaide reported that the Mission to the natives at Poonindie was going on well, and the Society's grant to the

Rev. O. Hammond was renewed. A letter was read from the Rev. G. C. Curtis of Constantinople, respecting the ordination of Mr. Williams a converted Turk, the father of two students at St. Augustine's College. Many inquirers come to him, and he acts as an Evangelist to his own people. He is now connected with the American Missionary Board, but he wishes much to be an ordained minister of the English Church. It was agreed that he should, till his ordination, receive an allowance not larger than that which he now has from the American Board, not exceeding 200*l.* a year, which he is to receive after ordination. A report was read from the Sub-Committee on the subject of the children of Indian Missionaries. It was agreed that 25*l.* a year for a boy, and 20*l.* for a girl, should be given for the education in England of such children between eight and sixteen, at schools to be approved by the Society. A letter was read from the Bishop of Guiana, stating that Coolies from India, China, and Africa, were flocking into the colony by thousands. A grant of 100*l.* a year, for three years, was made for a Missionary to them, to meet 150*l.* a year from local sources. A question was asked concerning the Memorial Church in Constantinople, which led to a discussion, in which nothing very satisfactory was elicited.

THE CHURCH AT NAPLES.—The following is an extract from a private letter, received by a lady from an English gentleman, who has resided at Naples for the last thirty years.

"... Thank you very much for the interest which you take in our Church. The Government has not actually given us the ground yet, but we have been positively promised it, and in the course of a week or ten days you may see a notice in the *Times* respecting it. The Church alone will cost about 4,000*l.*; it will accommodate upwards of 600 persons, without galleries, and of these 100 will be free. We must throw ourselves on the generosity of the English public for funds, for it is but a small sum that we can raise here; but we hear from many quarters, how glad they will be to contribute towards it. When the thing is more mature I will send you a plan."

PRAYER FOR MISSIONS.—In the debate in Convocation, on the Special Service for the Harvest, the Rev. H. Mackenzie, Dr. McCaul, and the Rev. F. C. Massingberd, having been appointed by the Prolocutor as a Committee, presented the following Prayer for Christian Missions:—

O Almighty God, whose dearly beloved Son, after His resurrection from the dead, did send His Apostles into all the world to preach the Gospel to every creature: hear us, we beseech Thee, O Lord, and look upon the fields now white unto harvest. Bless those now labouring in distant lands, and prosper Thou their handy-work. Send forth more labourers into Thy harvest, to gather fruit unto life eternal; and grant us grace to labour with them in prayers and offerings, that we, together with them, may rejoice before Thee; through Jesus Christ our Lord. Amen.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MAY, 1861.

THE CAPETOWN SYNOD.

- I. *The Visitation Charge of the Lord Bishop of Capetown, Jan. 16, 1861.*
- II. *Debates in the Second Synod of the Diocese of Capetown, reprinted at full from the "Cape Argus."*
- III. *The Constitutions and Acts of the Second Synod, &c. &c.*
- IV. *Sentence on the Rev. Mr. Long, of Mowbray, near Capetown, and Opinions of the Bishop's Assessors, as reported in the Supplement to the "Cape Argus," Feb. 9, 1861.*

THESE documents are convincing symptoms, if anybody wants convincing, that the Colonial Churches are now at length fairly at work, that they have a hard and critical struggle before them, and that they are girding themselves to the encounter with ability, courage, and moderation. And if the Church in the western or Dutch portion of our South African possessions is beset with some difficulties peculiarly her own, yet, judging of her internal condition by her representatives in Synod, there is, to say the least, good ground to hope that, under the guidance of her Divine Head, she will continue to mount up to the growing demands of her position.

We have space only for a very cursory notice of details. The prominent topics discussed in this Synod are,—

1. The Declaration of Church-membership.
2. The financial condition, past, present, and prospective, of the Diocese.
3. The subject of patronage.

1. The Declaration of Church-membership is a matter of more importance than at first sight might appear. As settled by the first Synod of the Diocese, it stood thus:—"I do declare that I am a member of the Church of the Diocese of Capetown, in union and full communion with the United Church of England and Ireland, and that I belong to no other religious body,"—and has hitherto been exacted of all male adults in the Diocese (not being communicants) who have claimed to vote for the election of lay-delegates. All communicants (being adult males) have been esteemed *ipso facto* entitled to vote, or to be eligible as delegates. But exception appears to have been taken by some persons at the terms of this declaration, as being supposed to imply, on the part of all who should accept it, an abnegation of their standing and rights as members of the Church of England; and the example of New Zealand was quoted by one gentleman as preferable;—"I, —, residing in the district of —, do declare, that I am a member of the Church of England in New Zealand." It was finally resolved to consult Convocation—1st, whether there should be any declaration at all; 2nd, if any, as to the form in which it should be expressed; 3rd, if none, as to the substitute. It was well pointed out by one of the lay-delegates, that one and the same declaration should cover the cases of the native colonist and the sojourner or immigrant; and that the grievance, if there must needs be any, ought to fall on the stranger, rather than on the colonist-born. The Bishop, too, reminded the Synod of the very likely case of Scotch Episcopalians settling in the colony; and we would add that, not many years hence, there may be Synods in Basutu-land, Zulu-land, and in the heart of South-Central Africa. Is Bishop Mackenzie to instruct his native converts to subscribe themselves "members of the United Church of England and Ireland"? That there is a difficulty, few will deny; but, to our apprehension, the Capetown Declaration, although possibly susceptible of amendment, witnesses, as it now stands, to a grave truth which the New Zealand Declaration in effect ignores. Surely, the Churches of South Africa, within and beyond British territory, are not to be halved under two descriptions! Surely, the European element is not about to encourage Christianity among the native tribes, by establishing invidious distinctions in its own favour between the several positions of the Blacks and the Whites within the same Church, the same province, or even the same diocese!¹ It would seem to be a direct corollary from the very first principle

¹ It must not be forgotten that more than half of the population *within* the Cape colony is non-European, consisting mainly of Hottentots, with some Fingoes and Kaffirs.

of Catholicity, that Churches should be designated by the lands where they are planted, and not by the countries whence they have proceeded, or by sections of the races which they may happen to include. *The Church of Jerusalem at Rome* would not have been a greater anomaly in the first and second centuries, than is the *Church of Rome in England* at the present day. And, cordially acknowledging that Englishmen do not cease to be either subjects of the Queen, or members of the Church established at home, by settling in a foreign land or in a colony, it is nevertheless true that new situations entail upon us new obligations both as citizens and Church-members, the recognition of which thenceforth also becomes part of our duty. Moreover, the change of situation may also involve a temporary suspension of the power of exercising a right; and when this ensues, it seems to argue a certain want of manliness to refuse to see facts as they are. Thus it may be quite true, on the one hand, that every baptized Englishman living at the Cape is legally a member of the Established Church of this country. But, on the other hand, it is equally true that his legal rights as a member of an *established* Church are in abeyance. So that the confusion of Dissenter and Churchman in the same individual, which it is our misfortune to be so used to in this country, is simply impossible in the colonies, if only the Church, by means of her Declarations, will take proper measures to prevent it. But merely to require any Englishman living in Capetown to declare that he is a member of the Church of England, meaning that he is legally a member of the Established Church of this country, is to perpetuate the confusion, and to reduce what ought to be a *bond fide* test to an unfair and troublesome equivocation.¹ We hope Convocation will

¹ The subject under review has not escaped the notice and animadversions of Dissenters. A *Mr. Haller*, apparently a strong Dissenter, in the course of a controversial correspondence with the Bishop of Melbourne, published in the *Church of England Record for the Diocese of Melbourne*, June, 1860, writes thus:—"A Church according to the New Testament, is a number of real believers in Christ meeting in one place (a congregation); and to distinguish one such Church from another, the name of the place or locality in which it is met is given to it. Thus we have the Church at Corinth, at Jerusalem, at Rome, at Cenchrea, &c., but we never read of the Church of Corinth at Ephesus, or the Church of Jerusalem at Rome, because a congregation cannot be in two places at the same time. Yet we constantly hear of the Church of England in China, in Melbourne, &c. How can a congregation be in England and Melbourne at the same time!" Dissenters are not always wrong, and we think a Dissenter is mainly right here; although he would not like our solution of the difficulty.

As to foreign Chaplaincies, nobody is at a loss to understand the meaning or propriety of such a term as the *English Church at Paris*, or *Vienna*. At the same time it must be remembered that it is the miserably and sinfully divided condition of Christendom, that gives to our continental Chaplaincies the chief part of the little significance that may belong to them. If Christians everywhere were Christians, an Englishman permanently residing in Spain would recognise and

go well into the matter. Its counsel, we observe, is all that is asked for; but that counsel, we trust, will be readily afforded, and will be so far-sighted and comprehensive as to tend to harmonize, if possible, the practice of all the Colonial Churches in this really important particular.

2. The finances of the Diocese occupied much of the time and care of the Synod. All papers relating to them were laid before the Synod by the Bishop, with the following words: "In presenting these papers, I am happy to be able to state that the finances of the diocese, once a source of great anxiety to me, are no longer so. At present they are in a healthy and satisfactory state. The income more than meets the expenditure, and a considerable portion of it is derived from investments. It will justify, I think, the gradual filling up of the hitherto unoccupied Mission posts. The one weak point is the narrowness of the incomes of the clergy." These papers seem to have undergone a most thorough sifting, under the direction of one of the ablest and most stirring lay-members of the Synod; and the result was a series of resolutions, of which the four following are the chief:—

"That a Commission, with a Secretary, be appointed by the Synod, to assist the Bishop, during the recess of the Synod, in the administration of Diocesan funds."

"That the Synod, in receiving from the Lord Bishop the statement of the financial affairs of the Diocese, desires to record its marked approbation of the clear and admirable manner in which the accounts have been kept; and regrets that the charge of the finances, during a period of nearly fourteen years, should have imposed on his Lordship so much labour and anxiety."

"That the *Society for the Propagation of the Gospel* be respectfully invited by the Lord Bishop of Capetown to place the

be recognised by the Church of Spain. It is our common shame and loss that it is so far otherwise.

The colonies, however, it will be recollected, are not so many nations, or even parts of one nation, but, being each one a composite of *racés*, constitute collectively *one empire*. The question is, how much weight is due to the one consideration of imperial unity, against the facts, that only a fraction of our colonial population (take India into account, and we must add, an insignificant fraction, numerically speaking) is English, or even British, or even European; that the Church of England, strictly speaking—and what we want now are strict definitions—does not exist out of the provinces of Canterbury and York, as is sufficiently denoted by the familiar term *United Church of England and Ireland*; that admitting, for argument's sake, the most Erastian theory of national Churches, yet *nations* and *empires* are by no means necessarily coincident; that *native Churches*, as such, are entitled to special honour; and that, as Mr. Haller implies, *the Church of England in Melbourne* is at best a contradiction in terms, quite as truly as would be the *Church of England in Ireland*.

grants of the Society, which are assigned to this Diocese, at the disposal of the Finance Commission."

"That this Synod regards the existing stipends of the Clergy throughout the Diocese as generally insufficient. That the Synod requests the Bishop and Commission to give effect, as far as practicable, to the increased scale of stipends recommended by the report presented to the Committee on Finance"—(viz., 300*l.* a year, with a house).

3. On the vital subject of patronage we say the less now, because we hope, in due course, to return to it. We will only record the resolution of the Synod: "That no clergyman resident within the diocese should be appointed to the charge of a parish against the expressed wishes of a majority of the communicants resident in that parish."

Finally, and with much regret, we call attention to a case of discipline that has grown immediately out of this Synod, and of which more will no doubt be heard hereafter.

The case is briefly this. A certain Mr. Long, a clergyman in charge of a parish in the neighbourhood of Capetown, not only declined to attend the Synod, an occurrence which would have been allowed to pass unchallenged, but also refused to publish to his congregation the Bishop's formal notice, inviting them to proceed to elect delegates. The publication was ordered to take place on October 1st. November 29th Mr. Long wrote to the Bishop expressing his refusal, which was grounded on the allegation that the Bishop, in ordering such a notice to be read, was requiring an unlawful act; and that the terms of the declaration as above given constituted the Bishop and all who participated in it, virtual seceders from the national Church. Moreover, at the same time that Mr. Long wrote this letter to the Bishop, he sent a copy of it, and subsequently, even private letters of the Bishop, to the newspapers. After several less formal efforts to bring Mr. Long to reason, he was summoned by the Bishop to a private interview, the object of which was simply to employ a last resort for saving him from the ulterior consequences which he has since incurred.¹ All remonstrance having failed,

¹ Mr. Long was permitted to take with him to this private interview any two friends he liked. He chose his two Churchwardens. The Bishop was attended by three of the city Clergy. The use Mr. Long's two friends made of the occasion was to publish in the Capetown papers a version of what took place at that meeting, which has since been totally denied—"rebutted by an overwhelming weight of testimony," as the *Cape Argus* observes (Feb. 9th, 1861), with reference to one most material point in dispute—by the Bishop and the three Clergy who were with him. But no public contradiction, we understand, was offered to these mis-statements before Mr. Long's trial, because those who could alone have afforded it were to be engaged, as judge or as assessors, on the trial itself. But the mis-statements have gone the round of various penny papers in this country, and were the ground of an elaborate attack on the Bishop of Capetown, in the *Record*, of Feb. 4th, 1861.

Mr. Long was at length finally cited before the Consistorial Court, for contumacious disobedience to the lawful requirements of his Bishop, accompanied with efforts to stir up general strife. In his defence he left the legality of the Synod alone, and pleaded,—1st, conscientious scruples; and 2nd, that the Bishop had no proper jurisdiction of any sort or degree over him. The Bishop, rejecting both pleas, sentenced him to three months' suspension, or longer, until he should have revoked his error; but allowed him to continue to draw full pay, as usual, and gave him formal intimation of his right of appeal to the Archbishop of Canterbury. Mr. Long, declining to appeal, had twice officiated, in spite of the sentence of suspension, and had just been cited to a second trial, when the last mail left.

Correspondence, Documents, &c.

MISSIONS BEYOND OUR BORDERS.

WE have referred in the preceding article to the Visitation Charge lately delivered by the Bishop of Capetown. We are certain that our readers will not blame us for the length of the following extract:—

“But while taking, as in duty bound, the deepest interest in our own diocese, and its many and important works, you will I am sure, my brethren, feel with me that we are called to extend our thoughts beyond it, and that my office especially, of Metropolitan, pledges me not only to have an eye to the needs and requirements of the whole Province, but to extend my thoughts and cares beyond it, and watch for opportunities and avail myself of occasions of helping forward Christ's cause and kingdom through the length and breadth of this dark, debased, afflicted continent. He must indeed be cold who can look upon its degradation and not be moved. He must indeed lack zeal who is set in the post of a watchman, and from his position is so placed that he is entitled to call and arouse others, who can behold the wrong and oppression in full force around him, and hear the cry of the injured slave, and witness the unchecked power of Satan in the land, and not feel that there is a call to do what in him lies, to aid in the making known to those who so greatly need it that Gospel which alone can make them free. To the co-operating then with others, in the formation of plans for the evangelization of Africa beyond British dominion, a large portion of my time has been given, and will hereafter be given. Circumstances have delayed the execution of several of those plans beyond our expectations. But that one which has had its rise in our great Universities, and which has excited so deep an interest in England, has already been brought to a successful completion; and it has been with great joy that I, in common with yourselves, have hailed the arrival on our shores of a proved and devoted brother, with his staff of fellow-labourers, prepared to go forth, with their lives in their hands, to preach Christ's Gospel in

lands hitherto untrod by the white man. He comes commended to us formally, but earnestly, by the Church, bearing an invitation to the Bishops of this Province from the Bishops of the English Church, to send him forth to the work to which he is called, with the highest commission which by her Lord she is empowered to give, that of a Bishop of the Church of God. His consecration is an epoch in the history of our Church. She has not for near a thousand years sent forth, of her own authority only, a Bishop to preach Christ amongst the heathen.

Hitherto Bishops have been appointed to head our Missions by the concurrent action of the Church and the Crown, because their field of labour has been, theoretically always, practically nearly always, the dominions of the Crown. But the time has arrived when the zeal and love of the Church has burst through these limits,—when she has resolved to put on her spiritual panoply, and go forth as her Lord has charged her to do, ‘into all the world,’ and by the power of His grace, ‘preach the Gospel to every creature.’ It was manifestly impossible that the State should take any part in such a proceeding. Its rulers could not pretend to give authority to the minister of religion to preach the Gospel in the territories of other earthly powers. They have left this work, therefore, wholly to the Church, freely and cheerfully acknowledging that in sending forth Bishops to the ends of the earth, she is exercising powers inherent in her, conferred by her Lord,—powers which are restrained by the interference of no human law, but which the law recognises as belonging to her. In the exercise of this her freedom she, conjointly with her daughter Church in this land, sends forth this Mission, which has already gone forth from the midst of us, and is still gathering up, both here and in the mother land, its forces for the encounter with the powers of darkness. The step now taken will probably speedily be followed by similar acts here and elsewhere. Ere long, it is understood, a Bishop will be sent forth by the Church in New Zealand to the Isles of the Pacific. Funds are already provided by the mother Church for two additional Bishops to be sent to territories in Africa beyond British dominion. And besides these, men’s thoughts are even now busied about the foundation of fresh Missions in other portions of the land which are not yet named, but concerning which I am in communication with those who are interested about them. You will feel with me, my brethren, that the new circumstances which are arising in our Church, while they afford ground for the deepest thankfulness, yet demand our thoughtful and careful consideration. The one important question before us is, how shall the spreading Churches of our communion here, and in all parts of the world, where no civil law can reach them, be kept in the unity of the faith, and in the communion of the branch of the Church which sends them forth? There is, I believe, one, and but one sound and safe answer to this question. The Church has already provided for such a state of things in her Canons and in her Councils; and these are our inheritance, and furnish us with the rules and precedents which are to govern our proceedings. The system which she has laid

down, under the guidance as we believe of the indwelling Spirit, embodies the result of her large experience in all lands and in all ages, and is this :

I. That each Bishop whom she sends forth shall have a certain region or district assigned him, which is to be the spiritual field which he shall cultivate for his Lord. That he shall regulate the affairs of his diocese in concert with his clergy, and if he see fit, and there be the material for it, with such of his faithful laity as he may invite to share his counsels.

II. That all the Bishops of a particular country or territory shall constitute a province, with a Metropolitan at its head, to whom all the Bishops of the province shall bind themselves by vows of canonical obedience ; he being in like manner bound by similar vows to that which is virtually the Patriarchal See of Canterbury. That the province, too, shall have its Synod, whose authority shall be above that of the Diocesan Synod, and whose decisions shall be regarded as binding, save in so far as they may be overruled by a still higher authority.

III. That all the Bishops from the empire, with representatives from the other orders in the Church, if it be thought fit, shall constitute the National Synod, whose authority shall be inferior only to that of general councils, and whose decisions shall bind both the Provincial and Diocesan Synod.

With such a system in operation, we shall have the best security we can have, under God, for the preservation in one faith and in one communion of the various Churches which have been sent forth from that great centre of sound religion and spiritual life, our mother Church, into all quarters of the earth during the last half century.

It will be a three-fold cord to bind us all together. It will, with the blessing of God, preserve for us unity in essentials, with such variety in details as the exigencies of particular fields of labour may require.

Under it the Church may adapt her mode of proceeding to the condition of countries differing from each other so widely as India, China, and Africa ; and yet be sure that the teaching for which she is responsible is proclaiming in all its leading features one faith ; that she is founding one Church and Kingdom of her Lord in all those lands where God has given her a home and a footing. Uniformity, if not unity, may be maintained by statute law in lands where, as at home, it may be brought to bear. But in heathen lands, where no law is, the law of the Church is, if not the only, yet the chief human safeguard against heresy and schism. Without it, the Churches we are about to found would be as a rope of sand, and manifold divisions and wide-spread errors would be the result. Most thankful, therefore, should we be that, as a branch of the Church Catholic, these laws and this system should be our inheritance ; and that the canons of the Church which we need for our guidance, in the new circumstances in which we find ourselves placed, are those which are recognised by our courts of law at home, and regulate their proceedings. Most thankful, too, should we be that the Fathers of the Church in England, with a

view to guide us in the measures which we shall adopt in founding the first purely missionary diocese of our Reformed Church, have in their Convocation directed our attention to the principles by which in these matters we ought to be governed.

Their decision is: First, That the consecration of Missionary Bishops, the sphere of whose labour is virtually the extension of a previously established province, should be regulated in accordance with ancient rule; and that such Missionary Bishops should owe canonical obedience to the local Metropolitan, the local Metropolitan owing canonical obedience to the Archbishop of Canterbury. *Next*, That in addition to the guarantee which the Prayer-Book provides in her Ordinal for soundness in the faith on the part both of the Missionary Bishop and Clergy, 'Every Missionary Bishop should engage to maintain the doctrine and discipline of our Reformed Apostolical Church, as contained in her Articles and Liturgy; and that, so far as may be, the authorised version of the Holy Scriptures should be adopted as the basis of translations of the same.' *Lastly*, That looking first to the fact that where dioceses have been or may be constituted in foreign parts, not subject to the statute law of the United Kingdom, the Bishops, though they may be held to be bound by the decrees of the mother Church which were in force at the time of their consecration, and by the Canons of 1603, so far as those Canons apply to the circumstances of their dioceses, are yet in no way subject to new decrees and canons to which they have not assented; and secondly, looking to the great and continually advancing development of the Colonial Church; to the several peculiarities under which it is beginning in many districts to assume a fixed shape; to its want of endowments; and to the time which must elapse before its clergy or laity can enjoy the advantages of the Church at home as to fixity of institutions, or familiarity with ecclesiastical law; there seems to us to be special need of combined counsels to maintain in unity the Church as it extends; that by a regular gradation of duly constituted Synods, all questions affecting unity might be duly settled; Diocesan Synods determining all matters not ordered by the Synod of the Province; Provincial Synods determining all matters not ordered by a National Synod; a National Synod determining all matters not determined by a General Council. Unity, with necessary variety, might thus be secured to our spreading branch of the holy Catholic Church.

Acting in accordance with the expression of the mind of the mother Church, the Bishops of this Province have met and considered the steps to be adopted to give effect to her expressed wishes, and also to deliberate on other matters affecting the progress of true religion in South Africa. The result you have already partially witnessed in the consecration of our dear brother who is already on his way to his field of labour. And the minutes of our proceedings, which will be shortly published, will explain the course which we have adopted on other important matters.¹ From them you will perceive that, where

¹ Colonial Church Chronicle, April, p. 128.

any were in doubt on points not requiring immediate action, we have referred the matter to the mother Church for solution. One only cause of regret we have had. The difficulty of communication has prevented one Bishop of the Province, notwithstanding every effort, from being present either at the consecration or the conference, though we have the advantage and the privilege of his presence now. Should the recommendation of the Bishops of the Province of Canterbury be carried out, and a National Synod of our Church assemble within a few years in London, it would, I believe, with God's blessing, be of inestimable benefit to the Churches of our communion in all parts of the world which are proceeding steadily to complete their own internal organization by the formation of Provincial Synods. The Provincial Synod, it must be remembered, is a body of far greater weight and far higher authority than the Diocesan Synod, whose functions are more limited. If danger is to arise to our Church, it will, as it appears to me, spring hereafter from the Provincial Synod not duly appreciating its own subordination to a higher authority, and assuming to itself a position of total independence. For this reason I am most anxious to see the United Church of the empire gathered together, and, while weighing the circumstances, and dangers, and difficulties of the Church in each field of labour, proceed to lay down the limits within which the Provincial Synod can lawfully exercise its functions. Who shall say what further deeds, and labours, and endeavours, might result from such a gathering? Who can tell what its effect might be in uniting in still closer bonds of affection the several portions of the empire? Would not all our colonies thus represented in one ecclesiastical legislature at home, feel year by year more and more identified with the mother land? Would not the foundation be laid for some civil representation in the councils of the nation? Would not our unity as a people be strengthened and established?"

THE BISHOP OF GRAHAMSTOWN'S MINUTES RESPECTING MISSIONARY BISHOPS AND A PROVINCIAL SYNOD.

In the *Colonial Church Chronicle* for April (p. 128) we placed before our readers the "Minutes of Proceedings at a Meeting of the Metropolitan and Suffragan Bishops of the Province of Capetown." We are very glad to be able to publish the following remarks of the Bishop of Grahamstown on this important document:—

MINUTE OR MEMORANDUM RESPECTING MISSIONARY BISHOPS.

Whilst I admit that for the reasons stated in Clauses i. iii. iv. v. xiii. Missionary Bishops sent forth from the Church of England to countries beyond the British dominions, should be united in council with the Bishops of the adjoining provinces for the determination of questions relating to their Missions, as a temporary expedient, I consider that their dioceses, or charges, ought not to be regarded as part of that province, nor ought they to have a seat in the synod of the province, for the following reasons:—

I. Because to include in a province, which is part of a national church, territories beyond the bounds of that nation, is not only a contradiction in terms, but would be practically inconsistent with the method for maintaining unity by a gradation of synods to which Clause vii. refers.

II. Because the dependence of a Bishop beyond the British dominions, upon a Metropolitan within those dominions, can only be justified consistently with principles asserted by our Reformed Church (*e.g.* in Article xxxiv. and in the Oath of the Queen's Sovereignty). (1.) From the missionary character of the see. (2.) From the political relations of the country with the British government; and it is in all cases exceptional.

III. Because although the statement of Clause x. is true as regards heathen countries, yet (*e.g.*) in the republic of the Orange Free State political jealousies might not unreasonably be aroused, if the proposed ecclesiastical federation should become an active and powerful system, nor ought it to include that state, in my judgment, without the express sanction of both governments.

IV. Because Missionary Bishops (properly so called), not having dioceses regularly organized, nor having experience of the difficulties peculiar to the Colonial Churches, would form (if multiplied on the borders of a colony) a powerful and heterogeneous element in the Provincial Synod; which might bring it into collision with the Diocesan Synods, and overrule the judgment of the Colonial Bishops in the management of their own dioceses.

V. Because there seems no reason that such Bishop should take part in making rules for others, which from their different circumstances they would not be required to follow themselves, or be able to test in practice.

VI. Because even when a foreign diocese should be completely organized, and seek to be admitted into full and equal partnership with the dioceses of an adjoining British province, it seems just that the express consent of those dioceses should be obtained in each case, for its admission to such rights.

VII. Because whilst the xiith. Canon of the Council of Chalcedon asserts that the civil power ought not to divide a province without the consent of the Church, it cannot be concluded from a canon of a General Council relating to a province within the Roman empire, that the national Church of England has authority to extend one of its own provinces into countries beyond the British empire.

(Signed)

H. GRAHAMSTOWN.

MINUTE OR MEMORANDUM RESPECTING A PROVINCIAL SYNOD.

I concur in the general principles of the constitution of a Provincial Synod here laid down, with the following exceptions:—

I. I doubt whether the principle of Clause vi. is suitable for the Colonial Dioceses, especially as in them the Bishop has the sole and unrestricted right both of creating ecclesiastical dignities and appointing to them.

II. Whilst it is the office of the clergy to establish from Holy Scripture points of faith and practice, yet in Clause x. the word "discipline" appears to me open to much misunderstanding, and I question the expediency of formally separating the functions of the several orders in a Provincial Synod.

(Signed)

H. GRAHAMSTOWN.

THE CHURCH IN SWEDEN.

(Continued from p. 154.)

To all this evidence for the consecration of Manson may finally be added the tacit allowance of it by Possevin himself, the Papal Nuncio, who visited Sweden, during the reign of King John, to negotiate a reconciliation between Rome and the North. For Possevin reports home concerning the coronation of Gustavus,¹ that it had been performed "*by a Catholic Bishop*, as he had been told by King John," without adding a word of denial or of doubt. Such a silence gives consent; and thus to recognise the validity of Haraldson's consecration, presupposes the admission of the fact of Manson's consecration at Rome.

On the whole, then, the scanty records and notices of the time give abundant support to the constant assertion of the Swedish Church that her Reformation was inaugurated by an archbishop possessed, through Manson, of the gift of apostolical succession. It is true, indeed, that the Pole Herbest, Romish Chaplain to King John's first wife Catherine of Jagellon, attacked the new ordinations, and that the Archbishop, in his reply,² did not base their defence expressly on the episcopal character of Manson; but it would be as unreasonable to argue against the worth of Pearson's consecration from his ultra-Lutheran notions of the universal priesthood of the baptized, as it

¹ "Tutti concorrevano in eleggerlo Re. Ma esso saviamente differendo di pigliar questo titolo, insino che le cose fossero meglio stabilite, si contentò per alcun tempo del nome di Governatore, il quale officio e nome solea darsi ad alcuno di provata virtù, durante l'interregno. Così avendo governato il Regno dall'anno 1521 in sino al 1528 fu coronato Re in Upsalia, e unto in Re da un Vescovo Cattolico, per quanto il Re m' ha detto. E questa coronazione fù il 12 de Gennaro 1528."—Prima relazione del P. Antonio Possevino sulle cose di Svezia, &c., apud Theiner, "La Suède e le S. Siège," t. ii. Append. no. 38.

² "Inter nos et Papistas est controversia de legitima ordinatione, videlicet, quinam illi sint sacerdotes legitimi, qui consecrent Sacramentum Eucharistiae. Certum est quod Papistæ id honoris suis rasis et unctis solis, magno verborum supercilio ascribent, freti ingenti cumulo sententiarum humanarum. Nos contra adserimus, id honoris pertinere non ad solos rasos et unctos; imo, quatenus tales sunt, omnino non ad eos: sed ad omnes fideles Christi, dicimusque hos omnes veros et legitimos Novi Testamenti esse sacerdotes, quibus verbum Dei et omnia sacerdotalia officia commendata sunt, idque Divinitus. Quod sic probamus; quoscunque Deus Pater et Filius et Spiritus Sanctus, hoc est tota Trinitas, per Baptismum adoptat inter Dei filios, eosdem simul per unctionem incorruptibilem, nempe, Spiritum Sanctum, facit sacerdotes legitimos et spirituales ordinatos ut (sicut dicit B. Petrus) virtutes annuncient illius qui a tenebris vocavit ipsos in admirabile lumen ipsius. Nec potest magis legitima et rata ordinatio haberi. . .

would be to doubt that of the English Cranmer, because he fell into¹ Erastian tenets as to an ordaining power of Christian princes equally anarchical.

And as against such utterances of Cranmer are to be opposed the sentiments which he subsequently endorsed in his revision of the Catechism of Justus Jonas, so against this saying of Pearson's must be opposed his latest record of opinion in the Ecclesiastical Code set forth by him in the name of the Swedish Church in 1571. Therein he says² that "the discipline of bishops, which is very useful, and without doubt proceeded from the Holy Ghost the Giver of all good gifts, was generally current and received over the whole of Christendom; and thus it has been, and must be, so long as the world stands, though abuses nevertheless are to be removed. Bishops shall be elected by some of the clergy appointed for that purpose, and by certain others, who are to present the elect person to receive the confirmation of the prince. He is after that clad in a surplice and cope, to be consecrated by a bishop, but without the use of unction."

2. The only other point in the line on which doubt has been cast is the consecration of Bothwid Suneson, upon which depends that of Paul Justen, and so of the *second* Archbishop Lawrence Pearson. No record remains of it; but there are several motives for believing that Bothwid Suneson was validly consecrated:—i. The law and usage existing in 1536, the date of his election to Strengness. The *Ordinantia* of the Council of Westeraes, in 1527, in limiting the civil greatness and revenues of the bishops, abstained from all meddling with the principle of episcopacy. "The Reformers of the Swedish Church," as Bishop Anjou observes,³ "had not a thought of placing the ecclesiastical constitution on a new basis. . . . It was desired to escape the necessity to which the German Reformation was reduced of doing without Bishops, as well as to shun the Presbyterian platform which the Swiss set up." And Lawrence Pearson declared in the explanation he wrote of that *Ordinantia*, probably not long after it had been agreed on, "The office of a bishop is of necessity:"⁴ and again, "The office of canons is not so necessary as that of bishops; it was instituted to aid the bishops in the affairs of the dioceses. The office of a bishop rests on the Word of God: canons are only useful as they are learned and experienced in the Scriptures." The Council of Oerebro, in 1529, made no change in this matter; neither the *Ordinantia* of Westeraes, in 1544; and the innovations which Gustavus was induced at length to attempt by the foreigners Peutingger and Norman, were not devised till 1539, three years after the date of

Cum autem elegendi potestas pertineat ad ecclesiam, semper legitimum, et ratum est quicquid ipsa ministros eligendo fecerit, a quocunque tandem *Presbytero vel Episcopo* ipsi electi manus impositionem postea acceperint, modo sit fidelis et Christianus."—Baaz. *Inv. Eccl. Suiog.*, l. iii. c. 19.

¹ "Resolutions of several Bishops and Divines upon some Questions," &c. Cranmer's answer to quest. 13.—Collier, *Eccles. Hist. App.* no. xlix.

² Anjou, p. 378.

³ Ibid, pp. 204, 205.

⁴ Ibid. p. 207.

Bothwid's appointment to Strengness.¹ The influence of Anderson (who had only resigned the Chancellorship from age) over the king was now at its height, of whom Gustavus complained after the rupture with him,² that "at the first he had declared that bishops ought not to have greater power than the king would grant them, but afterwards he had gone back like a crab, and claimed for them a peculiar authority and independent power."

ii. Secondly, the manner in which Paul Justen describes his own consecration to the See of Abo by Bothwid, confirms the belief that the latter also had in a similar way been qualified to transmit the apostolical succession. For from Justen's account,³ it appears that the Abo Canons were imperfectly weaned from Rome, yet none of them took exception to Bothwid's episcopal character. No writer has hinted that the party in Finland ill-reconciled to the Reformation ever questioned the consecration which Justen thus received; and it is stated that Agricola, who was at the same time consecrated by the same Bothwid to the other newly-erected and transient Finnish See of Wyborg, displayed his sense of having truly received a new power by assuming at his first celebration of Mass after his return the mitre and other mediæval parts of episcopal attire, which had been laid aside by the rest of the Bishops owing to King Gustavus' dislike.

iii. And to these things it may be added, that the conduct of Bothwid, in opposing the second marriage of King Gustavus with the sister's daughter of his deceased wife, is hardly intelligible on any other hypothesis. This bold stand which the prelate in question made against the will of the sovereign,⁴ in conjunction with the Archbishop and the Bishops of Westeraes and Scara, is very different from what might be expected in an unconsecrated ordainer, whom the civil power having made, could again unmake; it is a striking contrast to the permission of bigamy granted by Luther and Melancthon to Philip of Hesse.

These things, then, are motives for believing, in accordance with the constant tradition of the Swedish Church, that the succession of

¹ A most important circumstance, which if the writer in the *Christian Remembrancer* had noticed, he would not have used language leaving on the minds of readers a contrary impression.

² Anjou, p. 297.

³ After the death of Skytte, the See of Abo was vacant for three years and a half. "In 1554, illi qui adhuc reliqui erant de veteri forma Capituli, . . . contulerunt se Holmiæ initio m. Maii, et . . . excepit eos a. Majestas . . . dicens: Non jam opus esse, ut prælati Ecclesiarum Suecic. invisant limina curiæ Romanæ pro confirmatione Episcopali, cum illa jurisdictio jam sit domi in Suecia apud a. Majestatem. Complacuit igitur sereniss. D. Regi, ut Dioc. Finlandica in ij Episcopatus dirimeretur, in Aboensem scil. et Wiburg., sicut etiam cum aliis diocesisbus Regni Sueciæ eodem tempore factum fuit. . . . Præstito igitur juramento Episcopali, et litteris comprehenso, admonuit nos D. Rex, ut memores nostri officii, nec more quorundam veterum Episcoporum veluti D. Gostavi Trullo Archiep. et aliorum velimus esse publicæ pacis ac tranquillitatis seditiosi interurbatores sed potius ut obedientiam . . . exhibeamus . . . *Manuum vero impositionem* et confirmationem accepimus ab Episcopo Botuido Strengnensi (erat enim D. Archiepiscopus quodammodo in regia indignatione) . . ."—Justen. Catal. Episcop. Finl., apud Schwed. Bibl. i. 83.

⁴ Anjou, p. 351.

her Bishops was not interrupted by an invalidity in the consecration which Justen received from Bothwid. But, before an inquirer can finally persuade himself of this, he must not omit to examine what was alleged by Possevin and other Papists, against the Swedish ordinations in the reign of King John, and what was the conduct of King John¹ himself, while seeking a general reconciliation of Christendom. It is, at first sight, startling to find Warszewicz,² one of the Queen's Polish chaplains, denying that the Swedish Church has retained a legitimate ministry; Pope Gregory XIII. writing to King John in the same strain; and Possevin reporting a conversation with the latter, in which he reminded him that he had publicly called the consecration of the national Bishops into question. Moreover, it is said,⁴ that had the king's relative, the Bishop of Munster, survived the second Lawrence Pearson, the See of Upsal would have been offered to him; and it is certain, that Fechten,⁵ the Bishop-elect of Westeraes, who was sent on a mission to Rome in 1576, but was shipwrecked and drowned soon after starting, was instructed by his royal master, among other negotiations, to solicit consecration from the Papal authorities. But all this, when carefully examined, is perceived to involve of necessity no real objection to the validity of the Swedish orders.

¹ Few chapters in Church history are more interesting than those which describe the *Liturgic* movement in King John's reign, the *positive* period of the Swedish reformation. It is observed by Ranke, that its phenomena are unique in the sixteenth century; and by Bishop Anjou, that allowing for time and circumstances, it has very closely foreshadowed the recent controversy in England which was excited by the Oxford Tracts.—Anjou, p. 462.

There is no need here to discuss how far, or how long, King John was a Romanist; but it may be noted that about the very time when his conduct most laid him open to such blame, Possevin enumerates ten points on which he still differed from Rome; invocation of saints, purgatory, communion under one kind, Pope's power over kings, Masses for the dead, holy water, procession of the Host, pilgrimage, indulgences, and dispensations.—Theiner, t. iii. p. 388.

² *Ibid.* t. ii. p. 70.

³ *Ibid.* t. iii. p. 392.

⁴ "Vermum quod Regis animum angebat maxime, illud erat, quod Ecclesia Svecana non secus atque Ecclesiæ Anglicana et Danica, quæ unæ (ut omnes norunt) quandam Episcopalis ordinis speciem retinuerunt, quanquam hodie dum etiam præ se ferunt, vero legitimo sacerdotio carebat. . . Statuerat ergo Joannes . . . Comitem ab Hoya (ex veteri Regum Svecorum stirpe procreatum) Episcopum Monasteriensem in Sveciani arcessere, qui Romani Pontificis auctoritate, et Archiepiscopatum Upsaliensem regendum susciperet, et temporis progressu Apostolicæ Sedis auctoritate legitimam Episcopalem successionem Sveciæ restitueret. Illud tamen Johannis consilium ad exitum produci non potuit, quod Præsul ille . . . 1574 e vivis discesserit."—*Annales Ecclesiast. Theiner.*, t. ii. p. 213. Rom. 1856.

⁵ Anjou, p. 483. Lawrence Nicolay, the crypto-Jesuit, thus writes from Stockholm, to the General of his Order:—" [Rex] cupit ut sanctissimus Dominus noster omni modo quo fieri possit, in consequendis episcopis juvet. Externus sine suspitione vix fieri posset; petit igitur, ut quos habere possit catholicos etiamsi ministri fuerint liceat ad quemcunque episcopum etiam catholicum mittere, ut ordinentur, etiam per saltum, quovis tempore. Deinde ex talibus quemcunque elegerit in episcopum ejus sanctitas ratum et confirmatum habeat; etsi pro ordinatione alio mitti non possint extra regnum, ut, si fieri possit, (quanquam fieri non posse puto,) ea potestas, nimirum ordinandi episcopos alicui aut aliquibus ad tempus delegetur in hoc regno; hæc idem antea factum in hoc regno putat ser. Rex. Si tamen hoc fieri non possit, optaremus liberum esse eos quovis mittendi, ut ordinentur etiam ab uno, ubi aliter vix fieri potest."—Theiner, "*La Suède*," &c., t. ii. p. 145.

For when Warszewicz says,¹ that the worship of the Swedes "has no sacrifice acceptable to God, nor any true sacraments whatever," he simply says what is so often repeated by Romanists in regard to the Anglican ministrations, and probably on the same grounds, viz. that the post-Reformation Ordinals omit the clause, "*Accipe potestatem offerre*," &c., and that, out of the unity of the Church, *i.e.* out of the communion of Rome, there are, speaking generally, no sacraments. The latter principle is expressly asserted by Possevin;² and so, too, Cardinal Hosius,³ when in a letter to King John, he denies that Sweden has any true priests, adds in the next line an exhortation to return to the chair of Peter.

As for the assertion of Possevin, with regard to King John's own impeachment of the Swedish orders, it is found in no other writer; and what judgment is to be formed of the accuracy of the reports of one who could say of the Church of England that Elizabeth was chief minister of the Word and Sacraments, and of the Greek Church that its Apostolical Succession was uncertain? and what is the trustworthiness of one who could practise and sanction that miserable deceit⁴ of giving communicants the so-termed "ablution" of unconsecrated wine, lest the withholding of the Cup should discover the cryptopapists who affected conformity to the National Church? But even Possevin's report contains no insurmountable difficulty. He says⁵ that on observing to the king what comfort it had given him to learn that the latter, in presence of his Council, at Wadsten, in 1580, had denied the then priests of Sweden to be true priests, the king gave him this reply:—"I pointed out to my councillors that we had in our realm priests of two kinds; that those ordained by Catholic bishops both were, and are, true priests; while those made by these present bishops neither were, nor are, such; because neither were these bishops true bishops, neither having been canonically promoted, nor consecrated by three others, according to the custom of antiquity, but having only received letters patent from our Chancery, by virtue whereof they have assumed the exercise of their function." These words are, indeed, ambiguous; they may either mean that these bishops had received no consecration whatever—*i. e.* no *valid* consecration—or, that they had not received consecration by *three*. That at least some of them had not received consecration by *three* is certain—it is very probable that not one of them had; but it is certain, also, that they had received—at least some of them—a consecration either by one or by two prelates, whose episcopal claim was deduced, as has been said, through Bothwid Suneson. Now, which of the two interpretations of the king's words—supposing them fairly reported—is the true one? On the one hand it is certain that, at the king's request, Fechten,⁶ the Bishop-elect of Westeraes, set sail for

¹ Theiner, t. iii. p. 60.

² Ibid. t. iii. p. 332. "... eum nemo unquam illum rite initiaverit quippe extra Catholicam Ecclesiam neque sacerdotes neque sacra legitime fiunt."

³ Ibid. t. ii. p. 23.

⁴ Theiner, t. iii., App. num. cxlv.

⁵ Anjou, p. 528.

⁶ Anjou, p. 432.

Rome (which, as already mentioned, death prevented him from reaching), in order that, among other negotiations with the Pope, he might seek for his own consecration there: but this by no means decides the question, as King John was at that time most anxious and hopeful for the success of his project of reconciliation, and few things would have contributed to it more than this procuring from Rome "a new inoculation of bishops," whose consecration would be free from all charge of schism, want of intention, want of supposed essential rites, or want of dispensation for absence of the two assistants demanded by the ancient canons. On the other hand, it is certain that King John is not recorded to have cast doubt upon the ministrations of the National Church on any other occasion than the one alleged by Possevin; and after the failure of his plans of union, he sought assiduously to identify himself with the Swedish Church in every possible fashion. From King John's own conduct, it would seem no clear conclusion can be drawn either way; the inquiry, therefore, must be extended to that of the contemporary leaders of the national communion, in its two great parties of Lutherans and Liturgists.

(To be continued.)

THE NATIVE CHRISTIAN COLONY OF MARTINDELL, WESTERN DHOON, INDIA.

INDIA is full of problems. The following narrative describes one that is being worked out to apparently very satisfactory results by an English gentleman, a retired officer of the Indian army; a problem that cannot fail to be interesting, and may prove suggestive to those who have anything to do with the conversion of the natives, and their advancement in Christian civilization:—

Major Rind, having retired from active service, had settled with his family at Mussoorie, when, in April, 1857, a deputation of natives from the village of Mirzapore, on the Ganges, waited on him. They represented the difficulties with which they had to contend from the fact of their being Christians, and entreated him to find them a home in the Dhoon. He promised to use his best endeavours after the rains, but the insurrection then broke out, and for some months no steps could be taken. In November a tract of land, consisting of 3,930 acres, was offered for sale in the Western Dhoon, which, from the healthiness of its situation, being open to the mountain breeze, and possessing a soil favourable for the cultivation of tea, cotton, and grain, was considered a desirable locality; and having been purchased on favourable terms, 1,200 acres were at once set apart for the Christian village, which is beautifully situated in the centre of the valley, two miles from the Jumna, and twenty from Deyrah, the Himalayehs stretching from east to west, and the Sewallic range on the south. Major Rind then sent to Mirzapore, and told the native Christians that he was now ready to provide them with what they had so long

desired, "a home where they would be free from persecution." Thirty-four men, women, and children expressed their anxiety to take advantage of this offer, but the mutineers had left them penniless; they had scarcely clothing, so great was the rage against them on account of their religion. Provision for clothing, food, and means of transport for themselves and families was immediately sent, and in February, 1858, they arrived in the Dhoon, were comfortably huttet, and at once set to clear and break up the ground; necessary farming implements and bullocks were provided, and water-courses cut, two canals passing through the estate. Hearing from these first settlers that there were many Christians about Mirzapore ready and anxious to follow them, Major Rind solicited assistance from his friends to aid in the good work. The committee of the "Lahore Relief Fund" acknowledged the claim of these poor sufferers to relief, and for some time granted liberal aid. Thus another party could be received. As each party solicited admission, they were warned that after the first year they must depend upon their own labour and energy for a livelihood. Such was the origin of the colony. Though at first entirely agricultural, yet it is not the founder's intention to restrict its inhabitants to agricultural pursuits; it is hoped that trades of all kinds will be introduced, so that, should it prosper, it may be, as far as possible, independent of all requisites from without. For the first year the colony was in a measure under the superintendence of the school-master, but with the prospect that early in 1859 "Tulse Paul" would take the charge of it, a native, who had been the late Rev. M. Lamb's head catechist, and was well known to the native Christians, who regarded him with love and respect. This hope was realized, and in February, 1859, Paul was ordained by the Bishop of Calcutta and appointed Pastor of "Martindell."

The following extracts from private letters will show the progress of the colony from that time to March, 1861 :—

"You will be pleased to hear that Paul has arrived (March), and at the end of the month he baptized fifteen families. You must remember that the adults had been under instruction for some time at Mirzapore before the insurrection. Paul is most energetic, his heart thoroughly in his work, and he will, we hope, in good time gain great influence over the people. . . . They have now 180 acres under cultivation; 38 of wheat, the rest in rice, cotton, and other crops. . . . The school-house and the house for Paul are commenced, and will both be finished ere long. . . . In November I found Paul very happy and fully occupied; the Inspector of Schools had paid him a visit, and expressed himself as greatly pleased with all he saw as well as with the progress made. Mr. Medland had also been as a matter of duty. You are aware that the Church Missionary Society allows Paul 25*l.* towards his stipend. I was very pleased with the boys; at the service they responded well, and read the Psalms in Oordoo in a way I did not expect. . . . The rice crop was just housed; both it and the cotton answered capitally. A large extent of ground has

been cleared and ploughed by the Christians, and we consider they are doing well. In December ten adults and two children were baptized; the adults all very promising steady young people. The same day, alas! four men with their wives were obliged to be dismissed; every effort had been made by Paul to reclaim them, and great patience and forbearance had he shown; but they still manifested such an insubordinate spirit that, for the sake of example, and to prevent further mischief, there was no alternative but expulsion from the village."

Other extracts give the history of this matter, which arose from the difficult marriage question. In consequence of much misrepresentation, Paul's own character was called in question, though all who really knew him never for one moment doubted his innocence. The Bishop of Calcutta was appealed to, and granted a formal investigation, which resulted in the entire acquittal of Paul from every charge, as appears from a letter from the Bishop to Major Rind, in August last:—

"The people generally worked well through the year, and at its close the first party who joined were able to provide for themselves. About 100 had been added to the colony, and as each party arrived huts had to be built, bullocks and farming implements, as well as blankets, &c., for their comfort provided. We had received much kind assistance both from friends in India and at home. . . . January, 1860.—We found all going on well at Martindell: our school-house quite full at both the services on the Sunday. Morning and evening prayers are held in it daily, and every effort is being made to instruct the children. The education of their children is a point upon which all the parents seem very anxious. . . . May.—Paul was with us yesterday. He, with four of his flock, came up to receive the Holy Communion at Landour Church—(he is only in deacon's orders). His report is very satisfactory. In October the bishop held a confirmation at Deyrah for native Christians, and seventy were confirmed. A fair proportion from Martindell. The bishop addressed them very impressively in Hindustani; and in November, at the Bishop's desire, Mr. Walters, the Chaplain of Landour, came to Martindell to administer the Holy Communion. Last week sixty-nine made application, and were admitted; rather a startling number at once. I had just funds enough to establish those who were here, but I have no doubt we shall have help; hitherto it has never failed. The old settlers are behaving extremely well. Our numbers might have been doubled, nay, more; but through this year we have thought it better to proceed carefully, and not admit more than there was prospect of our managing well; and from the first we have wished it to be thoroughly understood that all who come must work for their own support, and that there should be no bribery to induce them to become Christians. More land, of course, had been brought under cultivation, and the crops *had* been (owing to the facilities for watering them) far more productive than in many of the districts around, where famine is, for the want of

rain, imminent. . . . 1861.—This year has opened gloomily, in consequence of this sad and grievous famine. Every effort is being made to supply the people with food. . . . February.—I have ascertained from Paul that the new arrivals now number 116. Yesterday I went into many of their huts ; into one to see a little child who was brought in all but starving. The inhabitants I found all happy, but I grieved to see them with nothing but wild spinach and a small wild fruit to eat. I made no remark, for we can give them each but a small portion of good food, for grain or flour is most difficult to be got at any price. Paul is indefatigable in their behalf. Forty men just come in with grain from the interior of the hills, sent by my husband's old friend "Chernoo"—a most acceptable arrival. Famine is now closing in around us like a wall of fire ! Far down the country at Futtyghur, Cawnpore, and in parts of Oude, they are fearing, nay, feeling famine. The Punjaub is almost as bad as these provinces. The little rain we had on the 25th and 26th January may, and we hope will, save the crops along the banks of the canals ; but how little will this avail ! May God help us ! Of course with so many (above 500) for whom to provide—the Christians and our own people—it is a matter of great and serious anxiety. . . . March 1st.—The weather still continues dry, and is becoming hot. The Christians are all behaving well. Three deaths have occurred among the late arrivals, in consequence of the sufferings they endured before they reached us. I had a kind letter from the Bishop yesterday, saying he had applied for a portion of the money collected to be made over to us for the benefit of those who are in want. I have so often forgotten to tell you that Paul always reads the whole of our Church service on the Sunday, and with much reverence and care, and his congregation are extremely attentive."

The question may well arise, What is to be the future of this interesting community ? The success of every new experiment necessarily depends so much upon the character of the originator, that it is never without apprehension that we see a change of management take place in any concern of a really important character. The friends of Major Rind and his Christian colony are at this present time in considerable anxiety as regards its future well-being. Major Rind had a son, a promising lad of sixteen, to whom he fondly looked to conduct the colony in future years on the same principles upon which it had been founded. A melancholy accident caused the youth's death last Christmas, and the father, heart-broken, with his hopes crushed, seeks to heal his wounds by a return to his family and friends in England. But to do this he must sell this estate ; and what, if it change hands, will be the fortunes of the colony ? It cannot be detached from the estate. Will any Christian capitalist, with enlarged and enlightened views for the improvement of the native character, and the establishment upon a sure basis of this native Church, yet in its infancy, purchase Martindell ?

The Rev. E. W. Relton, Vicar of Ealing, Middlesex, will gladly give every information.

A BISHOP FOR AGRA.

SIR,—I have just received a letter from Rangoon, in which the writer says, "When is there to be a Bishop of Agra? or have all thoughts of such an appointment been given up? There is a Roman Catholic Bishop at Agra, and one here, at Rangoon; and certainly we ought to have a Bishop of Pegu."

Many of your readers will remember that, before the Indian Mutiny, the then Governor and Deputy Governor of the East India Company assured a deputation from, I think, the *Society for the Propagation of the Gospel*, that they felt that the time had come at which there ought to be a Bishop of Agra.

Yours truly,

F. P.

THE POLYNESIAN CHURCH.

SIR,—I am desirous of laying before your readers a short statement respecting an application for the establishment of the Church in Hawaii, the Owyhee of our early navigators, and the scene of the death of Captain James Cook.

The group of islands, known by the name of the Sandwich Islands, which are under the government of the King of Hawaii, has at present a native population of about 70,000 souls, exclusive of a considerable number of English, American, and German residents, of whom no fewer than 300 live at Honolulu, the capital.

Last year the King of these islands forwarded to this country an address from the foreign residents, requesting him to take steps to obtain for them the services of an English clergyman, and he sent with this, formal instructions to his Consul-general in London to ask the prelates of the English Church to consecrate a Bishop, and to send such Missionaries as they might think fit, he on his part promising such pecuniary aid as he was able to give.

Immediately on the receipt of this unexpected but welcome summons to "come over and help" them, a communication was made to the Church in America—the merchants of which country are largely interested in the commerce of these islands—proposing that the Mission to be sent forth should be the joint work of the mother and daughter Churches of England and America. This proposal was cordially received by the Church in the United States, and an arrangement entered into by which it is provided that the Church in this country shall send forth the Bishop, accompanied by two clergymen at the least, and that three other clergymen shall be sent by the Church in America.

The means of the King are very limited, but out of these means

he has promised to contribute 200*l.* a year, together with such other assistance as he may be able towards building churches, schools, &c. This contribution, together with what is expected from the islands themselves, will, it is believed, relieve the Church here of any anxiety as to the maintenance of the Missionaries. It is, however, desirable to collect sufficient funds to furnish a moderate endowment for the Bishop, together with subscriptions for the first four or five years of the infant-life of the Church in Hawaii.

There are so many gratifying facts connected with this request of the King of Hawaii, that I doubt not we shall be able to raise the necessary means.

I. It is the first application which has been made to our Church from a sovereign prince for such a purpose.

II. It originated in the request of English and American Episcopalians and German Lutherans, all of whom will form the *corpus* of the first congregation of the future Church of the Sandwich Islands.

III. It is the most favourable—if not the only—ground on which the English and American Churches can meet and combine in the labour of planting and extending Christ's kingdom.

Such a call at this moment is to many a gratifying and cheering token of God's continued work in our Church, a proof that whilst her *stakes* are *strengthening* at home, her *cords* are *lengthening* abroad. May we be able earnestly and faithfully to respond to His invitation, and to sow the seed of His word beside all waters !

I am, &c.

W. DENTON.

[On this subject see also an advertisement on the cover.—*Ed. Colonial Church Chronicle.*]

MEMORIAL TO THE S.P.C.K. FROM THE CONSUL-GENERAL OF THE SANDWICH ISLANDS.

"To the President, Vice-President, and Committee of the Society for the Promotion of Christian Knowledge.

My Lords and Gentlemen,

I am desirous of making an earnest appeal to the venerable Society, of which I have been a member twenty years, on behalf of the effort now being exerted to establish a branch of the English Episcopal Church in the Hawaiian (Sandwich) Islands.

His Hawaiian Majesty communicated to me last year the heartfelt wish of himself and his Queen, that an English Church should be built at Honolulu, the capital of his kingdom, and that English clergy should be sent out to conduct the services of the Church in their integrity,

and with all the rites and externals customary here. The King has, since then, written autographically to Her Majesty, our Queen, on the same subject; and I have also transmitted to the Archbishop of Canterbury, and to Lord John Russell, letters from the King's Minister of Foreign Relations, asking the sympathy and aid of the Church and State, to promote this object. Communications having been made to the members of the Episcopal Church in America, through the Bishops of California and New York, when they were in England last summer, and, by writing, to other members of that Church, a warm response has been given, and expressions have been made of the happiness it gives our transatlantic brethren, that the two Churches should find a common object in which to unite their labours. Two or three clergymen have already been designed to proceed to the Sandwich Islands, in co-operation with those from this country, and under the leadership of an English Missionary Bishop.

In this country, a Committee has been formed of influential members of the Church, who are zealously giving their counsel and assistance to establish a branch of Christ's Church in the islands of the Pacific.

The following circumstances relative to the intended Mission will create interest :—

Firstly,—This is the only invitation ever given by an independent sovereign to our Church to establish itself in his dominions.

Secondly,—This invitation is the repetition or continuation of that made to Vancouver, in 1793 or 1794, by the king and chiefs, when he visited the islands, that English Clergymen should be sent out to instruct the Hawaiian people in religion. Vancouver faithfully pressed the advantage and necessity of such a step on Mr. Pitt, then Prime Minister; but, in those troublous times of revolution, no action was taken on the request.

Thirdly,—This is almost the first opportunity found, in which the Churches of England and America could work together in the promotion of the common cause.

Fourthly,—The Hawaiian Islands, having a singularly central position in respect to the old and new worlds, and becoming the calling-point for the growing traffic between Asia and the western coasts of America, and being also the stepping-stone to other, larger, and more southern groups, are rendered eminently fit to be the advanced post selected by our Church to extend itself in the Pacific, till the circle of its influence meets that of Bishop Selwyn, approaching in the upward direction.

Fifthly,—The Roman Catholic Church has gained a footing in the Islands, and possesses already, in the capital, a Bishop, Clergy, a Sisterhood, and a Cathedral. It is to be observed, that the Church will not be a State religion in Hawaii, because the constitution forbids any form of Christianity being so united with the secular government. The support, therefore, given by the king, his native subjects, and the residents on the Islands from Europe and America, is private and

voluntary. The country is poor; and the king can only promise, on his part, an income of 200*l.* a year, a site for a church, mission-house, and schools; and possibly, hereafter, a donation of some of his own lands for the support of the Mission.

A Hospital, open to sufferers of every nation, has been founded at Honolulu, and named after the Queen. And the causes of civilization and religion are being promoted throughout the Islands with much success; but the king and people now appeal for the stimulus of external assistance.

By direction of the Committee for Promoting the English Church in Polynesia, I therefore ask the Society to give such aids as are in its power.

And remain,

Your very humble, faithful Servant,

MANLEY HOPKINS,

His Hawaiian Majesty's Consul-General, &c.

Hawaiian Consulate, 4, Royal Exchange Buildings, E.C.

March 20, 1861."

THE CHURCH IN ITALY.

DURING the last Session of Convocation, the following paper was presented to the Lower House of Convocation by the Rev. Canon Wordsworth:—

"We, the undersigned members of the Lower House of Convocation of the Province of Canterbury, respectfully invite the attention of the Upper House to the opportunity now afforded by Divine Providence for the advancement of true religion in Italy.

We regard with thankfulness the facilities offered at the present time for the diffusion of the Holy Scriptures in that country; and we rejoice to learn that many Italians have shown a desire to procure copies of the English Book of Common Prayer in their own tongue, and have expressed their approval of it.

We are of opinion that the Church of England ought not to remain passive and silent at so important a juncture; and we earnestly pray that she may be enabled, by the Divine blessing, to avail herself of those means which are now vouchsafed to her of promoting the cause of Christian truth and unity in a country to which she herself was indebted in the sixth century for many spiritual benefits.

We therefore humbly submit to the consideration of your Grace and your lordships whether it might not be expedient that a committee of this Convocation should be appointed, with instructions to prepare the draft of a letter from the bishops and clergy of this province, representing to the clergy and laity of Italy the blessings, spiritual and temporal, which, under God's providence, this Church and realm have continued to derive for three centuries from the

English Reformation, preserving, as it did, the Holy Scriptures, the sacraments, and the creeds of the Christian Church, and the three orders of the Christian ministry, while it purified them from novelties, errors, and corruptions.

We would also suggest that such a communication from this Synod might convey to the clergy and people of Italy the assurance of our hearty sympathy and co-operation in all the efforts that they may make to follow the example of England in reforming herself, and to maintain those scriptural and Catholic truths and ordinances which they have inherited from primitive antiquity, and to clear them from those abuses by which, in the course of ages, they have been marred and blemished.

We therefore humbly pray your Grace and lordships to give the requisite directions for the appointment of a committee for the purpose of framing the draft of such a letter to be submitted to this Convocation for consideration at some early opportunity."

The following signatures are appended to this petition:—Deans of Norwich, Peterborough, Ely; Archdeacons Bartholomew, Bouverie, Denison, Grant; Drs. Briscoe, Jebb, Jelf, Leighton, Wordsworth; Canons Bankes, H. Browne; Sir G. Prevost, Sir H. Thompson; Proctors Bagot, Burton, Hopper, Kennaway, C. Lloyd, Massingberd, M'Kenzie, Ommanney, R. Seymour.

The petition was received and ordered to be carried up to the House of Bishops.

Reviews and Notices.

Memoir of Joshua Watson. Edited by ARCHDEACON CHURTON. In 2 vols. J. H. and J. PARKER. Oxford and London.

IN rising from a thoughtful reading of these volumes,—and they are volumes not to be glanced at but studied,—the uppermost feeling in the mind of an English Churchman will be, that here, if ever, is a portrait of a true son of our venerable Mother, in whose every feature may be traced the characteristic lineaments of his parentage.

Nurtured from childhood even to old age within the walls of our Zion, Joshua Watson's whole character was formed upon her teaching; his benevolence knew no narrower limits than the length and breadth of the charity breathed in the prayers which his Mother taught him, so that in all his labours of piety and love there was nothing eccentric, nothing wayward, nothing self-chosen, nothing disproportioned; but his course was one of willing, whole-hearted service and loyal devotion.

In the evening, morning, and noonday of his life, we find him alike "serving with a lowly mind and a great industry," "dedicating to

God's honour and worship the beginning, the growth, and the decrease of his years, even all his days and all his powers."¹

There is something in the very absence of excess or marked change in the character which makes it at first less striking ; we miss the favourite virtues and favourite faults, the usual idiosyncrasies by which we are apt to discern men, and as it were know them at a glance ; and we are, perhaps, tempted to wish for more salient points by which more readily to familiarise ourselves with one whom to know must, we feel, be to reverence and love. But let us correct the hasty wish ; the picture of this good man's life is like one of the noble landscapes of some old master, where in the harmonious proportion of the whole we willingly lose the prominence of any individual feature, and the eye, instead of wandering from rock to tree, rests in the whole scene, and feels both the loveliness and the power of its spell.

A mere glance at the tables of contents will give the reader of these volumes some idea of the characteristic fairness of proportion which ruled Joshua Watson's labours. He was not the mere official of one or two societies, but the servant of the Church. The diligent care that watched for the public and private charities of the Church at home, never relaxed its vigilance for the interests of the Church abroad, and it was probably this largeness of heart which gave him that freedom from party-bias, and that soundness of judgment, for which his counsels were remarkable.

This entire absence of narrow views or pet hobbies of his own, must also have contributed largely to the powerful influence which his co-operation was always found to exercise in promoting good understanding among fellow-labourers, in healing or averting jealousies, removing occasions of offence, and drawing good men together ; though this influence was doubtless assisted by the rare personal gifts of nature and grace with which he was endowed, the attractive gentleness and courtesy which distinguished him, and the ready candour with which he always welcomed and recognised the merits of those who differed from him. Few men ever compromised so little, and conciliated so much. Such a man could not fail to be greatly beloved ; and in truth from youth to age, both in his domestic relations and in his intimate friendships, Joshua Watson was singularly blest. In his father, brother, wife, and child, he seems to have uniformly found, not merely the tenderest affection, but that cordial and helpful sympathy in all his best labours which is perhaps the most effectual earthly support which a good man can receive for his encouragement and comfort. But the history of his friendships is one of the most interesting portions of the Memoir. We can in this place do no more than mention the honoured names of Bishop Van Mildert, Hugh James Rose, Christopher Wordsworth, Bishop Charles Lloyd, and Henry Handley Norris, referring to the volumes themselves for many most valuable and interesting reminiscences of these eminent men :—

¹ From Hatton's Psalter, ascribed to Jer. Taylor.

men, to whom we of this generation owe a debt of respectful gratitude, which, if we could learn more duly to recognise, we should perhaps say less in ignorant disparagement of the days of our fathers, and form a truer estimate of what has been achieved in our own. Nor must we wholly omit the names of those excellent prelates, who were always wont to acknowledge with kindly gratitude how much they relied in all difficulties on their dutiful lay-helper, "the lay-Archbishop,"¹ as his friends sometimes playfully called him, whose willing diligence and thoughtful counsel were ever at their service;—the wise and benevolent Archbishop Manners-Sutton, the gentle, and learned Howley, and the generous and devoted Blomfield. Of each of these the Memoir contains many interesting particulars, and with regard to the last of the three, we must especially point out to the reader a remarkable letter from Archdeacon Bayley, (vol. i. p. 249,) describing the primary visitation of the then youthful Bishop of Chester, wherein the active, candid, open-hearted manliness of character which in after years rendered such service to the Church, is portrayed by the excellent writer with a kindly and discerning hand.

There were, however, other "links in that golden chain," as Joshua Watson himself touchingly describes that band of one-hearted friends, to whose character and labours we may devote a little more attention; men no less honoured and beloved at home than any of the foregoing, but whose memory will be always most gratefully cherished in those Colonial Churches where their animating example will, for many generations, be the best inheritance bequeathed to those that come after.

† THOMAS FANSHAW MIDDLETON was, before his appointment to the See of Calcutta, on intimate terms with Joshua Watson and his friends, and during his short but incalculably great episcopate, the assistance he derived through their means, in all his difficulties, and in the noble schemes which he projected, was often, as he once gratefully acknowledged, "the breath of life to him."

It is perhaps hardly now remembered by many, how stupendous was the charge of the first Bishop of Anglo-India; how the very foundations of the Church had yet to be laid; and how even those Missions which the piety of the Danish Missionaries had founded were more than once on the point of perishing, and were only rescued from ruin by Bishop Middleton's sustaining hand. It was in great measure owing to a memorial addressed to the Archbishop drawn up by Joshua Watson, that the first attempts were made in England to arouse public attention to the crying needs of the Danish Mission, and

¹ The poet Wordsworth and his brother, the Master of Trinity, on one occasion were walking together with a much-respected friend, who was expressing a wish that Dr. Wordsworth's life should be hereafter worthily written:—"Joshua Watson's is the life that ought to be written," said the Master. "Yes," said the Poet, "it seems to me that in the Litany we ought to pray 'for Bishops, Priests, and Deacons, and Joshua Watson.'"

of the Island of Ceylon, which is stated "at this time to contain more Christian subjects under British rule than all the rest of India put together."

"The claims of 600,000, or 700,000 half-taught Christians," continues the Memorial, "it is true, are not easily answered; and the magnitude of the task might well enough, in ordinary circumstances, deter from making the attempt. But the circumstances are not only peculiar, but they are of the most encouraging kind. The authorities abroad are thoroughly alive to the spiritual wants of this people, and at the earnest request of his Excellency Sir John Brownrigge, His Majesty's Government at home have promptly appointed an Archdeacon for Ceylon: and in placing them under episcopal direction, have given the best pledge of their concern for their welfare, and afforded one of the greatest facilities for promoting it. No native power hostile to the interests of Christianity exists in any force upon the island. No establishment for the priests of Buddha or Brahma obtains in any part of the country; so that, in fact, with the help of duly-commissioned and duly-qualified Missionaries, catechists, and schoolmasters, there is nothing here beyond the ordinary obstacles to oppose the propagation of the Gospel even through the Pagan population; in short, none of either the real or supposed impediments to the Christianising the continent of British India stand in the way of this happily-conditioned island."¹

Yet it was not until 1845 that an organized Church was founded in this once-promising field, by the consecration of the first Bishop of Colombo; and the mournful change which this long delay produced is painfully apparent in the published account of Bishop Chapman's primary Visitation in 1846.

"For fifty years," he writes, "the rule of this land has been ours, and we can hardly remember as many whom the Church of England has gathered to herself. During the time of the Dutch, it was mentioned to me, they allowed no single idol temple to be built within their bounds; they allowed no single native to enter Jaffna with the stamp of idolatry on his person. In the first year of British rule not less than 300 temples were built in this single province, and out of every ten natives one now meets, nine will be seen with the mark of heathenism visibly stamped upon the forehead." Again, "The whole province of Jaffna was divided into thirty-two parishes by the Dutch, who built a church, a manse, and a school-house in each. Many of these buildings still remain; some in ruins, others appropriated to any use which the local government may authorise. They are witnesses against us. . . . Were British rule to become, in the changes brought about by the providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land."

Again, "The position of the Church at almost every place in my diocese, with the exception of Colombo, Kandy, and Trincomalee, is very unsatisfactory. At each of these three places there are churches which either have been, or will be, duly consecrated. But at Jaffna, Galle, and Matura, large, populous and important as these places are, we have no church at all for our own proper use. The buildings to which we are admitted by sufferance only are old Dutch churches. They are spacious and substantial erections, of ample area and massive structure, generally cruciform, with a very stunted tower, if it deserve the name at all, and without any other mark externally of ecclesiastical appropriation or design. As public buildings they are maintained by the Government, and we cannot therefore be excluded; but a Presbyterian consistory holds the right over them, which, by compact at the capture of the island, is held to be inalienable."²

¹ Vol. i. pp. 179, 180.

² *Missions to the Heathen*. No. 17. *Diocese of Colombo*.

Nevertheless, the endeavours of Joshua Watson and his friends at the time this memorial was presented were not altogether in vain; the immediate result was a vote of 5,000*l.* from the *Society for the Propagation of the Gospel* to be placed in the hands of Bishop Middleton for the cause of Christianity in India. This was quickly followed by a Royal Letter, which enabled the Society to contribute 50,000*l.* to the Bishop's proposed College, and grants were likewise made from the *Society for Promoting Christian Knowledge*, the Church Missionary and Bible Societies, all which were placed at the disposal of the Bishop, the last being intended for the translation of the Scriptures into Asiatic languages.

Altogether there was a considerable revival of the Missionary energies of the Church about this period, to which the counsels and labours of these friends contributed in no small degree. It was a cause indeed which needed all their zeal and all their wisdom, for, in Joshua Watson's own words, the cause of Missions is one "which, most warmly engaging the feelings, demands more than most others the exercise of a sound discretion and well-tempered zeal in its conduct."¹

Mr. Norris undertook, in aid of the proposed measures for increasing the effectiveness of the *Society for the Propagation of the Gospel*, to make careful researches into the old records of the Society, to find anything which might guide them in reviving what had fallen into neglect:

"I have carried my inquiries," he writes, "as far as the year 1760. . . . The labours of the Society are uniformly spoken of as having three objects in view. The primary object was the re-evangelising of the colonists, who, for want of religious instruction and the means of public worship, were in a state few degrees better than heathenism. The next object was the conversion of the Negro slaves; and the ultimate object was the conversion of the native tribes not merely of America, but of all our colonies, and of the whole world in regular progression." Again, "Down to the period of the American war, the Society's exertions were kept up to their original standard. . . . I should say that the failure of our exertions in America was judicial. . . . The country was lost to us by the non-establishment of Episcopacy. All the machinery but this *primum mobile* was formed and forced into action, for it was the exertion of the Society which kept Christianity in action; but the measure failed from the want of Episcopacy."²

We must now hasten to speak of the other Colonial Bishops to whom Joshua Watson was bound by strong personal attachment, although his alms and his exertions were never limited to those portions of the great Harvest-Field, in which, from private friendship, he felt the most intimate concern and interest. One of the best beloved of all his friends was JOHN INGLIS, third Bishop of Nova Scotia, a man whose loving heart and unwearied spirit of faith and hope cheered and lightened, both to himself and all who laboured with him, the

¹ Vol. i. p. 184.

² Ibid. pp. 184, 185.

burden of a charge which called for no common share of wisdom, zeal, and long-enduring patience. The extracts from his letters seem to bring the whole man before us—the affectionate warmth of sympathy, whether in sorrow or in joy, the steadiness of purpose, and the gentle buoyancy of temper, which would not sink in times of discouragement, but held on its way rejoicing and hopeful to the end.

King's College, Windsor, was the object of his most earnest solicitude, especially when, as happened more than once during his episcopate, it was suffering from pecuniary difficulties. He firmly refused to purchase continuance of Government favour by any abandonment of the distinctive character of the institution.

"I will try," he wrote, "with God's blessing, to maintain our integrity, and submit to present evil, in hope a day may come for its removal, but the *character* once gone can never return."¹

Joshua Watson's counsel, in difficulties of this nature, was always of the most courageous kind, which his habitual caution and business-like prudence rendered the more remarkable. "The economists," he once wrote, "have never done good in any generation, at least, never where, in any work for the honour of God and His Church, they have opposed themselves to the children of faith."—Vol. ii. p. 252.

Accordingly, at this time of pressure, when the Government Grant of 12,000*l.* annually, to the *Society for the Propagation of the Gospel*, had been withdrawn, and the College, and the Clergy of Nova Scotia, seemed to be in the greatest peril of destitution, he wrote as follows to Bishop Inglis:—

"It is impossible to disguise to ourselves, that whatever good is to arise at this time must come out of evil; and so we may well be content to go on doing our clear duties, and patiently and piously leave results to Him, who alone can do that great work, and has the times and seasons in His own counsels. In this confidence I am much inclined to a bold use of the funded property, for which you seem so solicitous. The Church at home and abroad is, to all human calculation, in a great crisis; and to her immediate relief I am for applying all her present resources. I would not husband, for I think I have no right to do so, the actual means which the love of Christ's Church has put into our hands. We must make great sacrifices, and run great risks, and leave to our posterity the example of our forefathers; and unless, and until we fix ourselves in this conclusion, there is, humanly speaking, no hope for us. If we dare not, for a few years to come, spend much more than our income, what is to become of your College and nursery of young divines, what of India, East or West, and what, especially, of Australia?"²

Such gallant counsel was truly calculated to "brace and cheer the lonely watcher of the fold;" one of the kindly offices of Christian love, which, in his friend's hour of bereavement and sorrow, the good Bishop on his part was not slow to render with characteristic tenderness and devout piety. For the beautiful letters of a more private nature, addressed by Bishop Inglis to Joshua Watson, we must, how-

¹ Vol. ii. p. 96.

² Ibid. p. 98.

ever, refer the reader to this interesting portion of the Memoir itself, contenting ourselves with one more extract from his correspondence, on account of the first meeting he held for framing his Diocesan Church Society.

"My great object," he says, "is to make our members understand our scriptural and evangelical doctrines, in the real meaning of the word, and our apostolic order, from a conviction that as these are better known they will be more loved; and as they are more loved, the facilities, even among ourselves, for upholding and perpetuating them, under the heavenly blessing, will be largely increased. . . . We have had our meeting numerously and well attended, harmonious and respectful. All my points were agreed to without a dissentient voice, and I trust that, with the blessing we have implored, the Society will be an instrument of good. My Clergy are dispersing; and it is a subject for unfeigned thankfulness, that all our own concerns, and all our intercourse, have been gratifying without a single alloy. We lament our external condition, and are grieved that those who should support us are despoiling us; but we are endeavouring to have recourse to Him who will never leave us, and to exert ourselves under Him, and with an eye of faith to His blessing, as we are bound to struggle.

Do not laugh at our pigmyism, when I tell you we collected more than 100*l.* in our room. I repeated my exhortation over and over again, that money was a secondary object, and I implored that one contribution might not be guided by another; and that all would give with a recollection that, if our main objects were blest with the success for which we hope, their own feelings would constrain them to larger gifts hereafter. I begged for the smallest offerings of the humblest and the poorest; our desire is to link together *every member* of our Church. Our first receipt was the dollar of a poor widow. I hear every half-hour of new members. Our Governor has just announced his acceptance of the office of patron, and his yearly subscription of 10*l.*"¹

Of the "vigilant, firm-spirited, and far-sighted" BROUGHTON, first Bishop of Australia, there are many most valuable and interesting records in this Memoir. His correspondence with Joshua Watson apparently continued throughout the whole of his arduous episcopate, and it is indeed no slight honour to the loyal layman at home, to have strengthened the hands and cheered the heart of the apostolic labourer in his far-distant and enormous Diocese. After one of his visitations, held in 1843, when he had spent fourteen weeks chiefly in the Port Phillip district, the Bishop thus wrote to his friend:—

"Such a visitation here is an arduous thing, principally because there are no Clergy to be visited. It is a noble province of the empire, of greater area, I conceive, than the whole of England and Wales and Scotland. My position was extremely painful, but I did what was in my power. In ninety days I preached very nearly sixty sermons. *Deus providebit* is still my maxim; but it is not to be concealed that I have upon my mind the impression which dwelt so painfully upon the feelings of your great friend, Bishop Middleton, that he had *more* to do than it was possible for him to accomplish."

Well might he write in words, which every labourer in the same great cause would do well to lay to heart,—

"My description, in brief, of a Colonial Bishop is, that he must be a man ready for everything and everybody that may require him; while himself must require

¹ Vol. ii. pp. 99, 100.

nothing but just what he happens to find. My two dear brethren and colleagues in the neighbouring sees [Tasmania and New Zealand] are altogether men of that stamp."¹

Of the proposed Missionary College of St. Augustine's, Canterbury, he wrote with warm and hopeful interest, experiencing, as he did most feelingly, the great need which it was intended to supply; the need, in his own words, of—

"Men, with heads and hearts filled with the love of God, and with correct principles and sound learning, and willing to devote themselves and all that they have to working out the great purpose upon which we are sent forth."

"Coleridge sends me," he wrote to Joshua Watson, "from time to time, encouraging and hopeful accounts of the progress of St. Augustine's; and very thankful am I, my dear Mr. Watson, to find that the Archbishop had, with his usual judgment and calm discrimination, placed your name on the list of his Committee. Indeed, I must say, if the direction had been offered me, I do not think my inclination would have led me to make an alteration of even a single name. The entire character of the Colonial Church will be moulded according to what St. Augustine's shall be during the next twenty years; and, therefore, I earnestly hope and pray that all things may be ordered and settled there by your endeavours, upon the best and surest foundations."—P. 133.

One of the excellent Bishop's last visits, during the short months which he spent in England before his death, was paid to his old friend; and the few particulars of his conversation during that visit, preserved among the reminiscences of Joshua Watson's old age, which form the closing chapters of this Memoir, will be read with interest:—

"It was in December, 1852, that Bishop Broughton's short visit to my uncle, already referred to, took place. He seemed in great vigour, both of body and mind, in most cheerful spirits, full of anecdote and animated talk. Among other things, he told us of his visit to the gold diggings at Bathurst, where he had spent a fortnight, and set up a temporary church, which he hoped would last seven years. He said the view of the diggings, seen from the hill above, by the light of the early sun, was really beautiful; the tents, which, from that distance at least, looked white, stretching along the banks of the river for fifteen miles. He used to go down to the diggings twice every day, and found much kindness and good feeling there, and but little harm except gambling. There were three rough, steep places on his path, where, in spite of his lameness, he preferred trusting to his feet. One morning he found the first of these nicely levelled; next day he came upon a man busy with spade and pick-axe at the second; not liking to assume, though half suspecting, that it was done for him, he asked what he was about; and was told that they did not like to see him going down those rough ways every morning.

He spoke most warmly of Bishop Tyrrell, saying of him, that 'he worked as hard as his brother of New Zealand;' adding, merrily, 'but I think I could get through as much work as either of them, even now!'

The good Bishop's work on earth was, however, all but ended, for in two months from this time he was gone to his rest. My uncle felt very deeply the greatness of this loss, and spoke of the disappointment as well as sorrow which it caused, but dwelt also on the blessedness of such a 'dying in harness,' and of the Bishop's being called away, like Nelson, in the hour of his highest honour."²

"*Heu, valde defendus!*" Joshua Watson wrote, February 21, 1853, to Canon Wordworth:—"The good Bishop was yesterday released from his sufferings and his labours, and, we may humbly trust, is gone, through the mercies of God and the

Vol. ii. pp. 132, 133.

² Ibid. pp. 300, 301.

merits of His Son, to an antepast of that final reward which is promised to all good soldiers of Christ. He has, so far as man's judgment may dare to pronounce, been permitted to fight the good fight, and literally to spend himself in his great Master's service. He is, indeed, little less a martyr than many whom the Church gratefully remembers. He came with a clear foresight of all the perils he was to encounter in a solitary voyage from one end of the world to the other, with a certainty that, if prosperously ended, it would be to battle with the dangers of a changeable climate at the worst period of its year. Against this he was seriously warned; but no dissuasions moved him. He thought there was a chance of his being enabled in some way to advance the interests of the Church Catholic at home and abroad; and with this possibility in prospect, he determined to brave all evils and inconveniences. And verily, so far as I can see, he has not been, humanly speaking, without reward even here. He died in hope, the last words he was heard distinctly to utter being, 'As the waters cover the sea!'¹

It was Joshua Watson's lot to survive every one of his fraternal friends, as well as his beloved wife and only child; but his bereaved old age was not suffered to be desolate; and indeed, a fairer picture of the bright and peaceful evening of a holy life, the blessing, "even before the sons of men," which is sometimes vouchsafed to those who have unweariedly borne the burden and heat of the day, can hardly be conceived than that which is given us in the concluding chapters of this Memoir.

According to his friend Bishop Broughton's confident prediction, we find abundant proof that the welfare of the Church never ceased to be the object of his mind's best energies, and to lie very near his heart, even to the end.

"I can comprehend," the Bishop had written on hearing of his friend's loss of his most dear and only child, "the all but total severance of your affections from earth, which is consequent upon this stroke. Still, my dear Mr. Watson, I should form a wrong estimate of your principles and disposition, were I to admit the supposition, that so long as it pleases God to continue you a member of His Church on earth, you will withdraw yourself from a regard for the welfare of those who are of the same household. I am sure that with a view to your own personal satisfaction, as well as from higher principles, it is to be desired, that while preparing to follow those who are gone before, your mind should preserve its activity and interest in those plans which were cherished by you and a few others within the bosom of the Church, at a time when the world at large, though retaining the word Church in the Creed, yet seemed to have forgotten that it had any proper meaning. You have lived to see the revival of a better feeling.

"Our episcopate now is, or shortly will be, so extended as to encompass the world, excepting only the continent of South America; and when you look back to the commencement of this under your great friend, Bishop Middleton, and consider what a share God has permitted you to bear in all that has been done towards the subsequent progress, I feel persuaded that the subject will be among the very last from which you will suffer your attention to be withdrawn."²

These were the words of one who knew him well, and they were indeed fully verified. When advancing old age, and the increasing weakness of a frame always delicate, obliged him to give up the greater part of his official connexion with the Societies, he not the less earnestly thought and laboured still with all the powers that were

¹ Vol. ii. p. 138.

² P. 125.

left him. He grew, indeed, more and more unwilling to be made an oracle, as he feared the weakness and dogmatism of old age, infirmities which none but himself could dream of in connexion with him ; but he never refused such help as he could afford to those who sought his counsel, nor did his watchful attention to the interests of the Church relax. Witness, his prompt and wise activity, when danger threatened the Colonial Missions in 1843, owing to the painful embarrassments of the *Society for the Propagation of the Gospel*; witness, his earnest care for St. Augustine's College, and for the Clergy orphans, both of which were among the latest, as one was almost the earliest, of the objects of his fostering solicitude ; witness also, his thoughtful endeavours for the welfare of the youngest of the Church Societies, the Additional Curates' Society, which he never ceased to watch over and care for, from the time when he framed its constitution to his death. Indeed, it was not until within a few weeks of his death, that he resigned the last of his offices as a public servant of the Church, the Treasurership of this Society, which he held from the time of its foundation in 1837, conjointly with Mr. Benjamin Harrison.

He died at Clapton, January 30, 1855, full of years and honours, leaving behind him an example which will be held precious in the Church, above even the more direct results of his labours, and of his counsels, though the value of these is incalculable. For Societies and Colleges may cease, and the greatest wisdom and the purest zeal for the promotion of the best of schemes may fail to secure their permanence, the noblest of man's foundations may be cast down, but "the foundation of the Lord standeth sure ;" and however circumstances may alter the Church's outward relations and her actual methods of working, the loyalty, humility, and charity, of which Joshua Watson and his "golden chain" of like-minded friends were such eminent examples, can never be out of date ; in every generation it must be by holy and humble men of heart like these, by their meekness of wisdom, their patient courage, and untiring duty, that "the work of Christ in the world" will be accomplished.

Colonial, Foreign, and Home News.

SUMMARY.

THE Right Rev. Thomas Dealtry, D.D., Bishop of MADRAS, died March 4. He was appointed to the See in 1849.

The following passage occurs in a pastoral letter from the Right Rev. Dr. L. Polk, Bishop of LOUISIANA :—"Our separation from our brethren of 'The Protestant Episcopal Church in the United States' has been effected, because we must follow our nationality, not

because there has been any difference of opinion as to Christian doctrine or Catholic usage. Upon these points we are still one. With us it is a separation, not division,—certainly not alienation. And there is no reason why, if we should find the union of our Diocese under our national Church impracticable, we should cease to feel for each other the respect and regard with which purity of manner, high principle, and a manly devotion to truth, never fail to inspire generous minds. Our relations to each other hereafter, will be the relations we both now hold to the men of our Mother Church of England.”

Other Bishops have addressed a letter to the Clergy, in which they prescribe the changes to be made in the prayers, in the case of the secession of that State.

The Bishop of NEWFOUNDLAND has, on account of the disordered state of society, and the unseemly conduct of the House of Assembly, addressed a letter to a local newspaper, in which, after a review of some of the deeds of unpunished violence, and exhibitions in the House, he concludes, that what is called Responsible Government is entirely unsuitable to that Colony.

The venerable and energetic Bishop of TORONTO has addressed a pastoral letter to the laity of his Diocese, on the unsatisfactory state of the provision for the maintenance of the Clergy.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 2, 1861.*—The Rev. J. A. Hessey, D.C.L., in the Chair.

The sum of 200*l.* was granted, in addition to the 300*l.* granted at the last Meeting, towards the erection of additional buildings at St. Augustine's College.

A letter was received from the Bishop of Toronto, dated March 7th, 1861; in which he asked to be allowed to draw at once for the 500*l.* promised by the Society towards the endowment of the proposed new Diocese of Kingston, Canada West.

It was agreed to inform the Bishop that his draft for 500*l.*, for the purpose above stated, would be honoured.

Books for Divine Service, and other books, were placed at the disposal of the Bishop for use in his Diocese.

The Bishop of Quebec, in a letter dated Feb. 21st, 1861, recommended the application of the Rev. John Kemp, missionary, Bury, for aid towards the erection of two churches in his Mission, at Robinson Village, and at Lingwich.

It was agreed to grant 60*l.* for these two cases, to be apportioned in such manner as the Bishop may approve.

The Rev. Dr. Adam Townley, now in England, applied for aid towards enlarging the church and building a school at Paris, diocese of Huron, of which he is the Incumbent. The sum of 40*l.* was granted.

Six sets of 8vo. Service Books were granted to the Bishop of Nova Scotia.

The Bishop of Sierra Leone, in a letter dated Fourah Bay, January 21st, 1861, stated that he was endeavouring to raise the necessary amount for the purchase of an Episcopal residence—hitherto the Bishop had been allowed by the *Church Missionary Society* to occupy the residence of a missionary, which was the utmost that that Society could do—and that the object proposed by the Bishop was a most important one for the preservation of health, as well as the convenience of Bishops of Sierra Leone, the house which it was proposed to purchase being well situated in these respects. The Standing Committee, therefore, recommended that, though it was not in accordance with the usual practice of the Society to make grants for such purposes, yet, under the peculiar circumstances of the colony, a grant of 300*l.* be made towards the purchase of this Episcopal residence, provided the remainder of the sum required (the whole being 1,200*l.*) be raised within twelve months. The recommendation of the Committee was adopted by the Board.

The Bishop of Colombo, in a letter dated January 29th, 1861, acknowledged the grant made by the Society in aid of the Singhalese chapel-school at Dēmātāgodē, near Colombo.

The Bishop said: "I should like much to multiply such buildings in the native villages around our stations, as better suited to the simple habits of the people; inexpensive in erection, though substantial, and easily kept in repair, when once built, by themselves, at the same time serving two most useful purposes, as the Village Chapel-school. We are able, moreover, to obtain larger assistance from the people themselves in materials than in money; and there is seldom unwillingness to grant a site for such a purpose in rural districts, where land has no very enhanced value. My single requirement is, that either bricks or cabook (a species of laterite abounding near Colombo) be used for the building, and tiles for the roof; and that the site be made over to the Bishop of the diocese, for the permanent service of the Church. Such buildings are licensed under a Colonial Ordinance of Council for the solemnization of Marriage, and by myself for the celebration of Divine Service."

Along with another letter, dated Feb. 8th, 1861, the Bishop of Colombo forwarded the first fasciculus of the Singhalese Liturgy, prepared by the Rev. Canon Dias for the Revision Committee, and sanctioned by the Bishop for general use in the Church.

Having received a certificate from the resident civil engineer of the advanced state of the roof of Matūra Church, the Bishop had remitted to the Treasurer the amount of the Society's grant; but he must leave (he said) the consecration to his successor.

"I continue here," said the Bishop, "in expectation of the appointment of my successor; and hope to do so, if my health is spared, to prevent any long interval occurring. Feeble and ineffective as my service now is, it cannot well be spared, in the absence of three of the

principal chaplains and two missionaries from the diocese, out of our small number of Clergy."

The Board granted 50*l.* towards the enlargement of St. Paul's Church, Adelaide.

The Bishop of Brisbane, in a letter dated Brisbane, January 12th, 1861, alluded to the legislative enactments of the first session of the Legislature:—1. The abolition of State aid. 2. The discontinuance of the practice of granting sites for church buildings. 3. The establishment of an *Irish* National System of Education, and the suppression of the Denominational System.

The abolition of State aid deprived the Bishop of the 100*l.* per annum, which he had expected to receive towards the support of each clergyman in the diocese, and of the augmentation of his own episcopal income by 200*l.* per annum, which he had expected to receive in the colony. A Committee had been formed for the purpose of endeavouring to raise a capital sum for the endowment of the see. At present, all that the Bishop was receiving was 200*l.* through the Colonial Bishops' Committee.

On the recommendation of the Standing Committee, the Board granted 200*l.* for educational purposes in the diocese of Brisbane, to be appropriated to the support of those schools in which the religious instruction is approved by the Bishop.

A letter was read from Thomas Turner, Esq., forwarding a memorial from Manley Hopkins, Esq., his Hawaiian Majesty's Consul-General, on behalf of the effort now being made to establish a branch of the English Church in the Hawaiian (Sandwich) Islands. Mr. Turner stated, that if the consideration of the appeal were reserved to a future day, Mr. Hopkins would be enabled to make further communication to the Standing Committee on the subject. The memorial will be found elsewhere.

The Standing Committee gave notice, that at the next General Meeting, on Tuesday, May 7th, they would propose that the sum of 500*l.* be placed at the disposal of the Bishop of Grahamstown, to be applied, in such manner as may appear to him most desirable, for the permanent establishment of the schools at King William's Town, for the European population.

On the recommendation of the Standing Committee, it was agreed that the sum of 300*l.* be granted, to be applied by the Bishop of Grahamstown, in aid, and for the encouragement, of church-building throughout his diocese; and further, that the sum of 100*l.* out of the "Canning's Fund," (the dividends upon which, amounting to 356*l.* 1*s.* 5*d.* per annum, had been given to the Bishop for the last four years,) be allowed to the Bishop for the next year, in aid of the native schools.

The Bishop of Capetown, in a letter dated Bishop's Court, Feb. 18th, 1861, asked for aid towards the erection of additional buildings in the College at Capetown, required in consequence of the great influx of children of chiefs from various parts of South Africa. The

Bishop said, that almost every chief in the free states had either personally applied to him, or indirectly through missionaries, to admit his sons into the Institution; and Sir George Grey, who had just returned from the frontier, stated that twelve more girls would come down by the next mail-steamer. There was no room for more boys; and for the girls who were coming there was no proper school-room, and only a wooden stable for a dormitory. The Bishop had no funds which he could apply for the purpose. Sir G. Grey, who had just given a small endowment to the College, and had paid off the mortgage of 2,500*l.* upon the estate, would help (the Bishop said) to the extent of his power.

The Board, on the recommendation of the Standing Committee, resolved to devote 256*l.* 1*s.* 5*d.*, the balance of the interest on "Canning's Trust" for the present year (100*l.* out of this fund having been placed at the disposal of the Bishop of Grahamstown for native schools), towards this object.

The following is an extract from the Bishop of Capetown's letter:—

"In the course of next month, I hope to send three sons of chiefs, trained in the Institution, to St. Augustine's. Half the lads in the College would most gladly follow them. The progress made in industrial work, and in learning, is considerable. We have now several very fair carpenters, tailors, shoemakers, &c.; and there is an excellent choir for their chapel. The College is visited by most strangers, and excites great interest."

On the motion of the Rev. W. Denton, seconded by J. C. Meymott, Esq., it was resolved unanimously,—

"That the Board of the *Society for Promoting Christian Knowledge* express their warm sense of the consistent and zealous aid which his Excellency Sir George Grey has at all times given to works for the extension of the Church in the various colonies of which he has been Governor.

And that the Secretaries transmit a copy of this Resolution to Sir George Grey."

Four sets of Service Books were granted to the Bishop of Rupert's Land, and 50*l.* towards a church at Mapleton, on the Red River.

Henry W. Smith, Esq., of Morden College, a member of the Society of more than forty years' standing, applied for another grant of Arabic Bibles, Testaments, and Prayer Books, to send to Beyrout, where he could avail himself of means for the circulation of them both in Beyrout itself and among the Maronite inhabitants of Mount Lebanon. Letters from thence informed him that the Bibles from the *Society for Promoting Christian Knowledge*, before sent out, were highly valued, and that men and women were learning to read for the very purpose of being able to read them for themselves; "there was no opposition to their circulation from any one," and there were urgent applications for more,—“priests, and persons of highest rank among the Lebanon

aristocracy," coming to ask, not only for the Arabic Bible, but also for the Prayer Book."

Mr. Smith hoped the Society would avail themselves of this opportunity for the circulation of these valuable translations "while they can; for depend upon it," his correspondent wrote, "the door will not remain open long."

The Board agreed to grant to Mr. Smith the supply he asked for.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, April 19, 1860*—The Archbishop of Canterbury in the Chair. Present, Bishop Spencer (Madras).

A letter was read from the Rev. A. Shears, of Moulmein. He had been to Rangoon to inquire as to the propriety of establishing a Mission there, and, in compliance with his suggestion, it was agreed that a Missionary and a schoolmaster should be appointed. A letter was read from the Bishop of Columbia. The Rev. Mr. Dowson had been obliged to return to England, on account of his wife's illness. The Rev. A. C. Garratt was appointed Missionary to the Indians on Vancouver's Island. The subject of the Memorial Church at Constantinople was again brought forward. In consequence of difficulties in the money-market in Turkey, and local obstacles, it was found necessary to abandon the original plan, as too costly; and power was given to the Memorial Committee to accept a new plan, and to receive tenders, and to form a contract. James Ferguson, Esq., C. W. Giles Puller, Esq. M.P., J. G. Talbot, Esq., and Sir Stephen Glynne, Bart., were added to the Committee. With reference to the vacancy in the Bishopric of Madras, a resolution was passed, that the Society deeming it to be of the utmost importance that the Diocese should be divided, request the Archbishop of Canterbury and the Bishop of London to bring the subject before the Secretary of State for India, urging that an appointment should not be made to the Bishopric till the expediency of a subdivision of the Diocese had received ample consideration, and that, if it were necessary, the Society would co-operate in the endowment of a new Bishopric, to be formed out of the present Diocese of Madras. A letter was read from the Bishop of Capetown, dated January 2, referring to the resolution of the Bishops of the province, that the time seems to have arrived for sending forth a Bishop to the regions beyond the Orange River,¹ and asking that the grant formerly made of 300*l.* a year for this purpose,² should be increased to 500*l.* a year. This proposal was agreed to, subject to the Report of the Finance Committee, the grant to take effect when such Bishop shall be consecrated, and to be under the usual condition of the Society's Grants. Mr. Genever, of St. Augustine's College, was appointed to a Mission in Nova Scotia.

¹ *Colonial Church Chronicle*, April, p. 130.

² *Id.* August, 1860, p. 199.

It was agreed, in accordance with the resolution of the Bishop of Capetown, referring to the importance of founding a Mission in Kafraria Proper,¹ that the Society found a Mission there, the grant of money to be considered after the Report of the Finance Committee, and that meanwhile the Society shall advertise for a Missionary.

Anniversary of the Society for the Propagation of the Gospel.—On Thursday, May 18, at Westminster Abbey, the Rev. Dr. Thomson, of Queen's College, Oxford, and preacher of Lincoln's Inn, will preach. The three Choirs of Westminster Abbey, St. Paul's, and the Queen's Chapel will attend.

On Thursday, May 30, the Annual Meeting will be held in St. James' Hall, at 3 P.M. The Archbishop of Canterbury in the Chair. On Tuesday, June 18, the Annual Meeting of the District Secretaries, &c. will be held at the Society's Office, 79, Pall Mall, at 11 A.M. The Holy Communion will be celebrated, at 8 A.M. in St. James' Church. The Festival of the Society will be held at St. Paul's, at 3.30 P.M.—The Sermon is to be preached by the Bishop of Ripon. The Annual Meeting in the City will be held at the Egyptian Hall, Mansion House, on Friday, June 21, at 3 P.M. The ordinary Monthly Meeting appointed for that day, will be held at 1 P.M.

Tickets for the above Sermons, and Meetings to be obtained at 79, Pall Mall.

NEWFOUNDLAND.—*Extract from a private letter, dated "St. John's, February 25th.*—Last night we had the special service for the sealers, who go out on the 1st of March on the sealing voyage. A sermon is always preached to them, especially before they leave us. The Bishop preached yesterday, and it would have interested any one, I think, to hear his impressive and touching address to them. His very appropriate text was the multiplying of the widow's oil. Last week we had the annual meeting for the Orphanage and Widows' Home, which was well attended, in the new rooms, then first used, at the Rectory. These are parish rooms, and have been greatly needed here. The Bishop presided, sitting in his own great chair given him by Mr. Palairot, with his flag as a back-ground. The sixteen orphans were placed on the step below the platform, the girls dressed in brown frocks and white Holland pinafores, and very shining hair. Lady Bannerman and Mrs. Johnson had chairs on one side, the matron and assistant as their *vis-à-vis*. The new rooms, which will seat 150, were quite full. The children sang the Evening Hymn (Kebblis) before they retired to buns and bed."

¹ *Colonial Church Chronicle*, April, 1861, p. 131.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1861.

THE LEGAL STATUS OF THE COLONIAL CHURCHES.

The REV. GEORGE KING v. The RIGHT REVEREND THE LORD BISHOP OF SYDNEY. Special Banco Sitting, as reported in the "Sydney Morning Herald," Tuesday, Feb. 1st, 1861.

REPORT of the Case of THE REV. W. LONG v. THE RIGHT REVEREND THE LORD BISHOP OF CAPE TOWN, heard in the Supreme Court of the Colony of the Cape of Good Hope, and reprinted from the "Cape Argus," March, 1861.

SOONER or later the legal status of the Colonial Churches was certain to be tested. And at last the testing process has begun in earnest. Almost simultaneously the Metropolitan Bishops of Sydney and Capetown have been compelled to appear before the Supreme Courts of their respective colonies, to show cause against rules of prohibition obtained against them by licensed clergymen of their diocese, and intended to arrest episcopal jurisdiction. The Bishop of Sydney's case was not, we think, one of the strongest at the outset, and the result has proved that he committed an error of judgment in basing both his line of action against Mr. King, and his argument before the Judges, exclusively on the letters-patent interpreted by the most extreme view of the royal prerogative. At the time the dispute broke out we pronounced Mr. King's conduct to be unseemly, and we should have been in the same mind still, if we had since heard no more of the matter. But the latest accounts that have reached us, as reported in the *Guardian* of May 15,¹ exhibit Mr.

¹ See p. 240.

King in the light of an ungenerous man, and establish the impression that personal pique has influenced him from the first more deeply than had appeared to us at this distance on the surface of the original dispute. At the same time, looking to the facts out of which the difference arose, we think Mr. King was entitled to some sympathy. We do not challenge the propriety of the Bishop's course, when we confess that the incumbent or licensed chief minister of a Parish Church, who receives an episcopal notice, that within that Church, on a given day, a special service is to be held, which will not require his official presence, must be a dull rather than a meek man not to feel himself placed thereby in a false position. It is nothing to the point, as regards the pardonableness of Mr. King's annoyance, that St. Andrew's Church and the Cathedral were in fact, and possibly in law, the same edifice, while the Dean and the Incumbent (evidently the ~~sore~~ with Mr. King) were unfortunately twain. It is abundantly clear that Mr. King ought not to have locked the door; and he might, moreover, if he had looked for them, have found certain Christian arguments, we should suppose, which might have fully reconciled him to the disagreeable duty of leaving the door open. But that the Dean and the Incumbent were two persons, while the Cathedral and the parish Church of St. Andrew were identical, was itself the very bitterness at the bottom of the cup; and it must have been most unpleasant to Mr. King, however necessary it may have been, to be told that at the forthcoming ordination he must be content to be nobody. So far we sympathise with Mr. King's flesh and blood; and to the same extent we think the Bishop of Sydney's case, although the collision was perhaps unavoidable, to have been morally weak.

But it was decided, moreover, that the Bishop was at fault in his law. So far as we can gather the Bishop's pleading from the judgments, his counsel would appear to have staked all—having, probably, been reduced to this by the line the Bishop had pursued—on the virtues of the letters-patent. And too great importance cannot be attached to the decision of the Australian Judges,—until the highest tribunal of the empire shall virtually either confirm or overrule that decision,—that although the Crown has power to appoint bishops in the colonies, to confer on proper persons the title and dignity of bishops, together with all the legal rights within the limits assigned by the patent incident to a corporation sole, and to indicate the localities within the Queen's dominions wherein they shall exercise episcopal duties, *it yet has not the power, either by letters-patent, or any other exertion of the simple prerogative, to introduce into the Australian colonies any portion of the ecclesiastical law of England.* So ruled the Chief Justice.

And Mr. Justice Wise is even more express, for he declares himself constrained to come to the conclusion that no jurisdiction or power of holding a court is conferred upon the Bishop of Sydney by Her Majesty's patent; that so far as the patent affects to give jurisdiction, it has been issued improvidently; and that the legal powers of the Bishop of Sydney must be sought in and limited by the Colonial statutes. And further, supposing the general principles already stated, and adding to them the particular but familiar law, that the right of appeal must be by express enactment, the judgment declares that the patent, in giving an appeal to the Archbishop of Canterbury, seems *ultra vires*; at least as regards the Australian colonies.

It was unfortunate, perhaps, for the general interests of the Colonial Church, although it was convenient for the Bishop of Sydney, that in his case the issue was narrowed not only by the course his lordship had pursued towards Mr. King, but also by the existence of a statutory enactment of the colony (the 20th sect. of Act 8, William IV.) which made the Bishop, in respect of Mr. King's conduct, a court of which he was the sole judge without appeal; and it was with reference to this statute that the Chief Justice declared the Bishop, in remitting Mr. King's case to a commission, instead of hearing it *in foro domestico*, to have proceeded *inverso ordine*. For clearly, if the colonial legislature had already prescribed a direct and certain course for the Bishop to pursue, it was out of order to neglect it. And the Bishop having failed to take that course, the court was safe, while it gave him the fullest credit for his motives, in directing him to take it. But if no such colonial enactment had existed, and if the Bishop, even proceeding under the letters-patent, had avoided all imitation of our modern clergy-discipline acts, and had acted as a corporation sole,¹ we are by no means sure that the result would have been favourable to the applicant. At any rate the argument must have taken a wider range, and it is unsatisfactory that we can now only surmise what in that case the decision might have been. For the proceeding has since come to an end under the colonial statute already quoted. Mr. King's licence has been revoked, and renewed, and accepted; and the general impression has been created, we fear, through-

¹ We are taking it for granted that there was some previous contract between Mr. King and the Bishop, although none seems to have been embodied in the old licence, which warranted the Bishop, not in holding the ordination in St. Andrew's, an act which could not have needed any special contract, but in holding it apart from any parochial service,—so holding it as to extinguish for the time the character of the church as a *parish* church. It is only fair, however, to Mr. King that we should point out that the legal merits of his case have never yet been argued, or at least made public.

out the Australian colonies, that because the letters-patent do not *proprio vigore* engraft on a colonial diocese the whole ecclesiastical law of England, therefore a Colonial Bishop unsupported by colonial legislation has no jurisdiction or authority whatever over a disobedient or even criminous clergyman of his diocese. We regret this probable conclusion from Mr. King's case, believing it to be not only detrimental to the best interests of the Colonial Churches, but not warranted strictly speaking even by the very judgment which will be currently believed to have established it. And now this particular case cannot be re-argued.

The Bishop of Capetown's case against Mr. Long, or more correctly Mr. Long's against his Bishop, was not finally determined when the last mail left Capetown. But it was at least in a hopeful condition, for the Chief Justice had pronounced unqualifiedly in the Bishop's favour, and the two other Judges, in reserving for further pleadings some questions connected with Mr. Long's appointment to Mowbray, hardly seem to have anticipated any more important effect from the delay than that the whole case would be placed in a form more convenient for appeal. But whether there be an appeal or not, it would be difficult to over-estimate the importance to the whole Colonial Church of the issue raised. The details of the case are not so familiar to Churchmen at home but that some may wish to see them re-stated.

Immediately, as was said in our last number, the difference grew out of the recent Capetown Synod. The following is a brief outline of the facts, taken from the *Guardian* for the 8th ult. :—

“October 1st, 1860, the Bishop issued a pastoral letter summoning the second Synod of his diocese. The clergy were desired to give a certain notice to their parishioners that they might elect delegates to represent them. The Rev. W. Long, of St. Peter's, Mowbray, took not the slightest notice of the Pastoral till a day or two before the day fixed for election, when he published in the *Cape Monitor* a letter in reply to the Bishop's Pastoral. Mr. Long positively refused to give the notice, or to attend the Synod, and charged the Bishop, clergy, and laity who had taken part in the Synod of 1856, with having ‘seceded from the English Church’ (‘*vide* Canon xii.’). Upon this the Bishop addressed a letter to him marked private, but this with others he published in the *Monitor*. The Bishop summoned Mr. Long before him to a private meeting. Mr. Long refused to attend. He was again cited under the letters-patent. He attended with his churchwardens. Contradictory accounts of this interview were published. The Bishop then cited Mr. Long

for a trial, the Bishop naming as his assessors the two resident Canons, the Dean, and two resident incumbents. Mr. Long appeared with two advocates, read a protest, and repudiated the Bishop's authority to pass any sentence upon him. The assessors gave their opinions at some length, and were unanimous that the Bishop could not allow such conduct to pass unpunished. The Bishop, in an elaborate judgment, sentenced Mr. Long to suspension for three months, but did not touch his emoluments. The sentence was utterly disregarded, and for four Sundays he officiated, married a couple, baptized some children, and administered the Communion. A further citation was served upon him. To this he refused to attend, and the Bishop deprived him for contumacy, and appointed the Rev. W. Hughes to the temporary cure of the parish."

Upon this Mr. Long applied for an interdict, and so the case came before the Civil Court. But we suppose there is hardly a person living within twenty miles of Capetown who is not perfectly well aware that the immediate provocative of the quarrel was an accident. Even before the Bishop landed in the Colony, efforts were not wanting to excite a prejudice against his office; and quickened by the jealousy of the great body of the Dutch, the bitter hostility of the mass of the Dissenters, the steady opposition of the democratic press, and the still more vexatious enmity of a small faction nominally within the Church, but really embracing Presbyterians, Independents, and other Dissenters, who seek the Church, it may be feared, chiefly for the social *prestige* it affords them, and hate Synods for nothing so much as because they are fatal to Congregationalism, and imply tests of Church-membership, and would at once put a very trifling minority in its right position,—quickened by these combined influences, that prejudice against episcopacy and the episcopal Church has been studiously fomented in the extreme west of the Colony from the day the Bishop landed to the present hour. And of course its enemies have not learned to forego any of their hostility to the Church of South Africa, in the daily view of its almost unparalleled development, and the wisdom, energy, and self-devotion of its chief Bishop. All who know anything of Capetown, we suppose, are perfectly well aware that Mr. Long is simply a willing instrument in the hands of the very few who have the courage openly to declare themselves the exponents of this adverse interest, and that he has no more supplied the brains than he has furnished the money for the contest. But with the support accorded to him, he has at last succeeded in starting an issue no less important than this, whether or not the Bishops of South Africa, and all Colonial Bishops in the same position, have any jurisdiction

whatever over the most disobedient, the most heretical, or even the most flagrantly criminous clergyman, either holding their licence or otherwise appointed by them to a definite cure of souls, within their respective dioceses. Mr. Long contends, we believe, that he received his commission from God—meaning from God only, and not from man. He has assuredly pleaded before both the ecclesiastical and civil tribunals that his Bishop has absolutely nothing whatever to do with him in the way of ordinary jurisdiction, and after first defying the sentence of suspension, and then refusing to appear and answer for the defiance, has replied to the revocation of his licence by a cool application to the Supreme Court for an interdict to stay the Bishop from all further interference with him or his proceedings. Mr. Long's case would thus appear to have presented the advantage of a simplicity almost unique. And the Bishop, who was compelled to be his own counsel, was careful not to impair that advantage; for we are simply quoting the hostile newspapers when we say that all that first-rate forensic ability, and an advocacy at once earnest, eloquent, and lucid, could effect, he has effected. And the manner of his pleading was but worthy of the matter of it. For the foundations of his argument are laid broadly and solidly. He abstains from trusting all his weight upon the letters-patent. In all his dealings with Mr. Long he had acted as a corporation sole, never citing him to appear except before himself. And so far even the patent would most probably sustain him. "But," says the Bishop, at the opening of his admirable presentation of his case, "I claim the same authority over Mr. Long, and the same right to censure, suspend, or deprive him, which a Bishop of the Church of England has over the clergy of his diocese." "The *same right* to censure, suspend, or deprive," it will be observed,—not the right to censure, suspend, or deprive *after the same form of procedure*,—"and I claim it on the threefold ground of its being assigned me:—

I. By the laws of the particular religious association to which Mr. Long and myself belong.

II. By the Queen's letters-patent.

III. And on the ground of personal contract entered into between Mr. Long and myself."

And the account to which this triple argument is turned is well summed up in the concluding sentence of the Bishop's reply:—"I will only, in conclusion, say that I do believe that a great question is under the decision of this court,—a great question affecting the religious liberties of every religious body in this land; and I do myself believe that if your lordships should decide that you will go into the merits of the case,—that you will enter into all the questions which would be thereby

opened out,—you would be taking a step which would be infringing the liberties of this particular Church, and undoubtedly endangering the liberties of all religious bodies in the country. I do hope that such a course will not be pursued,—a course different from that which is uniformly pursued in the United States of America,—a course different from that which is pursued by the temporal courts of England with regard to the Church established there, and even with regard to non-established bodies there.”

The case was to be re-argued this month, and we may expect to know the result early in July. But if, after all, it should be argued again before the Privy Council, all Churchmen must feel that the vital interests involved in the dispute could not thus far have been better represented, or with more likelihood of a settlement which shall tend, please God, to the peace and prosperity of the whole Colonial Church.

Correspondence, Documents, &c.

A YEAR OF MISSIONARY LIFE IN SARAWAK, BORNEO.

WE are indebted for the following valuable Paper to the Rev. William Chalmers, formerly of St. Augustine's College, Canterbury, and now Missionary of the S. P. G. in Borneo :—

January 1st, 1860.—I began the new year by going down from the town of Sarawak to a large British ship, lying at the mouth of the river Quop, and holding service on board. The attendance was tolerably satisfactory, and after prayers I preached from Zechariah i. 13,—“Good words and comfortable words.”

2d.—This was quite a general holiday in Sarawak. About eleven A.M. all the Europeans on the river sat down to an excellent breakfast, provided by the senior officers of the Government, in honour of the new year. After breakfast came the “Sarawak Regatta,” for which eighty dollars had been subscribed. The whole town was alive. The river was crowded with boats, and one tribe of Chinamen got up a grand procession along the bazaar, and accompanied it with the firing of guns, letting off of crackers, gonging, and the usual noisy demonstrations of “celestial” joy. At Government House, all the Malay chiefs were assembled, and scattered about its grounds were some 300 or 400 people of various ranks and different races. The first entertainment was boat-races, which were six in number, the first prize (20 dollars to the first boat, and 15 dollars to the second) being contended for by

boats with unlimited crews ; and the lowest (2 dollars to the first boat, and 1 dollar to the second), by small "sampan," each containing one man.

After spending a few days at one of my Mission stations,—Mount Peninjau, some twenty miles above the town of Sarawak,—where I could do nothing, as the Dayaks were all scattered at their distant farms, on the

21st I left Sarawak for Quop, my other station, a Dayak village, situated near the source of the river Quop, a branch of the river Sarawak. During the farming season, a Missionary among the Dayaks has frequently a good deal of compulsory idleness (in a Missionary point of view) to put up with, as his people are all absent from home, or continually busy, and it is sometimes no small trial to him, especially if he be of an active turn of mind or body. But our duty is not only to *do*, but what is far harder, to *suffer* the will of God.

Quop is but a very small village,—its population is not much above 100 souls,—but as there seems to be there a door of entrance for the truth, it must not be neglected. I first began to visit its people regularly about this time last year ; during the year I went eight or nine times, staying a few days each time, and by this means, with God's help, I got together a small band of learners, whose progress has been satisfactory. Some four years ago or more, there was a real desire among these people to learn the way of God ; then the village numbered some forty or fifty families (between 200 and 300 people), and they had among them an "Orang Kaya," or chief, named Bai-Malam, who had great influence, and was himself a zealous hearer of the truth. In 1857, he died ; in 1858, the village was broken up by a violent sickness, in which nearly one-third of the people died, and about one-half of the survivors ran away to Sentah, a large village situated some distance off, belonging to the same tribe, so that when I first went among them, early in 1859, I found the remembrance of former instructions nearly obliterated, and the former readiness to learn almost entirely departed. By God's mercy, however, I succeeded in reviving a desire to know the Lord, among a small number of the younger people, and I determined to build a small house, and reside almost permanently in their midst. This I accomplished last month (December, 1859) ; I got the people together, bought from them a number of posts, and a sufficient quantity of thatch ; cut down and burnt the jungle, on a low rising ground just opposite the village, levelled the summit of it with many primitive implements,—some of my workmen loosened the earth with sharpened stakes, while others spread it out with their hands,—and in a little more than a fortnight I had a comfortable and tolerably lasting little house erected, 17 feet long, by 15 feet broad, with a 6-feet verandah in front, and the floor raised 6 feet from the ground, besides a small kitchen and servants' house in the rear. Having placed within it a few pieces of necessary furniture, &c., and decorated the walls with Scripture history pictures, I got all my scholars together, and said evening prayer with them for the first time in my own house.

29th.—Held my first regular Sunday service at Quop, to which I summoned the people by striking a “chanang,” or small gong, the sound of which is not unlike that of some small chapel in a primitive English hamlet. Notwithstanding the rain, upwards of twenty people were present at morning, and nearly twenty people at evening service, which were said at half-past seven A.M., and half-past seven P.M. respectively. They consisted of the following:—(1.) Hymn to the Trinity. (2.) The Ten Commandments, repeated after me. (3.) Confession and Kyrie. (4.) A Morning or Evening Prayer. (5.) Hymn, “Jesus will come again.” (6.) The Creed, concluding with Blessing. After prayers I tried to set forth a crucified Redeemer. May the Lord grant increase to my feeble words.

I have thought it best to begin with a very short and meagre service,—one suited to the as yet low capabilities of my poor people. In time I hope gradually to *educate* them, so to speak, to a fuller understanding of divine things, and then they will be capable of taking a tolerably intelligent part in a more Church-like worship; at present I am sure it is best to confine it to those things in the knowledge of which they have already been instructed.

31st.—Began translating the Litany into the Land-Dayak tongue.

February 1st.—Had fifteen people to prayers and instruction. Beside my Sunday services, I have evening prayer in my own house every night, about eight, P.M. except on Wednesday and Saturday evenings, when I go over to the “awach” (long public room) of the longest Dayak house, to instruct such as come to hear. This night I began teaching the responses to the Commandments, and continued a simple exposition of the Creed, which I had begun on a previous occasion. It is a very difficult thing to win and keep the attention of the Dayaks, either young or old, for any length of time, to an *exposition*; abundance of the most familiar illustrations, however, is a help.

3d.—Tried my hand at translating the Exhortation, Venite, and Preces.

7th.—Began teaching the Lord's Prayer to such of my learners as I may venture to regard as Catechumens; and as the number of my hearers increased, tried to set forth Christ as the only propitiation for a sinful world, and the necessity of believing on His name.

8th.—Cut open a Dayak's foot to assist in getting out a large splinter which had been broken off in the foot. Afterwards, several of the “tuah” (elders) came and waved about a fowl in my house, in order that I might be included in a “Pamali” or taboo of the village, which is to be established to-morrow, and to last four days, for the sake of the general health of the community, now that the fruit-season is over. If this had not been done, all intercourse would have been put an end to between the people and myself during these days. The paths to the houses are all blocked up, and no visitors from the outer world are allowed to enter them.

10th.—Began translating “The Life of Christ, or select portions of the Gospels,” into Dayak.

12th (Sunday).—Twenty-three people present at morning service, which is now as follows:—(1.) Hymn to Trinity. (2.) Commandments and Responses. (3.) A short address,—that this morning was from St. John iii. 36; after which, the Confession, Kyrie, Prayer for Morning, Creed, “Sunday Hymn” (the Easter Hymn, “Jesus Christ is risen to day,” translated into Dayak), and the Blessing.

17th.—All the people very busy making preparations for the grand Feast of “Nyipään,” or first fruits, which is to be held to-morrow, after which, they will be at liberty to bring their harvest-treasures home. In the “awach” of the house opposite mine, several “barich” (female doctors) were singing loud and long, and their dull monotonous chant was indeed a contrast to the Evening Hymn (“I pray the Lord Jesus”), sung to the tune of “Shirland,” which ascended from our little company of worshippers.

18th.—Yesterday a number of “barich” went to the farms and cut a few ears of the paddy, and to day these were washed in the milk of some young cocoa-nuts; the whole of the ceremonies are preparatory to “getting the soul of the paddy” (to be hereafter described). The Dayak belief is, that paddy, like mankind, has a soul, or “semüngi,” and that, if this is not obtained, the year’s harvest, after it has been gathered in, will speedily rot and decay.

19th (Sunday).—Heard to-day that there has lately been another terrible massacre in Banjarnassin, S. Borneo. A body of 600 natives contrived, on some excuse, to get on board one of the Dutch Government steamers, sent there to punish the authors of a previous massacre, when they treacherously attacked and put to death all on board,—upwards of fifty, officers and crew,—and then ran the vessel aground. Praise be to Him who holds our souls in life, that amid all the disturbances which have annoyed us here during the past and present years, we have yet been preserved from so terrible a fate. Some twenty-five or twenty-six people at morning prayer, several of them adults. Told the history of the Flood, and tried to enforce the solemn lessons it teaches.

29th.—Evening. The second of the three Harvest Feasts began. This one is called the “Man Sawa.” Several of the “barich” went in procession to the jungle to get a quantity of the yet unformed fruit of the betel-nut, which they make into wands to wave over the paddy, and so drive away from it every evil influence.

March 1st.—Early in the morning, some half-dozen old men and “barich,” accompanied by two children, beating a drum and a small gong, went the round of the farms, driving away everything bad from the still standing corn. After breakfast I went over to a small hut, or “mesigit,” as they call it, built at the further end of the houses, in which the doctoring processes were being carried on. Gongs and drums were thundering away, and in the midst of the hut all kinds of food, cocoa-nut milk, pig’s and fowl’s blood, fruit, &c. were laid out as an offering to the power of heaven. Around this, two or three old men, and four or five “barich,” all dressed in grand attire, were figuring away with outstretched arms, and giving utterance to an occasional

shriek. The dancing over, I was requested to give the people present my good wishes, and I did so by poking a small portion of boiled rice into the mouth of each person in a tolerably large assembly. In the evening I showed magic-lantern in my house, to the intense delight of a crowded room, and some fourteen or fifteen stayed to prayers afterwards.

2d.—About midnight I was awake by a terrible crashing of gongs and drums, and on looking out of my window, I witnessed a grand torchlight procession of "barich" and elders to the "aiyak," or spout whence the water is obtained. On their return to the houses "the soul of the paddy" was obtained. This is done as follows:—In the centre of the "awach," in which the feast is held, is placed the first-fruits of the paddy, surrounded by the offerings of rice, blood, &c. Over these a long white cloth hangs down from the beams of the roof; a number of elders, and male and female doctors, dance round them a certain number of times, and then, amid gonging, drumming, and yelling, catch hold of the long white cloth, and sway themselves about in admirable confusion, during which a number of paddy-seeds drop on to the floor, apparently from the cloth, and these are said to have fallen from heaven, and to be "the soul" of their paddy, sent to them by their good spirits, "Tüpah-lang," in order that the fruit of their year's labours may be preserved from decay.

7th.—Left Quop and went to Sarawak, thence on to my house on Mount Peninjauh. House and garden looking very desolate. Things soon go to ruin in this moist climate unless constantly looked after.

9th.—This evening, as it was getting dark, and I was talking in the Rajah's grounds to a most intelligent Boyan (a native of a small island near Java), about his religion, one of my servants rushed up to me and said that five strange armed Dayaks had passed my house, and refused to give any intelligible account of themselves, and had disappeared in the old jungle beyond the Rajah's bungalow. I "girded on my sword," called to some four or five Boyans, who happened to be staying on the hill, and set off after them. On reaching the old jungle, I called aloud for them to return, and, after some short delay, a response was made, and down came four young Dayaks all armed with long swords. They were of the Balow-tribe, and lived at Padungan, near Sarawak, and had come to pass the night on the top of the hills, in the hope that (according to their ancestral tradition) an "Antu" (spirit) would come in the darkness, and give them each a white stone, the possession of which, when so obtained, makes the fortunate holder brave in heart, and successful as a warrior.

14th.—The Dayaks on Peninjauh being all away harvesting, I left the hill, and returned to Sarawak, on my way to Quop. Preached on Sunday (18th) in Sarawak church, on Galatians iv. 26; and on the 20th reached my little house among my friends the Quop people. As an example of Dayak notions, I may say, that on that day I requested one of my Dayak boys to make a nest for one of my hens to lay in, when he told me that if any *boy* dared to do such a thing, he would be smitten with a bad cough! It is *girls'* work, and therefore males

must not put a finger to it. Another is, that if the basket in which the ears of paddy are put when cut from the stalk, is upset and the contents spilt, the farm must be doctored by the blood of a fowl for one day, or its paddy will all go rotten.

April 1st (Sunday).—Twenty-five people present at Morning Prayer, among them, two or three men from the neighbouring village of Sentah. For the last two or three days I have been engaged in doctoring one of my learners, a youth of about sixteen, for a severe inflammation of the liver. On going this evening to give his medicine, I found him in the hands of Pa-Kisar, the chief male-doctor of the village. The old man rubbed a mess of "himu" (a root), chewed betel-nut, and spittle, over the lad's stomach and back, and then shaking a "setagi"—a collection of hawk-bells, pigs' and bears' teeth, beads and "barich" stones,—over the parts rubbed, he finally brought it to the floor, with a crack, when out from the midst of it, at three separate times, rolled a stone, a bit of dirty rag, and a splinter, which he declared to be "Antu" (evil spirits), the presence of which in the lad's body were the cause of his sufferings, and now that his art had extracted them he would be sure to get better.

7th.—Left Quop for Sarawak, to spend Easter there, and on Easter Sunday (18th), preached at Evening Prayer, from Isaiah xxvi. 19. On the 10th left for Lundu, to take for a month the work there, the Missionary, Mr. Gomes, being absent at Singapore, on sick leave. About six P.M. reached Santubong, the most westerly mouth of the river Sarawak. Found there the Government gun-boat, "Jolly Bachelor," with our *pro tem.* Governor, Mr. J——, on board. He kindly offered to take me on to Lundu, if I would leave my own small boat, and accept a passage in the "Jolly,"—an offer I was only too glad to close with.

11th.—Sailed out to Setang, a small island off the mouth of Santubong. It is a fine hilly little island, and has upon it a cocoa-nut plantation of several thousand trees belonging to the Rajah. This, and the two adjacent islands of Sampadien, and Talang-talang, abound with turtles' eggs. Hundreds of these creatures come up nightly (especially in the fine Monsoon,—April to October), and lay their eggs in the sand; these are a source of considerable revenue to Government, which allows no interference with the turtle themselves. From the beach, a charming view of the coast of Borneo, for between thirty and forty miles,—from Cape Datu to Sipang, is obtained, and a noble country it looks, diversified as it is by numerous rivers and hills, with here and there a lofty mountain, raising its head to the clouds.

12th.—About eleven A.M. the sea-breeze sprung up, and we left Setang for Lundu, staying a while on our way at the island of Sampadien. Between three and four P.M. we crossed the dangerous sand-bar, at the mouth of the river Lundu: in safety, made our way slowly up the river, and about eight P.M. anchored off the Sebuyow Dayak village of Se Tunggang, near which the Mission-house is situated. "The Jolly" was soon boarded by the Dayak chief and his elders, who stayed talking till a very late hour.

13th.—Went on shore in the morning, and took possession of the Mission-house. It is a large and substantially-framed building, supported on huge iron-wood posts, and the floor is raised about ten feet from the ground. The view from the front verandah is charming. A good deal of the country around is cleared. Between the Mission-house and Church, which is close to the village, is a flourishing plantation of cocoa-nut and betel-nut trees, and on the opposite side of the river Lundu Hill rises very majestically to a height of about 2,000 feet. The village consists of one very long house (containing from thirty to forty "doors," or apartments of a family), and several smaller ones. The Church is a pretty little native building, built some five years ago, and therefore a good deal out of repair. The bell is good and sonorous, and in the interior, some little attempt has been made at decoration. A Missionary has resided here for about seven years, and the number of baptized is over thirty.

15th (Sunday).—Had Morning Prayer at half-past eight A.M. and Evening Prayer at five P.M. Congregation small, as most of the people are busy harvesting at their farms. Preached on the parable of the Rich Fool. Sermon catechetical in some measure, and frequently interrupted (as at Quop) by the explanatory comments of my audience.

16th.—Spent nearly the whole day conversing with Dayak visitors; said Evening Prayer in church at half-past five P.M.

18th.—Began a tour among the Selakow tribe. These people ran into Sarawak territory from Sambas (Dutch territory) some seven or eight years ago, to escape from the tyranny of the Malay Sultan who is still allowed to *squeeze* them. Left the Mission-house about four P.M. and by sunset (six P.M.) I had reached a Selakow house containing some eight or ten "doors," situated up a little river called Sambawang. All the people, with the exception of a few women and children, were absent harvesting, or working "gütah-perchah" (called in Sarawak "nyato") in the jungle,—the name "Perchah" is probably derived from the Malay name of the Island of Sumatra. It is obtained from a fine tall tree, which is felled, and raised on supports about a foot from the ground. Circular incisions are then made about a foot apart, round the trunk, from which the "gütah" oozes. Before being sold, it is boiled into large lumps; the market price here is about 4s. more or less per cwt.—My evening assembly was therefore very small, but I managed to do a little teaching, which I concluded with Evening Prayer.

19th.—After an early breakfast on rice and eggs, I left for a village called Sedambak, where there are a good number of people. The path lay through old jungle, over an unceasing mass of small tree-roots, varied by occasional yards of mud. We arrived a little after noon, were kindly received by S'Anggit, the chief-man, and enjoyed a delicious bath in a clear pebbly stream which flows behind the village. In the evening I had a small assembly to whom I declared the way of God, concluding as usual with prayers, in which several of my hearers joined. S'Anggit is a very intelligent man, and we talked together,

chiefly about the old times, till nearly midnight. The Selakow women are distinguished by the girdles of silver coins of all sorts and sizes which they wear round their waists. Some of them must be equal in value to at least 20 dollars, about 5*l.* sterling.

20*th.*—Left about ten A. M. for Se Biris, a farmhouse on a little river of the same name which flows into the river Sematan, the last river of any size in Sarawak territory towards the west. We passed at first through old jungle and then through a series of farms, stopping at several of the houses, when rice and eggs were *showered* upon us. In about two hours we reached Se Biris, where reside two families, those of S'Impir and Pengara Mungkah. Both these men are intelligent beyond the average of Dayaks, and their house is charmingly situated by the side of the stream, and is surrounded by a garden of sugar-cane, plantains, yams, sweet potatoes, &c. Pigs and fowls also abound. In the evening I had ten listeners. I spoke of Christ as the only Saviour, recited the Ten Commandments, and taught and explained the first four verses of the "Hymn to the Trinity." Old Mungkah said that he believed I taught "the truth of God," and his attention and earnestness were very encouraging.

21*st.*—Left Se Biris about half-past seven A. M., called on my way at Se Dambak, and after a hard and tiring walk, reached Sambawang, where my boat was waiting, about two P. M., into which I got after a short rest and thorough cleanse, and arrived at the Mission-house at four o'clock.

24*th.*—In the afternoon went by boat down to the Se Buyow village of Lundu, about three-quarters of an hour's distance below Se Tunggang. Eighteen families were residing here. On entering the house I found an old acquaintance, Bulang by name, suffering from fever, and two female "manang" (the Se Buyow name for doctor) busily engaged trying to put him to rights. When I first noticed them, one of them was swinging herself violently backwards and forwards in front of the platform on which poor Bulang was lying. In a few minutes the swinging ceased, and the "manang" pretended to be in a state of unconsciousness, during which her soul ("semüngat") was supposed to go out of her body to catch the "semüngat" of Bulang,—the absence of which from his body was supposed to be the cause of his sickness. In a few minutes she revived, and pretended she had caught the vagrant souls. On asking to see them, she showed me two seeds of the cotton plant, which were carefully enclosed in the palm of her hand, and I was forbidden to touch them lest they should run away again. They were restored to Bulang by being poked into an (of course) invisible hole on the top of his head! These people believe that a man has *several* "semüngat;" the Land Dayaks' however, say only one, which they call "semüngi," and they also think that the absence of it from the body is the cause of sickness, and finally of death, if not quickly lured back to its earthly tabernacle. This necessary task their *male* doctors ("dayah beruri") generally perform as follows:—

A feast is made and offerings to the spiritual powers are laid out

in the midst of the room. At midnight the doctor places a small cup wrapped in a white cloth in the midst of the offering, and then with a torch in one hand, and a "setagi" (see March 14th) tinkling in the other, he pretends to pursue the vagrant soul about the room. When tired of this, he bids the admiring spectators look in the cup wrapped in the white cloth, and sure enough the stray "semüngi" is always found therein in the shape of a *small bunch of hair*!—for this is the form which the soul of the Land Dayaks takes in the eyes of the vulgar, but the doctors see it in its true form, that of a human being on a small scale. As among the Sebuyows, it is then poked back into the patient's head.

In the evening I had an assembly of twelve or fifteen, old and young. Taught and explained "the Hymn to the Trinity," and concluded with Evening Prayer. Much pleased with the attention and intelligence of an old man named Sagat, and as much annoyed by the silly conceited chatter of a younger man whom I was obliged to rebuke.

25th.—After coffee and prayers left the house with Sagat and a Christian lad to visit the waterfall on Lundu Hill. Arrived in about two hours by a tolerable and easy ascent. There are two falls, or rather steep narrow channels, one above the other, down which no very large volume of water precipitates itself into two large pools, the upper said to be more than thirty, and the lower more than sixty feet in depth. The lower fall is the most striking; the water rushes down a very steep declivity, and the pool into which it falls, is walled in by lofty masses of rock forty or fifty feet in height, crowned with the grand and luxuriant vegetation of this warm moist climate. As we returned we got a thorough drenching in a sudden squall which came on; on reaching Lundu I bathed and breakfasted, and went back in the afternoon to the Mission-house.

29th (Sunday).—Preached at Morning Prayer on the parable of the Prodigal Son, and in the evening on St. Peter's denial of Christ. Much pleased by the regular attendance and attention of three *old* men—one baptized, and the other two catechumens. One of the most discouraging features of the Dayak Missions is that the learners consist chiefly of boys and youths. This may augur well for the *future*, but it discourages in the *present*. At Quop several girls are amongst the learners, but none of the elders; indeed I have nowhere met with elders apparently so much in earnest in their desire after religious knowledge as here; the "Orang Kaya" or Chief is also a diligent hearer,—may God bring them all to a belief of the Truth.

(To be continued.)

THE CHURCH IN SWEDEN.

(Continued from p. 177.)

THE manner in which Archbishop Laurence Pearson the *first* met the attack upon the reformed Ministry in Sweden made towards the end of his life by Herbest—probably the earliest of the kind—has already been noticed,¹ and might here be referred to, if thought desirable. But what was said and done at a later date, when the two parties, Lutherans and Liturgists, had distinctly formed, has a less contestible bearing on the worth of the ordinations depending on Bothwid Suneson.

To begin, then, with the Lutheran side. A reply to a virulent Popish pamphlet,² anonymous, but widely circulated, was written by two leading divines at the desire of Duke Charles, from which is the following extract—long indeed, but too important to be curtailed.

“Further, he charges us with having no power to minister the Sacraments, because we are not called by the pope, nor consecrated after their manner to be priests. The difference between us in this matter stands chiefly as follows: i. in the ceremonies of Ordination; ii. in the teaching of the Gospel; iii. in the hallowing and ministration of the Sacraments; and iv. in the use of the Keys. First, then, let us discuss the question, who are the right priests, and who are not.

i. With regard to Ordination, that is indisputably the best which most agrees with the example of that which was observed by Christ and His Apostles. As the Archbishop of the new covenant, our Lord consecrated for priests the Apostles whom He called; and these, without enjoining them to observe the ceremonies of the old covenant, He sent forth into the whole world to preach the Gospel. Likewise, we know how the Apostles acted in their consecration of priests; they used no tonsure or anointing, but prayer and laying on of hands. When they would constitute another apostle in place of Judas, they did nothing more than set two persons for choice, and cast lots: and when the Holy Ghost commanded Barnabas and Paul to be set apart, they only laid hands on them and prayed. The ceremonies of the Old Testament were not observed; though they knew them they knew their needlessness and incongruity. Now it is after this very same manner of the new covenant that we too were made priests. After first being examined, we were in the name of the Holy Trinity entrusted with the office of priest by means of imposition of hands and prayer. Not after a succession of unconverted Saul—the erroneous Popish succession—which without God’s command smears and shears men to do sacrifice as the priests of the Old Covenant, but after a right succession of converted Paul—yea, Luther’s succession—we were appointed in the manner of the New Covenant to preach the Gospel and do all things pertaining to its ministry. Ye are consecrated like priests Levitical, ye cannot deny it. But Christ by His one offering hath abolished all sacrifice; ye are, therefore, no priests in God’s esteem, but only for the Pope and Antichrist . . .

. . . . ‘But Peter,’ thou sayest, ‘was a true Apostle of Christ, and his successor is the Pope, from whom I have my succession; how then can I be a priest of Antichrist?’ We answer, it is far from certain that the Pope has his succession from Peter; but even if he has, ye gain nought. For if Peter was a right Apostle, so was Lucifer a good Angel. The corruption of the good is ever the worst.”

¹ Page 172.

² The pamphlet was called “The Epistle of the Devil’s Secretary,” and was probably written, not by Fechten, but by Possevin. It is found with the above-quoted Lutheran reply, both in German, in *Laur. Raymundi Historia Liturgica*, Schwed. Bibliothek, 4to Stück. Stock. u. Leipz. 1731. The reply was written by Peter Jonson, then *Pastor primarius* of Nyköping and Bishop elect of Strengnäs, and by Olave Martinson, Rector of the Nyköping School.

One more passage shall be given from a divine of the same party. The letter¹ in which it occurs was written two years after King John's death, but this is plainly of no consequence :

"Erici Olai Skepperi litteræ ad Archiep. Upsal. Dn. M. Abrahamum, datæ 4 Apr. 1594.

"S. P. D. Reverendissime Domine Pater : nova ecclesiastica hæc sunt : Justus² concionator Regius tertia feria Paschatis proclamavit nos non esse sacerdotes, sed laicos, ideoque non habere ministerium, non habere sacramenta legitima. Nominatim autem Reverentiam vestram ex suggestu pronuntiavit non esse Episcopum, sed laicos laico imposuisse manum. Præterea affirmavit Sueciam caruisse ministerio et episcopis lx annis. Contra hujus calumnias ita docemus, 'Sicut Pater Me misit, ita mitto vos,' posthabitis controversiis omnibus et personis. . . ."

In these two passages, which may be taken as a sample of the manner in which the Swedish divines of the Lutheran school defended their Ministry, two things are to be observed. The first is, that no attempt is made at a special defence of the episcopal character of Peter Manson or Bothwid Suneson. So, in England, before the consecration of Parker began to be assailed, the national apologists made their defence, like the attack, general. The promulgation of the Nag's-Head fable changed this, and provoked special vindications, *e. g.*, that by Bishop Morton of Durham. But in Sweden there was no such special vindication, and that because there was no such special attack. The modern Romanist cannot deny that the impugnement of the consecration of Manson or Suneson was not the manner in which the Swedish Ministry was assailed in the sixteenth century. Then the controversy turned upon another hinge—general objections based on the various departures from Mediæval, and still Roman, usage ; but now that ground is silently abandoned.

This first consideration is not unsatisfactory, but what of the second ? May it not be said, If these Lutheran Swedes could have affirmed without fear of confutation that they had preserved the Apostolical Succession, would they not have met their adversaries with this as an *argumentum ad hominem*, though they themselves deemed it an *ἀδιάρητον*, and the succession only of doctrine an essential ? But a similar silence occurs in the English divines at the same period ; in both England and Sweden there was the same cause to occasion it ; so it need not involve an adverse conclusion against the Succession in the latter country any more than in the former. To apply Mr. Keble's³ words to the case in hand, "one obvious reason, and probably the chief one, of their silence, was the relation in which they stood to the foreign Protestant congregations. . . . With considerations of personal friendship . . . feelings arose, which came. . . strongly in aid of the prevailing notion that everything was to be sacrificed to the paramount object of union among Protestants." This

¹ Spegel, Skrifteliga Bevis, p. 119. Upsal, 1716.

² This was one of the "barking Polish priests" who had very soon to follow their master, Sigismund, when that Swedish James II. abdicated his hereditary throne.

³ Preface to Hooker, p. lx.

seems a sufficient account why the Lutheran Swedes in the time of John confined their defence in the main to a line which could be also taken by their sympathising friends in Germany.

But a view of what was said and done by their Liturgist contemporaries, discovers still surer ground. These were men who professed to justify their whole position by the rule of St. Vincent, "*Quod ubique, quod semper, quod ab omnibus*,"—men as unqualifiedly Patristic as Grabe, if not as tender towards Rome as Bishop Goodman.

The second Laurence Pearson, the first Archbishop of this school, consented before his consecration to sign, at King John's request, seventeen Articles, of which the three first were as follows :¹—

1. De servanda jurisdictione ecclesiastica usu Catholicæ Ecclesiæ recepta.
2. De officiis et gradibus ecclesiasticis, longo usu servatis, adhuc retinendis.
3. De ritu et ordinatione Episcoporum more antiquorum observanda."

The other Liturgic prelates entered into similar engagements. At the new Archbishop's consecration, the only scruple expressed by anyone (as Dr. Knös² has pointed out) was merely as to the revival of the anointing, the king's wish in this matter being at first objected to by all, or nearly all, the hierarchy. But at no time did any of the Liturgist leaders bear themselves as other than questionless successors of the Apostles. Particularly, in every line written or endorsed by this Archbishop in the remarkable but unfortunate "Red Book" of 1576,³ there breathes a spirit of unbounded devotedness to pre-Reformation usage, which has not escaped the charge of Romanizing, but can hardly be imagined to be the expression of a mere presbyterian titular. It is true, indeed, that other divines in other times and countries have been noted for insisting on Tradition, and yet have been content to lack Episcopacy. But such have always put forth some special statement in defence of their position. Thus Calixtus asserted the sufficiency of presbyterian orders; the same thing is said now by Schaff in America; while Thiersch takes refuge in the new Apostolate of Irvingism. On the other hand, none of the Liturgist leaders advanced any such novelty; they must, then, have felt the need of none; they knew that their Ministry was of descent unbroken from the Episcopate of Rome herself.

And this conclusion is corroborated by the fact, otherwise unaccountable, that of the very few Romanizing priests in the Church of Sweden during the reign of King John who laid down their ministry, not one did so on the score of invalidity in his ordination. For instance, Laurence Franne,⁴ (or Forsius, as historians also call him,)

¹ Baaz, l. c., l. iii. c. 18.

² In Masson's Anjou, App. ii, 640.

³ As it was wont to be called from the colour of the binding. See Anjou, p. 476. Also Hardwick, "History of Reformation," p. 88. Cambridge, 1856. A rough notion of this "*Liturgia Suecana Ecclesiæ Orthodoxæ et Catholicæ conformis*," may be gained by comparing it to the so-termed "*Directorium Anglicanum*," lately published in this country; and of the "*Bellum Liturgicum*," by imagining the result were the Crown to enforce conformity with the latter work.

⁴ Theiner, t. iii. p. 199.

though he had adopted the whole doctrine of modern Rome, still continued to officiate in the national Communion as *Pastor Primarius* of Stockholm, until arrested by the Archbishop. Nor is the manner of his deposition itself without weight, as there were used in it all the ceremonies which in pre-Reformation times a true Bishop would have used to a true priest. Can it possibly be imagined that this was but a solemn mockery?

Upon the whole, then, in spite of the absence of all record of Bothwid Suneson's consecration, the consideration of what was said and done by the two Swedish Church-parties during the reign of John suggests motives which, taken together with the then law, with what is known of the man himself, and with the manner in which Paul Justen relates his own consecration by him, render it in a very high degree probable that the Succession had not then been interrupted.

Both the disputed points in the line of the Swedish succession, during the Reformation-century, having now been considered, the place is reached at which it was promised to discuss the only remaining objection of a similar kind, which the perverse ingenuity of De Warrimont has attempted to produce from the annals of subsequent times.¹ This unscrupulous polemic cannot deny that the Swedish Church, in the Synod of Upsal, 1593—the Synod which gave the final form to her doctrine and discipline, and which seems comparable for its abiding importance with the Synod of Westminster in 1662, in the Church of England—reaffirmed the Service-book of the first Archbishop Laurence Pearson, and thus provided for the due perpetuation of an episcopal ministry. He does not allege a single instance since, in which a Bishop exercised his function, without the prescribed consecration, until the very verge of the eighteenth century. That a fatal carelessness should occur so late, seems incredible; yet he boldly asserts it. The districts which are now the southernmost of Sweden, but which formerly belonged to Denmark, contained the ancient See of Lund, which, since the Reformation, had been filled, like all the other Danish sees, by prelates, not of unbroken episcopal, but of merely Bugenhagenian descent. Now De Warrimont² says,—

“Though Rhyzelius carefully informs us by whom and in what place the bishops of the other Swedish dioceses were consecrated, we find neither in him, nor anywhere else, that any Bishop of the ceded districts was himself consecrated—contrary to the treaties³—by Swedish bishops.

Matthias Steuchius was nominated Bishop of Lund, June 14, 1694, and naturally he would receive in that city consecration from the hands of successors of Bugenhagen; then later, on Dec. 14, 1714, the same Steuchius was nominated

¹ “Mémoires,” &c. pp. 96, 97.

² Ibid. p. 106. The “*Episcoposcopia*” of Rhyzelius, Bishop of Lincöping, goes down to 1752.

³ The treaty stipulation he chiefly referred to is the 26th Article in the peace of Brömsebro, “that nothing in administration, civil or ecclesiastical, should be altered in the ceded districts, but that they should remain under the jurisdiction of the bishop or superintendent, under whom they had been placed by the King of Denmark.”—(Ibid. p. 105.)

to the archbishopric of Upsal. This promotion not demanding a special consecration, we see nothing said about it by his biographers; whence we conclude that he exercised his archiepiscopal functions by virtue of the Danish consecration of Lund. Now this Archbishop sat at Upsal from 1714 to 1730, and consecrated himself all the Swedish bishops,—among others, the Bishop of Gothenburgh, who, translated in 1721 to Lincöping, was raised in 1742 to the Archiepiscopal see. We conclude, therefore, that . . . even if the clergy had till that time preserved an Apostolical Succession, it must have then been lost."

All this is full of error. Matthias¹ Steuchius was Provost of Upsal, when, in 1694, he was appointed Bishop of Lund. According to the Swedish Canon-law, he was consecrated at Upsal by the Archbishop Svebilius, in presence of the King and Crown-prince, in the year following, before he went from Upsal to Lund. Matthias Steuchius died in 1730, and was succeeded by his son John, who was consecrated by the old and renowned Swedberg, Bishop of Scara. John died, 1742. Eric Benzelius, consecrated by Matthias Steuchius to the see of Gothenburgh, was in 1743 raised to the primacy, but died at Lincöping the same year. His brother and successor in Gothenburgh, James Benzelius, consecrated by the Archbishop John Steuchius, was also his brother's successor in the see of Upsal, in 1744.

Thus, it appears that the prelate, of whom De Warrimont writes that through him the succession was broken, was himself duly consecrated; and that the Swedish line since then descends, not through him, but through Swedberg of Scara.

With regard to the treaty stipulations alleged by De Warrimont, Mr. Warholm writes:—"The said peace with Denmark contains certainly conditions of the greatest importance touching ecclesiastical matters, which are still valid; but these concern *temporalia* only, as tithes, property, and income of clergy and churches. Never was anyone consecrated or ordained in the ceded districts, since the time of their union with Sweden, in Denmark, or by a Danish prelate. The Swedish Liturgy and rites were soon introduced."

The investigation, so far as concerns matters of fact, is now complete. Thus, with regard to the two points in the Swedish line, during the Reformation-century, which certain Romanists and others at this day question, the conclusions arrived at are these:—With regard to Peter Manson, the tenor of his secret protest in 1528, the silent allowance by Brask and the whole popish party in Sweden of episcopal acts performed as well by himself as by prelates on whom he alone had laid hands, besides certain other phenomena, accumulate in a proof of his consecration at Rome nothing short of moral demonstration. With regard to Bothwid Suneson, though the different circumstances of his case have caused the loss of all knowledge whatever as to when, where, and how he was made Bishop of Strengness, yet enough remains to make his assumed valid consecration highly probable, while the adoption of the alternative would involve insoluble difficulties.

It is with reason, then, that the Swedish Church claims to have

¹ "Svenska Biografiskt Lexicon." Artt. Matthias, and John, Steuchius. Also a letter to the contributor from Rev. A. Warholm, Lund, Sept. 11, 1858.

carried unbroken the chain of episcopal succession through this agitated portion of her history. To deny credit to the consecration of Manson, because the record of it at Rome is not now forthcoming, would be utterly inconsistent in those who believe in the transmission of the episcopacy of the Church universal downwards through the sub-apostolic period,—a period of which, after all their researches, men must rest content with knowing comparatively so little.

Romanists have attacked on this ground the succession of England, the record of the consecration of Barlow, Parker's consecrator, not being now producible; but Courayer¹ has fully exposed the absurdity of all such scepticism. That argument would also avail to destroy the episcopal character of Gardiner, Heath, and Bonner; in short, there is not a country in Christendom, nor any age from that of the Apostles, in which the Church's ministry could stand against it.²

Neither ought it to be objected that the Swedish succession, subsequent to its transmission by Bothwid Suneson, rests after all on the ground of probability only, and that therefore it need not be recognised. Mr. Keble³ has shown that Bishop Butler's pregnant *dictum*, "To us probability is the very guide of life," is applicable to the whole controversy of Church principles. That *dictum*, and many of his observations in connexion with it, are perfectly pertinent to such a topic as this. For example, he says, "There may be an unwillingness to acquiesce in anything so poor. . . . Possibly—perhaps—why should it not be so?—and other like forms of speech, sound strangely cold. It is naturally enough surmised that an earnest living faith can hardly be built upon statements so guarded and hesitating." And yet, as he goes on to point out, in many an ecclesiastical question, though something nearer to demonstration might easily be conceived, and would be highly desirable, yet prudence and Christian feeling forbid to doubt.

But even on the supposition that the Swedish Church lost the succession in Suneson, there are some who would quote St. Leo in defence of her subsequent ministry. "That father, in fact," says Courayer, in his letter to Rusticus of Narbonne,⁴ "left the validity of ordinations to the good pleasure and authority of the Church in which they were performed." And Thorndike observes upon this passage, that this principle is sufficient to remove all ambiguity from equivocal Ordinations; and that the people in following it, are under no necessity to enter into a troublesome inquiry about the validity or invalidity of Ordinations, since they cannot err in yielding themselves

¹ "Validity of Ang. Ordinations," chap. iv.

² "Perceval, Apology for Apost. Succ." App. p. 236.

³ "Academical Sermons," Preface, especially pp. ix.—xiii.

⁴ "Si qui autem clerici ab istis pseudo-episcopis in eis Ecclesiis ordinati sunt, qui ad proprios episcopos pertinebant, et Ordinatio eorum consensu et iudicio præsidentium facta est, potest rata haberi, ita ut in ipsis ecclesiis perseverent. Aliter autem vana habenda est creatio, quæ nec loco fundata est, nec auctore munita." S. Leo, ep. 2 ed. Quesnel. But see the notes of Quesnel, and "Ballerinorum," in the ed. of Mignet.

to the judgment of the Church upon this matter, and since her declaration will determine all their doubts :—

“Sane¹ cum nihil majus quæri in hæc tota re possit, quam ut rata sint apud Deum quæ fidei plebi ministrantur ab iis quorum dubia sit ordinatio, nec plebis casus de rebus Ecclesiæ communibus judicium dictum sit, *statuendum est non posse fidelibus fraudi esse ea apud Deum, in quibus sequuntur fidem Ecclesiæ.*”

The words also of a more recent English writer² deserve quotation :—

“If it be said that there may in some case have been a secret failure, . . . such a circumstance, instead of being fatal to the general law, seems the very exception for which some great divines have contended—that an *involuntary* breach of the apostolical rule is not fatal to the Church's existence. If we saw persons whose descent we were unable to trace to Adam, but whose acts and character showed an exact congruity with those of his children, we should suppose that it had pleased God in some way to us unknown, to amalgamate them with mankind. It would not be an unnatural exercise of faith, to believe that God is pleased in like manner to supply the involuntary deficiencies of those who desire to be identified with His Church's existence.”

But, in truth, there is no need of resorting to justifications such as these. Should any still hesitate to admit the Swedish assertion of unbroken descent from bishop to bishop, this must be in consequence of the subject not having been treated by a more practised hand, or by one to whom native country and language would give advantages which others do not possess. And let it never be forgotten that in inquiries such as the present, the burden of proof lies on the *opponent*: if the Swedish Church be said to have broken the succession, it requires to be distinctly shown why and how. But the allegation as to Peter Manson has been proved utterly untenable; on the consecration of Bothwid Suneson, even De Warrimont has not thought it worth while to say one word; and that of Matthias Steuchius has been demonstrated, though not pertinent to the purpose. Surely, then, all impartial inquirers are wholly relieved from the serious responsibility which would attach to the doubting of a ministry claiming share in the common Episcopate of Christendom, and are bound in equity to allow that, unless monepiscopal consecrations are invalid—the topic next to be investigated—the Swedish Bishops, as a matter of fact, retain the Apostolical Succession.

¹ Orig. Eccl., sive de jure et pot. Eccl. Christ. exercitationes, cap. 20, Lond. 1674.

² Wilberforce, “Doct. of the Incarnation,” chap. xii.

(To be continued.)

PROGRESS OF THE PONGAS MISSION IN WESTERN AFRICA IN 1860.

THE following extracts are taken from the "Sixth Occasional Paper" of the Mission, edited by the Rev. Dr. Caswall, and published by Messrs. Bell and Daldy:—

"At this time information had been received that Jelloram Fernandez, King of Bramia, intended to come with an army to Fallangia, to burn, kill, and destroy, and that consequently the Mission was in danger. Chief Wilkinson had accordingly fortified his town by strengthening his stockades and setting up new gates. The Governor of Sierra Leone had also presented Mr. Neville with fifteen barrels of gunpowder and a quantity of arms as a means of defence in the event of the worst extremities. On considering the position of affairs, Mr. Neville now resolved on visiting King Jelloram in his own town, in the hope of making such explanations as would render him a friend instead of an enemy. On Monday, December 5, he embarked in the Mission-boat with a crew of four native Christians, and a heathen named *Pake*. Anchoring at the mouth of the Ponga, they slept in the boat, and suffered much from great heat, combined with heavy dew. The next morning they sailed southward on the Atlantic Ocean until they sighted the Isles de Los, soon after which they saw on their left the high volcanic mountain upon which Bramia, Jelloram's capital, is situated. Then steering to the eastward they entered the river Dembia between five and six in the evening, and after continuing their voyage during nearly the whole night, arrived at the landing-place for Bramia about sunrise. They had suffered much from thirst, and found it necessary to drink the muddy and fetid water of the river, in consequence of which they all suffered from headache. After breakfast in the boat, Mr. Neville began to walk up the steep and rugged mountain, and reaching the town a little before eight, at length obtained an interview with his majesty. The king was sitting with about thirty men in a spacious yard adjoining his own house, and containing a temple erected for the worship of the *stone*.

A long and unsatisfactory conversation ensued. Mr. Neville told the king, that 'as a Priest of the Most High God, he had come to speak peaceable words, and to establish friendly relations.' But the king was far too dexterous for the missionary, and it was impossible to bring him to the point of a frank disavowal of hostile intentions. He, however, permitted Mr. Neville to preach a short sermon, after which he rudely shouted:—'When the world is turned upside down, I will believe what you have said, but not before.'

At one o'clock, when Mr. Neville left the town, the heat was most intense. Entering his hammock, in order to be carried down the hill by bearers, one of the poles broke, and he was thrown to the ground and much bruised. On arriving at the water's side it was found that the tide had receded, and the boat was aground. On account of the

mud it was impossible to reach the barrel which was on board, and Mr. Neville endured the torments of thirst: not a drop of water having been offered him by the savage king. Bruised and weary as he was, he would gladly have rested on the ground, but multitudes of large red ants prevented him. A new source of anxiety was added. The king, considering that the same men who had brought up the Mission-boat might hereafter pilot an English vessel of war to the same place, arrested three of the crew, and it was only by the wise interference of the king's brother that they were allowed to escape. The tide having now risen, the whole party took to the boat and rowed for their lives, apprehending an ambush. They toiled till midnight, and after a short rest arrived on the welcome bosom of the Atlantic at sunrise, and in the course of another twenty-four hours landed at Fallangia on the night of the 10th. Three days afterwards the foundations of the new Mission-house were laid, and before the end of the year the walls were seven feet above the ground. But Mr. Neville was now prostrated by a dangerous illness, the effect of the unwholesome water which he had been obliged to drink on his voyage to Bramia. Christmas was a gloomy time. The entire burden of the Mission had again devolved on Mr. Duport, who was distressed with the apprehension that Mr. Neville was about to be taken away, like Mr. Leacock before him.

Relief, however, was at hand. On 22d of January (1860) the Rev. Abel Phillips, of Codrington College, and Mr. Joseph Dean, a literate, were ordained respectively priest and deacon in London for the Pongas Mission, by the Bishop of Barbados, under commission from the Bishop of London. On the 24th they sailed from Liverpool in the steamer *Ethiophe*, landed at Sierra Leone on the 12th of February, and arrived at Fallangia on the 17th. They found Mr. Neville still very ill, and confined to his bed. On the 22d they saw him placed in a boat on his way to Sierra Leone, to be under medical care. The invalid was eventually obliged to go to Teneriffe for change of air, and was unable to return to Africa for several months. . . .

On Monday, the 5th, Mr. Phillips and Mr. Dean went to Brackia, where old Mrs. Gomez, Mrs. Lightburn's mother, (now above 100 years of age,) is the great supporter of a temple of the devil. They spoke strongly to her of her great sin, which was aggravated by the fact of her having been baptized in early life by a Portuguese priest. Mr. Phillips also visited Lamina Bah, the Mahommedan chief of Lagbe, who still refuses to admit the Gospel into his town, though within a very short distance of Fallangia. A Mahommedan said to the Missionary, 'If Mahommed is in hell, I shall be quite satisfied to bear him company.'

On the 6th, Messrs. Phillips and Dean walked over to Tamia, where they were heartily welcomed by the female chief Joanna, who is a convert, and a warm friend of the Mission.

On the 8th, Mr. Phillips, with Mr. Duport and Lewis Wilkinson, visited for the first time Konfungia, four miles and a half from Fallangia. The people readily came together, and Mr. Phillips

preached to a very attentive congregation of sixty persons. Soon afterwards he had a most encouraging conversation with a convert (old Young) who came to give notice of his wish to receive the Communion at Easter. Being asked whether he prayed to God when he was unable to come to church on week-days, he answered, 'Sometimes I cannot come to church, but still I offer up my prayers to God, and I pray for the Missionaries too. Even when I am in the field at work, I pray to God.'

On the 13th, they visited Tofia, on the other side of the river, where they were well received by the chief, who assembled a congregation of nearly forty persons.

On the 14th, they called at Tintima, where they saw the poor hut in which Mr. Leacock once lived, and where the chief and people are more favourably disposed to Christianity than they were in the days of Kanabac Ali. 'I cannot tell you,' writes Mr. Phillips, 'how much Mr. Leacock's memory is respected and venerated wherever he went even for the shortest time. He is always spoken of with the utmost reverence and respect.'

By the common consent of the chiefs, the way was now laid open for the commencement of a regular Mission at Domingia. Mr. Charles Wilkinson offered two beautiful sites for the Church and Mission-house; and in the course of the year the *Society for Promoting Christian Knowledge* granted 50*l.* towards the former, Mr. Phillips undertaking the latter at his own expense.

The Mission-house erecting at Fallangia was then by no means completed, nor is it at the present time, owing chiefly to the difficulty of obtaining the materials from Sierra Leone. The expense has proved very considerable, and has been a severe burden on the small resources of the Mission. Even in its unfinished state the building is regarded as something wonderful, and is talked of in Western Africa, says Mr. Phillips, as the Crystal Palace of 1851 was in the civilized world. Mr. Dean wrote :—'The new house is spoken of as far up in the interior as Timbo, and the rest of the Fullah country. The Fullahs make pilgrimages to Fallangia, for the express purpose of seeing "the white men and the great bookman's house" which they are building. Mahommedans visit us every day in crowds, and when I take them up to see the great house, they lift up their hands with surprise, and exclaim in Söso, "Forta hep!"—"Oh, white man!"'

Although the Mission-house was incomplete and uninhabitable, Mr. Phillips found so large a field of usefulness opening to him that he determined on remaining in the Pongas country during his first rainy season; a decision supposed to involve considerable risk. Mr. Dean, with the approbation of the Committee, proceeded to Sierra Leone in order to have the advantage of medical advice during the fevers which must be expected by those who are not yet acclimated. Here he found useful occupation in assisting at the cathedral and in the hospital, and in giving instruction to some hundreds of young people in sacred music. As the season advanced he suffered from

the effects of the climate ; but was much refreshed by a sojourn of five weeks among the mountains.

The week-day services at Fallangia continued to be well attended, notwithstanding the heavy rains which usually continue from May till October. The attendance was reported by Mr. Phillips as follows :—males, fifty-seven ; females, twenty-six ; total, eighty-three. The Sunday services were also attended by the usual large number of worshippers, viz. between 300 and 400. The school was kept up in Mr. Dean's absence by Mr. Duport, who on the 3rd of September reported that the work continued to prosper. During Mr. Neville's absence there had been thirty-five baptisms. On Mondays the catechumens for baptism assembled, thirty-two in number. On Wednesdays there was a class of fifty-six baptized persons desirous of further instruction in religion. The communicants' class assembled on Friday. Chief Tom, of Yengisa, continued to visit the Mission, and Lewis Wilkinson was looking forward to the year 1861, in which he hoped to commence his studies in England, with the object of becoming a Missionary to his native land. In reference to this last subject Mr. Phillips wrote :—'The Mission can never flourish [as it should] until Sôsôs are trained up as clergymen and schoolmasters for their own countrymen. *Until this is done the Christian religion must be an exotic here.*' . . .

On the 5th of November, Mr. Dean sailed from Sierra Leone on his return to the Pongas ; but suffered so much on the voyage that he was obliged to land at the Isles de Los, and did not reach Fallangia until the 18th. About the same time, Mr. Phillips was taken ill with a low intermittent fever, and went to Fallangia to be under the care of Mr. Duport. Mr. Dean took his place at Domingia, in the hope of being able to carry on the work of the Mission until Mr. Phillips's recovery.

Mr. Neville had returned from Teneriffe some time before this, having recovered his usual health. He had been engaged for many weeks in Sierra Leone, endeavouring to hasten the completion of the wood-work for the new Mission-house. But on hearing of Mr. Phillips's illness he sailed for the Pongas in a small boat on the 19th of December, hoping to take part in the solemn services of Christmas-Day. He landed at Fallangia on the 24th, after a dangerous and disagreeable voyage, and was joyfully received. He found that Mr. Phillips was better and had returned to Domingia, but that Mr. Dean was lying ill at Fallangia under a severe attack of fever. The Christmas services were held on the following day, when fifteen adults were baptized, making 296 in all, since the commencement of the Mission in 1855.

On the 4th of January, Mr. Neville saw that the hand of death was upon Mr. Dean. He said with him Bishop Andrewes' 'Litany of the Dying,' and commended his departing brother to God, in the forms of Bishops Cosin and Taylor. After enduring great agony, the sufferer gradually closed his eyes, and died about eleven o'clock at night. 'We mourn his loss,' says Mr. Neville, 'but in the place of

one, may God send us *three*—gracious men, with wise, loving, and courageous hearts.' Mr. Phillips writes:—'Mr. Dean was very active, very zealous, very kind, but very imprudent in taking long walks at mid-day, at this season of the year. May we not hope that our dear friend is now far, far happier than when on earth? If it is a blessed privilege to be a fellow-worker with God here, in so noble a cause as that in which he was engaged, how much better to see God face to face, and to awake up after the image of his spotless holiness and beauty!'

The entire annual resources of the Mission consist at present of about 520*l.* raised in the West Indies, between 200*l.* and 300*l.* collected by the English Committee, and 300*l.* granted by the *Society for Propagating the Gospel*. It is needless to say that this amount is far from adequate to the efficient maintenance of the Mission even on its present footing; much less will the present subscriptions supply the means of entering on the openings which appear from time to time. It is highly important that two or three hundred pounds should be at once supplied to complete the Mission-house at Fallangia, that the maintenance and education of Lewis Wilkinson and others who may follow him should be provided for, and that new missionary stations and schools should be established at Lisso, Yengisa, Sameia, and if possible at Farringia, and generally in all the more important places. It is most desirable also that industrial missionaries should be sent to the Pongas, in order that the natives may be instructed to develop the rich resources of their country by opening quarries and mines, by erecting buildings, by tilling the ground, and particularly by the cultivation and export of cotton, to which the climate and soil are well adapted.

In the hope that the year 1861 may witness a great expansion of this most interesting Mission, and with fervent thanks to the Almighty for the amount of success which has attended it hitherto, we now close our annual statement, and commend it to the attention of the Christian reader."

We earnestly hope that this Mission will meet with adequate support. The Rev. Dr. Caswall, Figheldean, Amesbury, will receive contributions, and give information concerning the Mission.

MISSION AT CONSTANTINOPLE.

THE following letter ought to have been published some time since:—

"Pera, February 26th, 1861.

I have much pleasure in forwarding you an account of the expenditure of the Syrian fund, from Dec. 5th to the present time.

Clothing	1,000 piastres.
Food	1,064 "
Firing	600 "
Passage money for two persons to return to Beyrout	900 "

3,564 = about 27*l.* 15*s.* 7*d.*

Now that the winter is nearly over, the trials of the poor are not quite so great; and I am glad to inform you that many of the men have obtained employment, which enables them to assist in the maintenance of their families; but the price of provisions is now very high—nearly double what it was during the summer.

About a fortnight ago, I accompanied two of my pupils, the Turkish emams, to see the dancing dervishes perform. It was the night on which the Mussulmans celebrate the ascension of Mahommed; all the mosques were illuminated, and lamps suspended in circles from every minaret. After attending the evening service in one of their sacred edifices, I proceeded to the Téké, and, accompanied by an emam, stationed myself in a small gallery, above the place appointed for the dancing. After every one had performed his ablutions, short prayers were said, and then the performers seated themselves in a circle, in the centre of which stood the chief mollah, with his little boy. The duty of this man is to direct the emams what hymns and choruses are to be sung. Next appeared two emams, with small drums, which they beat as accompaniments to the hymns they were singing, and then all the dancers arose, about 200 in number, and with most rapid evolutions, continued shouting, 'Allah Hoo, 'Allah Hoo' (He is God), for more than two hours. The excitement which prevailed was excessive, and the dancers became so violent, that many of the performers fell to the ground. Towards the end I could no longer remain silent, but rose and exclaimed, 'My friends, God is a Spirit, and they that worship Him must worship Him in spirit and in truth.' I tried to show them how distasteful to a merciful God it must be, to see His creatures act in such a manner as to ignore Him whom they pretend to worship. They were rather pleased with my address, and listened attentively the whole time."

When the above was written, the whole of the contributions had not been received.

ANGLO-AMERICAN CHURCH EMIGRANTS' SOCIETY.

In the present circumstances of the Church in the United States, this Society needs help more than ever. We omitted at the proper time to notice the "Occasional Paper" published in January last. We now extract the following passages, showing the need of the Society and the method of its operations.

"The Association is designed to assist in supplying the means of grace, through the medium of the American Episcopal Church, to that large class of Englishmen who emigrate to the United States of America. As many as 50,000 of our countrymen (setting aside the Scotch and the Irish) have removed to that country within a single year; and it is believed that no less than 400,000 of them are sojourning there at the present time. . . . The design of this Association is not to induce English people to emigrate to the United States, but to inform those who do go there that there is in that country a Church corresponding in all essential points with our own, having the same

ministry, and substantially the same Prayer Book. It would tell them that the Bishops and Clergy in the United States will gladly minister to them without fee or reward, if they will only give them an opportunity of making their acquaintance; and that, in order to do this, the emigrant should carry letters with him, which he should present to some clergyman in America, such letters being furnished, on proper application, by the Secretaries of the Association. It would, above all, insist on the duty of the emigrant, in settling himself, to consider the value of the means of grace, and to take up his residence, if possible, within a reasonable distance of a church, rather than in some solitary place in which he and his family would degenerate to the condition of heathens and savages.

In addition to this, the Society encourages emigrants already settled in America to form themselves into congregations in connexion with the American Church; to establish lay-reading among themselves till a minister can be obtained; to apply to the American Bishops for the services of a Missionary, and to erect plain and temporary churches, which may stand till they have the means of building better.

During the last six years the Society has been pursuing this course. We have endeavoured to improve the religious condition of people far less interesting to the general community than either Africans or Hindoos. Yet we have felt that the poor emigrant and his family are in fact a portion of ourselves; and that the retention of Christians in the faith is an object not less to be desired than the conversion of the heathen. Our means have been very scanty, never amounting to 200*l.* per annum, yet we trust that we have been enabled to accomplish some real good.

For, in the first place, we have found several hundreds of persons about to emigrate who have wished to continue in the communion of the Church, and to whom we have given recommendations to the American Clergy, grounded on the certificates of their own pastors at home. Some of these emigrants have already become prosperous; and we believe that several of them are advancing the cause of the Church in the land of their adoption.

Next, we have made, through the American Bishops, small grants to new congregations of emigrants, to enable them to build temporary churches and to obtain Missionary clergymen during their early days of poverty. A grant of 25*l.* is generally found to call forth benefactions in America to a much larger amount. In one instance, when we gave 50*l.* towards the erection of an emigrants' church for the English miners in Pennsylvania, donations to the amount of 600 dollars were provided by the liberality of American Churchmen.

Thirdly, the pamphlets and tracts which we have published and circulated, and the sermons and addresses which have been delivered in advocating the Society, have served to call the attention of the Clergy to the duty of supplying their emigrating parishioners with proper information, advice, and introductions. Many are thus introduced of whom our Society hears nothing.

Fourthly, we have reason to believe that the agitation of the subject has contributed to increase the exertions already making in America in behalf of our poor people. Many persons would be astonished if they were told of the disinterested labours of some of the American Clergy among emigrants, and of the amount of temporal assistance, as well as spiritual consolation, which zealous men are in the habit of supplying.

And lastly, the co-operation fostered by our Society between Churchmen on both sides of the Atlantic has been in itself an unmixed benefit, tending directly and indirectly to the happiest results. It is thus an important link in the chain of kindly feeling, by which the English and American Churches are united. It needs no large revenue. Its work in England is done at a certain but moderate cost. Its work in America has been limited, and less than we could have desired. But in that country it does not admit of indefinite development. It is not desirable, nor would it be wholesome, that the domestic Missionary work of the American Church should depend largely on foreign resources.

We wish, therefore, to obtain increased support. We think we could use it to advantage. But if this should be denied us, and even if we should be obliged to cease our exertions altogether, we should feel satisfied with the work that has been accomplished. We have laboured—and, in proportion to our means, not unsuccessfully—to assist the poor and the stranger in a strange land, and to advance and perpetuate a good understanding between the two most important portions of the Anglican Church.

HENRY CASWALL, }
F. H. DICKINSON, } *Secretaries.*

THE UNITED STATES.

WE have many readers among our brethren in America, and can assure them that our most earnest prayers are offered for them, that the curse of civil war may, by God's great mercy, be averted, or that the war may speedily cease. We sympathize with our brother Churchmen there in their troubles; and we hope, that He who doeth all things well, will make even this calamity turn to the extension of His kingdom and to the furtherance of His own great glory.

The following passage is from an article in the *New York Church Journal* :—

"We have been intoxicated with the idea that the people are sovereign; that they are the source of all civil power: and we have pushed this doctrine to such an extent as to forget that 'the powers that be are ordained of God.' The result has been, first of all, the diminishing if not destroying of all reverence for our rulers. We, the people, have felt that we have made the rulers, and can unmake them again. We have called them our 'servants.' We know how base and con-

temptible were the motives with which we selected them and voted them in ; and we have despised them accordingly.

When the nation has sunk to this degree,—when it forgets that the civil powers are of God, and claims that they are only of the people ;—and when the people, after thus arrogating the irresponsible exercise of a power in which they ignore God, have come to hate and despise one another ;—when corruption clogs every artery and vein of the national life ;—when professed ministers of Christ proclaim in substance, as the highest quintessence of the new gospel of the day, ‘Glory to God in the highest, and on earth war, ill-will towards men ;’—and when, at the bitterest and most savage outbursts of this fierce hatred, and on the Lord’s-day, and in what they call the Lord’s-house, these matchless Christians rise *en masse*, and shout with irrepressible enthusiasm, until the building rings again :—when the nation and the nation’s ‘popular’ religion have come to such a pass as this, what wonder is it that the heavy hand of God should send us the sharp and bitter medicine of civil war ? What wonder that armies should be marshalling for the deadly contest with brethren, at the north, and east, and west, and south ? What wonder that the national capital should become a living arsenal of rifles and bayonets ? What wonder that all commerce and manufactures are stagnant or destroyed, except the fearful industry and indomitable despatch in making and forwarding all the means of human slaughter ? What wonder that in all those innumerable cases where there are the ties of parents, or children, or kindred, or friends, in both parts of the country, perhaps standing armed against one another in hostile ranks, hearts should be wrung with an anguish too deep for utterance, and that almost paralyses the soul from all power of recourse to that last and best refuge of poor helpless mortals—prayer ? What wonder that some, in the desperate struggle between duty to the Government, under whose flag they are sworn to serve, and love for the State which gave them birth, and where are father, mother, friends, and all that makes life dear, have lost even reason itself, and, in the blight of insanity, have found a relief from the greater horrors of the ‘madness of the people’ ?

But inevitable as the curse of civil war may now be,—unhappily necessary as it may be to the maintenance of any Government that it should resist armed force by armed force,—unanimous as may be the greater part of the Union in sustaining to the utmost the regularly elected and inaugurated President of the United States ; let Christian men never forget the providential design of such awful calamities. Let them remember that unless rightly applied to the purification of the sins and iniquities of the people, the deep wounds of war will leave pestiferous ulcers, and gangrenes and festering cruel sores, which will ensure the slow but final destruction of the nation itself. Let the immense sacrifices now called for, purge the national heart, and tone it up to the conviction of some higher good than mere greed and money-making,—some nobler excellence than mere material prosperity. Let honour, and truth, and integrity, once more revisit the high places of the land. Let the people learn that the civil powers are indeed of God ; and that in exercising their choice of the

individuals who are to wield those powers, they must act in full responsibility to God, from whom the powers proceed. Let each section of the country—even, if it must be, in bloody war—learn to know, and understand, and appreciate, and respect the other. Let the spirit as well as the letter of the constitution under which we have so long lived in peace and happiness, be once more restored. And, above all, let it be remembered, that the blessing of the Prince of Peace is not upon the battles of earth, and garments rolled in blood; but that His gentle lips have said,—‘Blessed are the meek; for they shall inherit the earth. Blessed are the merciful; for they shall obtain mercy.’

Happy—if any can be happy in these dark days—is he whose conscience reproaches him not with having contributed either in thought, word, vote, or deed, to the misery that now convulses the land! Happy,—thrice happy,—those whom Providence shall make the instruments of once more restoring the reign of peace; who shall, like the dove, bring back the olive-branch over the subsiding waters of this deluge of woe!

‘Blessed are the peacemakers; for they shall be called the children of God.’”

Reviews and Notices.

Prayer for Unity. A Speech delivered in the Lower House of Convocation, on Saturday, March 2d. By F. C. MASSINGBERD, M.A. Rivingtons, 1860.

THE Church is greatly indebted to Mr. Massingberd for taking up this most important matter. Till unity is restored to us, we dare not hope to make that progress which we desire in converting the world to Christ. He has Himself made the faith of the world to depend on the unity of His people (John xvii. 20—23). We cannot print extracts from this Speech, for we should not know where to stop. Our readers have probably seen a report of it, and they have now an opportunity of perusing it with Mr. M.’s corrections.

The Inspiration of the Bible. Five Lectures delivered in Westminster Abbey. By CHRISTOPHER WORDSWORTH, D.D. Canon of Westminster. Rivingtons. (3s. 6d., postage 2d.)

IN this volume, Canon Wordsworth replies to the arguments in the “Essays and Reviews” and to other sceptical objections. The author’s name is sufficient to assure us that this is done in a truly Christian spirit, and with learning at the very least equal to that of the opponents of Inspiration. He purposes, if health and strength are given to him, to deliver a similar course of lectures “On the Interpretation of the Bible.”

Messrs. Rivington have published a complete and useful *Index to the Introductions and Notes in Dr. Wordsworth’s Edition of the Greek Testament.* (4s.) It has been compiled by the Rev. J. TWYBROSS. It contains also title-pages, for those who may be desirous of binding the whole work in two volumes.

The Moslem Mission Society, with a Short Account of the Remarkable Operations among the Bedouin Tribes, recently settled in the Pashalic of Aleppo. (Rivingtons, London.) We noticed this Society last year, and we have delayed our notice of this account in the hope that we should have space for a long extract from a letter from Mr. Skene, British Consul at Aleppo, shewing the openings for its operations among the Bedouin Tribes. The Rules have been altered since the first appeal for the Society was made; and the Bishop of Oxford, Lord Calthorpe, and the Dean of Ripon are now the Vice-Presidents of the Society.

Messrs. Blackwood and Sons have published a pamphlet, *On the Civil Disabilities of the Scottish Episcopalians*. The following extracts show what is the position in England of the Clergy of the northern part of Great Britain, ministering in a Church in full communion with the Church of England:—

“So, after the merciful interposition of the Legislature in 1840, the matter stands thus. A priest ordained in Scotland by a Scottish bishop is for ever incapable of exercising his office in England, except under a special licence for one day or for two days named in the special licence. And this disability rests, not on there being doubts of his being canonically ordained, for it is because of his being already beyond doubt canonically ordained that he cannot be ordained by an English bishop; not because his doctrine is in doubt, for the rules of faith of the Scottish Episcopal Church are identical with those of the English Church, and the priest has subscribed the Thirty-nine Articles, and is ready to satisfy every requirement for ordination in the Church of England; not because he is suspected of having Romish tendencies, for even Romish priests are received into the English Church if they do what the Scottish ordained priest has done, and is ready to repeat; not because he is suspected of inclination to Presbyterian doctrines, for the minister of the Scottish Kirk is received with open arms when he subscribes the Thirty-nine Articles. For none of these reasons is the Scottish priest rejected, but simply because his predecessors, the Scottish Episcopal clergy and laity were faithful in their adherence to the House of Stuart. His grandfather fought at Culloden.

“As the law now is, a Romish priest from Madrid or Brazil may demand induction on renouncing his errors of doctrine, producing his letter of orders, and satisfying the other rules of the Church of England. Let that privilege remain for such men, if it be thought right so to favour them; but, if you please, place restraints on the Scottish priests of Protestant ordination—require them to prove their learning—satisfy the bishop of their moral fitness—and satisfy him also of their aptness for their calling,—all such precaution is not only reasonable but right. But do not let the law any longer say to the English bishop, ‘You shall not receive a priest who chanced to be ordained by your brother bishop resident in Scotland, however fit; for his predecessors were adherents of the Pretender.’”—Pp. 17, 18, 19.

The Three Conversions of England is the title of a lecture delivered at Leominster, by the Vicar, the Rev. G. F. TOWNSEND. (Rivingtons). The three conversions are the conversions of the Britons “by some of the apostles,” “the conversion of the then inhabitants of this land, at the coming of St. Augustine, 600 years later,” and “the period of our great and glorious Reformation.”

We have received from Messrs. Bell and Daldy—(1) *Is the Gospel duly preached to the Poor in England. A Sermon preached before the University of Oxford, by the Rev. H. M. WHITE, late Fellow of New*
NO. CLXVIII. T

College (6d.) (2) *The Pew System, and the injuries which it inflicts on the Church of England.* There is an appendix to this pamphlet, containing extracts from the Report of the Committee of the House of Lords on the deficiency of the means of Spiritual Instruction, and from the evidence given to the committee. (3) *The Antidote, or an Examination of Mr. Pattison's Essay on the Tendencies of Religious Thought,* by the Rev. THOS. H. CANDY. (4) A late Undergraduate of Oxford, has addressed *A few Words to his Contemporaries at College.* HATCHARD (6d.) It is a very good pamphlet, and we hope it will be useful. We suppose that the writer must know that there are other Missionary Institutions than the one he mentions.

We have received from Messrs. J. H. and J. Parker: (1) *The Church Catechism Explained, &c.* By the Rev. EDWARD CHEERE. We are glad to see a new edition of this useful book. (2) *Scepticism and Revelation.* By HENRY HARRIS, B.D., late Tutor of Magdalene College, Oxford. (3) *Concerning Clerical Powers and Duties, "Religious Enquiry" and Daily Prayer. Nine Sermons preached at St. Mary Magdalene Church, Oxford.* By the Rev. R. S. JOHN TYRWHITT, M.A. (4) *The Thought of the Love of Jesus for us, the Remedy for Sins of the Body, a Sermon preached to the Younger Members of the University.* By the Rev. E. B. PUSEY, D.D. (5) *Religion and Morality.* A Sermon by the Rev. W. BASIL JONES. (6) *Self-Examinations and Devotions Preparatory to Holy Communion.* By the Rev. H. AINSLIE. (7) *Latin Texts with Notes. M. T. Ciceronis in Catilinam Orationes* (Price 1s.) (8) *The Catechumens of the Coromandel Coast* and (9) *The Daughters of Pola. Family Letters relating to the Persecution of Diocletian: being Nos. XXV. and XXVI. of "Historical Tales."*

Messrs. Parker have also published the following Pamphlets relating to the "Essays and Reviews."

(1) *A Letter on the Essays and Reviews.* By Dr. PUSEY. (Reprinted from *The Guardian*.) (2) *No Antecedent Impossibility in Miracles.* Some remarks on the Essay of the late Rev. Baden Powell. In a letter. By a COUNTRY CLERGYMAN. This letter is signed "G. H. F." (3) *Specific Evidence of Unsoundness in the Volume entitled "Essays and Reviews" submitted to the Lower House of Convocation.* By the Rev. R. W. JELF, D.D. We are thankful to Dr. Jelf for printing his speech. (4) *Scriptural Interpretation. The Essay of Professor Jowett briefly considered in a Letter to the Rev. Professor Stanley.* By the Rev. ROBERT C. JENKINS. (5) *A Word on Inspiration. Being a Second Letter on the Essay of Professor Jowett.* By R. C. JENKINS. (6) *A Sermon preached in the Cathedral Church of Christ, in Oxford, on Easter Day, 1861.* By the Rev. OSBORNE GORDON.

Devout Prayers on the Life and Passion of the Lord Jesus. (Masters, 8d.) This little book needs no further recommendation than the initials R. B. appended to the preface.

We have received a copy of a *Lecture on the Essays and Reviews*, delivered at Norwich by the Rev. CYPRIAN T. RUST (Jarrol and Sons).

Colonial, Foreign, and Home News.

SUMMARY.

The Rev. J. C. Pattison, formerly fellow of Merton College, Oxford, was consecrated Missionary Bishop of the Western Isles of the Pacific at St. Paul's Church, Auckland, on St. Matthias' Day, Sunday, Feb. 24. The consecrating Prelates were the Bishops of New Zealand, Wellington and Nelson.

The Rev. F. Gell, D.D., Fellow and late Tutor of Christ College, Cambridge, and Chaplain to the Bishop of London, has been appointed to the Bishopric of Madras.

The Right Reverend B. T. Onderdonk, D.D., Bishop of NEW YORK, is dead. On Sunday, April 28, the Rev. Dr. Seabury, Rector of the Church of the Annunciation, administered the Holy Communion to him for the last time, and on Tuesday morning, at eleven o'clock, he calmly and peacefully departed. He was buried in the Churchyard of Trinity Church on Tuesday, May 7.

The Right Reverend Horatio Potter, D.D., hitherto Provisional Bishop, is now the Bishop of New York.

The Bishops of LOUISIANA and GEORGIA have proposed a meeting on July 3, at Montgomery, of the Bishops in the "Confederate States," and of deputies from each diocese, to consult on such matters as may have arisen from changes in civil affairs, and "especially, as touching the relations of the Dioceses within the Confederate to the Protestant Episcopal Church in the United States."

The troubles in America have interfered seriously with the receipts of the Committee for Foreign Missions of the Church. "No year since 1855 has marked so low a point in the aggregate receipts to the 15th April, as the current year."

The following extract from the *New York Daily Times* appears in their *Church Journal* :—

"A letter has been received within a day or two from the wife of Bishop Polk, of Louisiana. She with her family of three daughters, was alone in their new house at Sewanee, Tennessee, where the buildings for the great Southern University are in process of erection. On the night of the 12th of April their house was burned over their heads by negroes. At the same time the residence of Bishop Elliott was fired also. The ladies escaped with some few trifling injuries, but lost almost all their clothes. Books, jewelry, pictures, all were destroyed by the devouring flames. Their own family servants were faithful, the men aided in extinguishing the fire, the women bringing their Sunday clothes to dress their mistress. But although those immediately round them were loyal, they have no doubt of dissatisfaction among the slaves."

The Society for the Propagation of the Gospel have resumed the orphan schools in connexion with their Mission at Cawnpore, North-West India, for the children left destitute by the severe famine now

raging in the north-west provinces. Cawnpore itself is not affected by the dearth, and this renders it the most fitting spot in that part of India for the immediate reception of necessitous children. There had been a home for native children in this mission for many years until 1857; all were either killed with their teachers, or scattered in all directions. The Rev. J. A. Cockey, brother of the Rev. H. E. Cockey, one of the Society's Missionaries, killed at Cawnpore, has been appointed by the Bishop to the superintendence of the school.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 7th, 1861.*—The Bishop of St. Asaph in the chair.

The Standing Committee proposed that 500*l.* be placed at the disposal of the Bishop of Graham's Town, to be applied in such manner as may appear to him most desirable for the establishment of the schools at King William's Town, for the European population.

The Board granted 500*l.* accordingly.

With reference to the Memorial in behalf of the effort now being made for the establishment of a Church and Mission in the Hawaiian (Sandwich) Islands,—the Secretaries reported that additional information had since been received. It was contained in a despatch addressed by R. C. Wyllie, Esq., Chief of the Department of Foreign Affairs, city of Honolulu, to Manley Hopkins, Esq., His Hawaiian Majesty's Consul-General in London.

The following are extracts:—

"I have now the honour to inform you that the Meeting on the subject of an Episcopal chapel or church took place on the 9th inst. A resolution was unanimously passed, thanking His Majesty the King for his generosity in donating out of his private lands, for the proposed church or chapel, a lot beautifully and healthfully situated, and of an extent sufficient both for such religious edifice and for a parsonage also.

"A general wish was expressed that the chapel or church should be built of brick or stone, and in a style corresponding with that which is usual for Episcopal places of worship.

"The Meeting taking the view that, the King having presented a site, the first effort should be to raise a sufficient fund to erect on that site the chapel or church, in the style and of the durable materials desired, a committee of three gentlemen were appointed to collect subscriptions for that purpose.

"Under the second article of our constitution, we have no national or state religion; the Catholics and all other Christian denominations are placed upon the same footing of right to perfect freedom of religious worship; and hence no special appropriation for an Episcopal chapel or church, or any other church, can be made out of the public revenue, which you know is very small. But the King, Queen, and Royal Family have in that respect, and under the same article of the constitution, the same freedom as private individuals; and their attendance in the Episcopal church, with the support of Episcopalian and Lutheran families, would, after its erection, in my opinion, with some assistance from abroad, secure a congregation sufficient to maintain it and a clergyman permanently among us.

"It is desired that the Episcopal service should be performed with all the rites and ceremonies sanctioned by the Church.

"In regard to the Liturgy, in the prayers for the King, Queen, and Royal Family, some alterations would be necessary, so as to adopt them to the local sovereign and his family.

"After the cession of Hawaii, by King Kamehameha I. and his council of chiefs, to the British sovereign, through Vancouver, on the 25th February, 1794, they expressed a strong desire to the latter to have religious instructors sent from England. When the first American Missionaries arrived, there was much opposition to their landing, on the ground that they were not the religious instructors whom the King and chiefs expected from England; and it was only after being assured by Mr. John Young (the grandfather of Her Majesty Queen Emma) that the American Missionaries came to preach the same religion, that they were permitted to land. In 1844 a subscription list was circulated and numerous signed, to support an Episcopal clergyman; in 1847, 1851, and in 1858, other attempts were made; so that you will see that a desire to have an Episcopal Church in this capital has long existed, and that the first idea thereof may be fairly ascribed to the first of the royal line of Kamehamehas.

"From 1819 to 1844, the American Board of Commissioners for Foreign Missions had contributed towards the support of their Missionaries and churches on these islands no less than 539,089 dollars 67 cents; the American Bible Society had contributed 50,000 dollars, and the American Tract Society 19,744 dollars 51 cents, making a total of contributions from the United States of 603,865 dols. 8 cents.

"The site, generously presented by the King, is in proximity to the palace, and in still greater adjacency to the residence of Her Britannic Majesty's Commissioner and Consul-General, William Miller, Esq., who is an Episcopalian."

The Secretaries further reported that the Standing Committee had had an interview with Mr. Hopkins, and that they had agreed to the following notice of motion, to be submitted to the Board on Tuesday, the 4th June:—

"That the Standing Committee be authorized (whenever a Mission shall be organized to the Sandwich Islands to the satisfaction of the Committee) to make a grant of 200*l.* a year, towards the support of the Mission, to continue for five years, should the Mission be continued for that time."

A letter was read from the Rev. H. Bailey, Warden of St. Augustine's College, in which he recommended Mr. M. J. Drinkwater to be appointed to the Society's vacant exhibition at St. Augustine's, forwarding testimonials in favour of Mr. Drinkwater from the Rev. J. D. Hastings.

It was agreed to adopt the recommendation, and to appoint Mr. Drinkwater to the exhibition.

The Bishop of Colombo, in a letter dated "On Visitations," Komegalle, Ceylon, February 18th, 1861, asked for a 4to. set of Service Books for a new chapel at that place.

The Rev. E. Higgins, as an itinerating Missionary of the Church Missionary Society, had for some years given the members of our

Church at this station the benefit of Divine Service in English, as well as in the native language, on the last Sunday in each month, and in acknowledgment of this the residents had determined to erect this chapel. The Bishop had held a Confirmation in this chapel, though the building was scarcely completed.

The books were granted.

The sum of 50*l.* was granted towards the building of the new church in Perth, Canada West.

The application was forwarded by the Bishop of Toronto, in a letter dated March 27, 1861. He thus concluded his letter :—

“ In a few days, April the 12th, I shall commence my eighty-fourth year. My sight and hearing are not very strong, but otherwise I am quite well, and planning two long confirmation journeys during the summer, and which, with God’s blessing, I hope to accomplish.”

In a letter dated See House, Montreal, April 5th, 1861, the Bishop of Montreal said :—

“ We are now making considerable efforts to raise means for the better sustentation of the clergy, and secure, as far as possible, the future independent maintenance of the Church, from internal resources, on the withdrawal of the grants, hitherto made us by the Society for the Propagation of the Gospel. But in consequence of the almost total absence, up to this time, of endowments in Lower Canada, and the very small share received by the clergy in this portion of the Province from the Clergy reserve funds, this is a work of no small difficulty, and can only be attained by slow and persevering efforts. In order, however, to meet the necessities of the case, at a recent general meeting of our Diocesan Church Society, it was decided, that, in future, no grants should be made for the erection of churches : but that we should confine ourselves to giving aid to direct Missionary work, and for assistance towards endowments. And in view of the past and expected reductions from the grants from the Society for the Propagation of the Gospel, we shall have little enough to meet demands for these purposes. I have therefore to ask your Society once more to come forward and help us, with a grant of, let me say, 200*l.* towards the erection of churches ; that I may have some small sum of ready money, as an encouragement to promise, on application from the country clergy, about to engage in this most necessary work, and to whom very often a small grant of 20*l.* or 25*l.* even, in money, is of most essential benefit, where their own people have so little to offer towards the work but labour and materials.

The Board granted the 200*l.* towards the erection of churches in the diocese of Montreal.

The following is also an extract from the Bishop’s letter :—

“ We hope to hold our first Provincial Synod in this city in July. It has been difficult to make arrangements to suit so many different parties ; but I believe we may consider this is now so settled ; and I am leaving Montreal this week for the purpose of visiting Toronto and London, Canada West, in order to consult with the Bishops of those dioceses respecting the business to be brought before the Synod. It will be a most important event in the history of the Canadian

Church : and I pray God to direct and guide us by His Spirit in all our deliberations, and I ask also the prayers of our brethren at home."

The sum of 50*l.* was granted on application made by Mrs. Winter, of Berbice, forwarded and recommended by the Bishop of Guiana, for assistance towards an effort which she and her husband were making to build a chapel at Blairmont, Berbice.

The Bishop of Guiana, in a letter dated Kingston House, George Town, Demerara, April 6th, 1861, forwarded :—

A letter from the Rev. W. H. Brett, applying for aid towards the erection of a new chapel, St. Mary's, in the centre of the district of the Lower Pomeroon, on a piece of land called Hackney, belonging to the Church. The district was an important one, the population being about 320, chiefly negroes, but within a few hours' paddle of a very populous Indian territory. The black population are all Church people.

The Bishop strongly recommending Mr. Brett's application, the Board agreed to grant 25*l.* towards this chapel.

The Rev. A. R. Symonds, Secretary of the Madras District Committee of the Society for the Propagation of the Gospel, forwarded a report of the Rev. Dr. Caldwell, Secretary of the Tinnevely Local Committee, of the operations of the Tinnevely Special Education Fund for 1860. Dr. Caldwell reported that the boy's boarding schools, established by the help of this fund in the districts of Edeyen-goody and Pudiamputtur in Tinnevely, and at Paumber in the Ranmud district, and that in Christianagram which was enlarged thereby, are making satisfactory progress.

The sum of 20*l.* was granted towards a chapel for the Sawyerpooram Training Institution, Tuticoreen, Madras.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting was held on Friday, 17th May : the Bishop of Oxford in the chair.

The Treasurers presented the usual monthly report of the Society's income and expenditure made up to the end of April this year, at which time the income appeared to show a decided decrease. Inquiry was made by several members as to the effect of the Society's request (through the Archbishop of Canterbury and the Bishop of London) to Sir Charles Wood in favour of a division of the see of Madras and the erection of a bishopric in the southern part. A letter was read from the Committee of the Church Missionary Society declaring themselves opposed to the division of the see. It was resolved to renew an expiring grant for educational purposes in Puthiamputhur and Erungalore in South India. It was agreed to sanction the purchase of some land at Buona Vista, near Galle in Ceylon, contiguous to the Mission of the Society. A letter was read, dated February 2d, from the Bishop of Capetown, requesting the Society to place its grants for that diocese at the disposal of a Finance Commission appointed by the Synod : the Bishop's request was complied with, certain conditions being attached. The Rev. F. P. Flemyng was appointed Head of the Mission which the Society, in compliance with the request of the Capetown Synod, has resolved to send to Independent

Kaffraria, if sufficient funds are available. A sum of 10*l.* per annum was granted to the Rev. Cecil Wray in aid of the education of a pupil at Hurstpierpoint. The salary of Mr. Matthiesz, Catechist at Trincomalee, was continued provisionally for one year. The Rev. E. S. Venn was appointed Missionary at Singapore. The Rev. M. W. Jellott was appointed Travelling and Organising Secretary for Ireland. The Rev. W. G. Lyster was appointed Missionary to the part of Labrador within the diocese of Quebec. The thanks of the Society were voted to the Dean and Chapter of Westminster for the use of the Abbey on May 16th; to the Rev. Dr. Thomson, Provost of Queen's College, Oxford, for his sermon on the occasion; and to the Precentor of the Abbey. Some new members were incorporated.

SYDNER.—The following is the passage from the *Guardian* of May 15th, referred to in our opening paper of this month:—"The case of the Rev. G. King is at length concluded, but the ill-will and unchristian feelings which it excited are as rife as ever. I reported in my last communication that the Supreme Court had prohibited the Bishop from continuing the proceedings before a tribunal composed of the Chancellor and four clergymen, the judgment of Chief Justice Dickinson pointing out that the Bishop must himself decide the case. The Bishop then summoned Mr. King to show cause why his licence should not be revoked for having refused the Bishop admission into the cathedral, and prevented him from there holding an Ordination. On the appointed day Mr. King appeared, and delivered an address which for insolence and irrelevance was unique: it was not, in fact, a defence, but an attack upon the Bishop for appointing a Dean, and on his administration of the diocese generally. The Bishop postponed his judgment for a few days, and then decided that Mr. King's licence should be revoked; but as it appeared that he had acted throughout under a misapprehension of his position, a new licence would be prepared and issued in three days, in which would be inserted a paragraph defining and declaring the Bishop's right to enter the cathedral for the performance of all Episcopal acts. An excellent clergyman here interfered, and got the Bishop to state that in issuing the new licence he had no wish to humiliate Mr. King, but intended that any person succeeding Mr. King should have a similar licence. Mr. King then took up the new licence, and we were in hopes we had heard the last of this unpleasant business. But in the following Monday's papers there was a report of Mr. King having preached from the text, 'Lord, lay not this sin to their charge.' Of course the preacher was the mild Stephen, and the Bishop and those who acted with him, persecutors, who were 'prayed for' in the most edifying manner. Mr. King having alluded to himself as fighting the battle of the 'parochial clergy,' this brought forward an address of 'respect and confidence' in the Bishop, signed by upwards of fifty licensed clergy, who repudiated any sympathy with Mr. King; and Mr. King's friends have held a meeting declaring their sympathy with him; and so we are kept in a continual broil at a season when we ought more especially to be at peace with each other."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JULY, 1861.

THE SCOTTISH CHURCH AND FOREIGN MISSIONS.

SHALL the Church of Scotland enter upon the work of Foreign Missions? This question has been raised again and again in Scotland; it was brought before the Episcopal Synod several years since, when the circumstances of the foundation of the Church in Borneo seemed to supply an opportunity which the Church of England, at that time, was slow to avail itself of fully: and it is to be discussed by the Bishops at their annual meeting this very autumn, as we gather from a statement made by the Bishop of Edinburgh at his last Diocesan Synod.

We do not doubt that the Bishops will consider that the time has come for some decided action in this matter; as little do we mistrust the wisdom and discretion with which they will rightly temper and direct the zeal which seeks to wipe off the reproach, at present resting upon their Church, of being backward in so great and necessary a work. We do not presume to think that they need any stimulus, or any advice from us, in discharging a duty which is inherent in their very office; but we are not so sure that the mind of the Scottish laity is sufficiently prepared for the enterprise which is, we hope, to be proposed to them; nay, we rather suspect that even that good and earnest portion of their body, which now is exerting itself so vigorously to supply many pressing home wants, may almost complain of the new call as a temptation to set aside what is necessary for what is only desirable, and look upon it rather as a distraction of energies too weak at the best, and too much dissipated already. It is only fair to keep distinctly in view the

many difficulties with which our brethren in the North have to contend; it may be necessary to exhibit some of those difficulties to not a few of our readers; but, paradoxical as the assertion may sound, we believe that these very difficulties present the occasion for the Church of Scotland to undertake vigorously the work of Foreign Missions, and that they will, partly at least, find their solution in an earnest prosecution of this labour and service of love.

At the present moment, the Church in Scotland numbers, according to a return of last January, 156 congregations, and 161 Clergy, under seven Bishops. "The income of the Church Society, from ~~all~~ sources, available for distribution, in the past year (1859), amounted only to 3,228*l.* 11*s.* 6*d.*;" and of this sum "1,998*l.* 2*s.* 4*d.* was applied as a Stipend Aid to raise Clerical incomes to 100*l.* where there was no parsonage, and to 90*l.* where a house was provided;" to the educational work of the Church only 820*l.* 12*s.* 6*d.* could be appropriated; and no funds whatever were available for any grant to assist the building of schools or churches, though several very urgent applications had been laid before the Society.¹ The statement, assuredly, is not encouraging.

We cannot accurately test the outward condition of the Church in some of its other spheres of exertion. There have been erected, as our readers know, several noble buildings, of late years, in Scotland, by the zeal of Scotch and English Churchmen; the College of Cumbernauld, if it has not yet fulfilled the whole scheme of its munificent founder, is, at any rate, a pledge of the spirit and of the Christian devotedness which is now animating many both of the laity and Clergy of Scotland. Trinity College, Glenalmond, on the other hand, under its late and its present wardens, has taken root, we are persuaded, in the heart of Scottish Churchmen, and is bestowing upon our fellow-countrymen in the North the priceless advantages of a sound and religious education; and it is no small praise to its theological department that "of thirty-seven students, entered within the last twelve years, no less than thirty-one have been ordained to duties in the Scottish Church."² The Cathedral at Perth must also be mentioned in this sketch of recent and noble efforts to give force and expression to the new life and wider sympathies of which our Northern brethren are now strongly conscious; but most of all would we ask attention to another fact, one of far more significance, and of infinitely brighter promise than any which we have mentioned. It is this: that, at last,

¹ Report of Scottish Episcopal Church Society for 1860.

² Letter of the present Warden of Glenalmond, in *Scottish Ecclesiastical Journal*, Nov. 1860, p. 175.

earnest and loving hearts are throwing themselves in faith upon special ministries to the poor. Bishops and Clergy have arisen who have dared to labour amongst the citizens of Glasgow, and in the old town of Edinburgh; Bishops now are living in Scotland, where they and their brethren ought to be found always, in the heart of their dioceses, and in the midst of the children of toil and suffering; and it would be simply unjust to abstain from mentioning that while there is energy and zeal, and most thoughtful labour, we believe, amongst all the chief pastors of the Church in Scotland, nowhere has the Church apparently made so much progress, or conciliated so much affection, as under Bishop Forbes, at Dundee.¹

Indeed, it is quite surprising how much excellent work, and how much real progress has been effected in the midst of very great trials, and with means most utterly disproportionate to the need.² This journal has constantly to tell the tale of great privations, and of large-hearted labour; but we question whether the Church anywhere can exhibit more self-denial, and more "patience of hope," than is to be seen in the Clergy of the Church of Scotland. There is a future, a bright future, surely, in store for the Church of Leighton and Jolly, to mention no other of its honoured sons, when, in the midst of the luxury and self-indulgence, the softness and the worldliness of these modern days, it can point to Bishops labouring, as labour is reckoned in Scotland, upon incomes, from the Church's funds, of scarce 200*l.* a year, and of Priests and Deacons, not one of whom can count upon more than 100*l.*, and that too as the dole of a precarious alms.

¹ It would be both invidious and unfair to contrast, with any thought of censure on others, the state of Scottish dioceses and of the chief towns. We really mean what we say, when we speak of energy and zeal generally diffused through the Church; still it appears to be the fact that, of the large towns, surely at all times the most anxious charge of the clergy, Dundee exhibits by far the most progress in Church life and development. "Twelve years ago," (the period of the Bishop's pastoral connexion with Dundee,) writes the Bishop of Brechin, in a Pastoral dated Nov. 5, 1859, "one small chapel sufficed for the Episcopalians of Dundee. Now we not only occupy the beautiful church which God of His great mercy has permitted us to raise to His honour, but the flourishing congregations of St. Mary's, Broughty Ferry; St. Mary Magdalene's, Blinshall-street; and St. Salvador's, Maxwell Town, with our ample supply of day and night schools, attest the increase of the Church. The Orphanage and other institutions connected with her give evidence of the charity and benevolence of many of her members." (See *Scot. Eccl. Journal*, Nov. 17, 1859, p. 199.) On comparing the returns of congregations and clergy of the Scottish Church in the years 1851 and 1861, we find Glasgow diocese with the largest addition of clergy (eight in all). But the city of Glasgow seems to have the same number of congregations and churches at both dates; and Aberdeen too; Edinburgh has added in the same period one church and one school chapel. It may be the case that Glasgow has peculiar difficulties. (See Letters upon the State of the Church there, *Scot. Eccl. Journal*, Jan. 20, 1859.)

² If any one would measure this, he may refer to some interesting papers on the history and progress of the Church in Scotland since the commencement of the present century, in *Scot. Eccl. Journal* for 1857, pp. 88, 103, 118.

And yet, for all this, strange to say, except here and there, the Church of Scotland is not popular; rather, we fear, it distinctly labours under more than its due share of the reproach which the Church of Christ must ever expect in the world. We proceed briefly, and in the spirit of affectionate brotherly kindness, to point out some reasons for this repulsion of the Scottish mind against the One Body, which witnesses to the Truth of Christ in Scotland, and to draw from the survey our special argument for a hearty undertaking of Foreign Missions by a communion so wonderfully preserved, and, as we believe, so specially favoured.

And, first, we do not scruple to say, after some study and experience of Scotchmen, both in their own country and in England, that, with all the energy, and power, and perseverance which they possess so conspicuously, we seem to discern in them, as the result, we believe, of their history, and especially their ecclesiastical history, and their long established modes of education, a certain stiffness and formality—nay, to be plain, a certain hardness of mind—which makes them receive with difficulty, or rather, alas! in the mass refuse altogether, the Catholic system of the Church. It is not, of course, for a moment to be admitted that the Church has no food for the most advanced intellect, or discipline—yea, necessary discipline—for the highest and most acute reason. On the other hand, no one will doubt that there is a depth of feeling, and a real enthusiasm, in the Scotch character which only wants nurture and guidance to make it fruitful in heroic Christian deeds. But Puritanism has sadly maimed and dwarfed the minds of Scotchmen. A narrow and unscriptural system of human invention has bound their free spirit with an almost incredible thralldom. Rejecting the laws and rebelling against the Spirit of the Church of the Apostles, they have lost, more than they know, and much more of course than they will own, the power to interpret Holy Scripture; and as a nation they stand before us at the present day a very sad and yet a most deeply interesting spectacle—a people very earnest, loving knowledge, eager for work, deeply curious about religious questions, and yet, in all divine things, stricken as with a blight; ever splitting into schisms, till their very names are a contradiction; ever battling for the truth, yet never finding it; with more than Jewish zeal, and capable of immense efforts of self-sacrifice, and “yet the womb miscarrying, and the breasts dry;” protesting against every generation of Christians before them, and yet mastering no one idea of the whole great body of Truth themselves; inverting everything of the past, and yet not discovering one new key to the difficulties of the present; alas! even when they see a blessed truth, unable to hold it, and to make it shine before men; the sovereignty of

the Lord Jesus on their lips continually, the spread of democracy in things civil and in things spiritual the one mission in which they do not fail.

And how, in the midst of such a nation, has the Church of Christ in these later days made proof of its Divine commission? We must ever remember that it has only since 1792 been released from most cruel and oppressive penal statutes. A half-century or little more is but a short space in the history of any Church; far too short, surely, to expect the full revival of powers which persecution all but destroyed, or the removal of prejudices and fears which there is so strong an interest in rival communions to keep up and aggravate. It may seem unjust and unreasonable, in the presence of the vigour and the earnestness to which we have just now referred, to point out shortcomings, or to complain of signs of weakness, or faulty compromise; but the Church of Scotland can well afford to have its work severely tried, and an English Churchman must naturally long to see that work deepened and strengthened, for England's no less than Scotland's sake.

Has, then, the Gospel been preached in its full power and truth in Scotland? Has the system of the Church been lifted up before men in its real proportions? Above all, has the heresy which runs through all the Presbyterian standards been boldly confronted, and the gifts of the Apostolic ministry freely dispensed to all who would receive them?

Only last year, the Bishop of Argyle touched this delicate point before his clergy in Synod assembled. We do not profess to agree with particular statements in his charge, as we have seen it reported—we are not sure that we should regard some important points of doctrine and discipline in the same light as the amiable and excellent prelate; but we believe there was a great truth in his general position that the Church of Scotland has been far too remiss in bringing forward pointedly and energetically Catholic doctrine, especially that great portion of it which Presbyterians gainsay and deny, whether or not she has been, as the Bishop also contends, far too rigid and precise in prescribing points of ritual and ceremony. Doubtless, as the Bishop freely admitted, there is not only a beauty of holiness, but a sacred wisdom, in the Catholic ritual; doubtless, too, it is, when properly applied, and in its due proportion, a part of every Christian's heritage, and a necessary vehicle for many a Christian truth; but there is force in the remark that to the Scottish mind ritual and form is distasteful, whether from "a certain wildness," (so says the Bishop, himself a Scotchman,) "which still possesses it," or, as we may partly trace it, owing to long fixed educational prejudice; but assuredly he is right in saying that the declaration of the great doctrine of universal re-

demption through Christ for every man is the special mission of the Church in Scotland, the surest, the Bishop says, the readiest mode of access to the heart of a misled but noble people.¹

There is another reason, we cannot but suspect, beyond these, for the unpopularity of the Church in Scotland. We approach the subject with reluctance, because we fear we shall be opposing strong wishes of many excellent and most esteemed brethren, but we cannot withhold the matured conviction of many years. The Scottish Church has seemed to lean too much on the Church of England; it has seemed almost in some places as if it was the forced plant of English culture, not the hardy upgrowth of a native seed. It has accomplished some of its recent works by no small help of money from England; it has set in some of its chief places of trust admirable and able men, but still Englishmen; above all, it has only, in comparatively recent years *in the south of Scotland*, shown its wish to be the Church of the poor as well as of the rich.

We well know the answer which will be made to this complaint. We thoroughly sympathise with the very peculiar difficulties which must beset a Church at once conscious of its mission and its destiny, and, on the other hand, miserably crippled in all its resources. Still, very earnestly would we recall our Scottish brethren to some noble memories of their later history, and still more to the essential law, as we believe, of the Church's marvellous life. We doubt if any Church in the last century could point to a brighter example of apostolic simplicity and genuine Christian piety than was to be found in the poor but ever-honoured Bishop of Moray; it is well known that a chief English Church journal was constantly supplied, in *our* dark times, by the sound learning and clear-sighted wisdom of the Scotch Bishop Gleig; and surely that momentous day when Seabury was consecrated in the 'upper room' at Aberdeen has shown to the Church of Scotland, as it has to her sister Church in England, that there is one thing more mighty than wealth and power, than the favour of Parliaments or the applause of the multitude, even "to hold fast" the Catholic faith, "and to commit to others the good deposit."

But, if we are not utterly mistaken, the law of the Church from the beginning, and the manifest teaching of Holy Scripture, point to the true path, from which there has been, and still is, a tendency in the Scottish communion to decline. Surely a very solemn and deep principle is enunciated in the great words of the Apostle at Athens, one which lies at the foundation of all national life, and, as it appears to us, no less

¹ Is it not the case also that the doctrines of the Threefold Ministry and the grace of the Sacraments, and the pastoral office of the Church, have in past days been rather barely exhibited, and with too much stiffness?

involves the efficiency of mission work and healthy Church development. "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before-appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him."¹ Deep words assuredly these, and most emphatic, and of many meanings, lightening up the dark things of how many histories, and fixing the centre as well as the beginning and end of how vast and how complicated a system of Providential order! We can see their application at Athens, and the truth with which they pierce all the perplexed speculations, and all the hopeless struggles of heathen ignorance; but are they silent to us, British Christians, or have they received no fresh illumination from the history of 1800 years in the world and in the Church?

The attempt thus to apply the Apostle's principle will, we hope, make clear the ground of our appeal to our brethren in Scotland to gird themselves to the work of Missions. What, then, is the purpose of all these physical varieties of countries, and, much more, of all this great moral diversity of national character, language, habits, traditions, associations, which has survived so many shocks of time, and which refuses to bend and adapt itself to the uniform level to which modern systems are ever tending? or, again, what is the lesson of those different forms of Church life which, even from the first, and before the corruption of its better nature, seem to have been impressed upon Christendom, and to be not only consistent with, but perhaps even a security for, the unity of the faith and the real membership of the One Body of Christ? Surely the variety, and the independence, and, at the same time, the full and free communion of Churches, is the most obvious lesson of the Acts of the Apostles and the Epistles of St. Paul. If Jerusalem had her mission, Antioch had hers no less; if we may suppose the fixity and the unchangeableness of the Christian creed was the special trust of the Church emphatically Hebrew, we are not left to conjecture, from the short yet varied details of the "beginnings of the Gospel" in the capital of Syria, that the city where Asia and Europe found a meeting-point, where Roman vigour and Greek acuteness and eloquence had each their representatives, was divinely prepared to be the spring and the source of the world-wide mission of the wisdom and the power of Christ. Would it be fanciful—nay, would it not be most reasonable—to discern the same sacred purpose in all the other Churches of St. Paul's planting? Is it for nothing that we are told "that from

¹ Acts xvii. 26, 27.

Thessalonica sounded out the Word of the Lord, not only in Macedonia and Achaia," or that at Ephesus "a great door and effectual is opened"? May we not trace the sign of a loving mercy, not limited to Philippi itself, when it is said of the Christians there "that to you it is given *in behalf of Christ* not only to believe in Him, but also to suffer for His sake"? or is there no present significance to us in the fact that of Corinth, the very plague-spot of corruption, and the chief scene and battle-field of contention and schism, the Lord had said especially, "I have much people in this city"?

But if a character and a type be thus stamped on nations as on individuals, may we not believe of Him who "holds the seven stars in His right hand, and who walks in the midst of the seven golden candlesticks," that He has foreordained all this wonderful variety, that He has in mercy dealt out to His scattered children His manifold gifts, to some of suffering and persecution, to others of peace and prosperity; to some of strong tenacity of will, to others of versatile large-mindedness, to some "the times" of oft-recurring calamity, to others "the bounds" of a rugged home, that they should all, in their appointed lot, "seek the Lord," that they should all "go their way" in loving labour for Him "till the end be;" all gather for Him according to the power and the experience which each has gained from Him, all try to reflect before some yet outcast and untended souls those rays of the Glorious Presence which have shone upon themselves?

Good men all around us are calling to Unity,¹ and it is a sign of peculiar hopefulness; but the Unity for which we pray will be best prepared, if God so will, by a firmer grasp, on the part of National Churches, of the truth which they have specially received, of the work which they have been charged to do. How disastrous was even the appearance of interference by Archbishop Laud in the Church affairs of Scotland; and how unhappy almost all the interventions of the Church of England for her sister Church in times gone by, even when perhaps they were unavoidable! On the other hand, in full remembrance of the difficulties of our brethren in Scotland, and with no belief in the voluntary system as a substitute for endowments, may we not rejoice at the thought that they are prepared, by their independence of the State, to meet the most rooted ecclesiastical conviction of their countrymen; and, unlike ourselves, are absolutely free to alter canons, to enlarge and improve their liturgical offices, to develop their system, above all, to send forth, at their unfettered

¹ Specially would we commemorate "A United Church of Scotland, England, and Ireland advocated," by the Bishop of St. Andrews, a most learned and earnest Discourse on the Scottish Reformation. The notes are full of instruction, and the tone of the whole admirable, though we cannot adopt the conclusion of the Right Reverend Author.

discretion, the fittest men to be the Bishops and leaders of their own especial missions?

May we, with all respect, venture a suggestion as to the scene of their first mission, and as to some of the means by which it is, with God's good hand upon it, to be carried out?

Considering the many worldly advantages which Scotland has derived from India, and further, how some of her noblest and bravest sons have been concerned in building up that mighty empire, we would gladly have suggested that the Church of Scotland should first come to the aid of that still grievously neglected portion of England's charge; but it would seem that there the door is not equally opened to her, and any conflict of jurisdictions, any collision with Government is obviously to be avoided; but there are other vast heathen lands where England has not entered, or where she has no territorial claims which can come into the account. A Scotchman is now, as Bishop, pioneering in Africa one of the most daring of modern Missions; why should not the Church of Scotland herself send to some part of that continent another son like-minded and with equal authority? Again, China makes a still more forcible call to the Church of Christ, and offers a still harder and more heroic work for the soldier of the Cross; America has sent there for some time her fully organized mission; England has another equally established, but we dare not say efficiently working; Pekin is opened at last. Why should not our brethren in the North concentrate their efforts upon a spot which surely would have been longed for by St. Paul, even as he fastened his thoughts upon Rome, the then great centre of heathenism, and the deepest abyss of sin.

And, lastly, as to the means for such an undertaking; our brethren will not pause, as the English Government for a long time forced us to pause, till a large capital sum was raised to found a Bishopric, however worthy such labourers are of a higher meed even of this world's goods. Scotch Bishops need not shrink from consecrating a brother with a scanty stipend, or to severest labour. The difficulty will not be here. It will be much rather, we fear, as we pointed out at the beginning, that the Church at large is hardly ripe for such a bold self-assertion, or, more correctly, for such an earnest faith in a Divine commission and a heavenly call. But such ventures, sooner or later, must be made; and the Church, if it would endure, must unlearn its timidity, and, in spite of the offence of some, dare to avow itself aggressive, and distinctly claim its misled and long-prejudiced countrymen for its proper heritage, and a portion of the world's wide waste for redemption unto the Lord.

Already are the signs observed on every side that the severity of Calvinistic tradition is passing away in Scotland; already the shameful amount of gross sin among the Scottish lower

orders is a scandal keenly felt, and likely to challenge further inquiry as to its causes; it is impossible that a noble people can acquiesce for ever in multiplied and ever-increasing schisms, or that an old nobility and a landed gentry such as is found in the North can endure that only here and there one or two of its members should not be ashamed to undertake the service of the Cross. Oh, that the Church may not miss another great opportunity! Oh, that deeds and words of its own brave sons, who know the cost of the work we are counselling, may come back to it from far-off lands, and that an answering voice in Scotland may listen, for instance, to the grand lesson of that brave old man's life who still is spared to the diocese of Toronto, or to the fervent, yet true as fervent, words of the Dean of Capetown, so nobly, so touchingly giving the "God speed" of the Church to that sacred band now piercing the interior of Africa.¹

There are some months yet before the decision can be made. God grant us, who in England or in Scotland desire this good work, not to forget it in our prayers! May bishops and clergy in Scotland prepare the way by the most powerful of all influences, devoted labour, and unwearied patience! May they rise even more and more to the greatness of their mission, and to the sore needs of the time! And then, sure of their position, and strengthened for a work sure to be cavilled at, let them address to their own people first the words of fatherly counsel, and in the Name of their God boldly call on the merchants of Glasgow, and the nobles of the land, to offer of their increasing substance some real tribute to the Lord. Who can say that one such steady, resolute effort may not heal old wounds, and unite parted brethren, and be the blessed source of a great day of refreshing! ² W.

June 21, 1861.

Correspondence, Documents, &c.

A YEAR OF MISSIONARY LIFE IN SARAWAK, BORNEO.

(Continued from page 215.)

May 1st.—Went this afternoon to a Balow-Sebuyow village named Tambilan, about an hour's distance down the river. The population is fifteen families, about one hundred souls. Twenty people came to instruction in the evening, among them several intelligent lads, who were greatly amused by the performances of a musical box which I

¹ See the very striking and powerful sermon of the Rev. Henry Douglas, Dean of Capetown, in the *Colonial Church Chronicle* for April last.

² We observe that for the year 1858, 5917. 15s. 1d. was contributed from Scotland to the *Church Missionary Society*, and in the same year 5791. 10s. to the *Society for the Propagation of the Gospel*. We believe this to be about the average annual returns. Surely the bulk of this total sum would be willingly transferred to a Mission of the Church itself; and large additions might be expected.

had with me. Spoke of the Ten Commandments, human sinfulness, Christ's redemption, and the necessity of prayer. Sabang, one of the elders, told me that the reason why they killed fowls and pigs at their Feasts was to "redeem their souls." This is the first and only time I have met with the idea of sacrifice and propitiation among the Dayaks as connected with their offering of the blood of slain animals at their Doctorings; though this is doubtless what was originally intended by those who instituted their rites, yet the lapse of ages has caused the true meaning to be no more remembered by the many.

3d.—About one P. M. left the house to pay a visit to a village of the Lara (also a Sambas) tribe of Dayaks, who live about two hours' distance up the river. There is nothing remarkable in the river scenery. Just above Se Tunggang, we passed a spot of jungle where the Sebuyows are accustomed to place the bodies of their departed friends among the boughs of the "Ara" trees, and leave them there to be wasted away by the action of the elements. Those entitled to this honour (for such it is esteemed) are chiefs, "manang," very brave men, men killed in battle, and new-born children. About three P. M. arrived at our destination, Menggerat. There are two houses on opposite sides of the river, containing twenty and ten "doors" respectively. The Laras ran from Sambas with the Selakows. Like them, their women wear girdles of silver coins (*simpan*), and are also distinguished by neat conical rattan hats called "taliang." The Lara dialect is very different from that of the Selakows, and approaches a good deal to that of the Dayaks of Sarawak. Amid so many opposing dialects, it is indeed a blessing that the easy flowing Malay is so generally understood. In the evening about twenty people came round me in the long room. Taught the Ten Commandments, and the Hymn to the Trinity, and from the latter preached Christ Incarnate, dying and rising again to accomplish man's redemption. A good deal of attention was shown, and I found one of the lads, Dangi, particularly intelligent.

4th.—In the morning visited the house on the opposite side of the river. In the evening about a dozen came to prayers and instruction. The elders very attentive as I explained from the hymn "the Lord Jesus will come again," and the second coming of Christ to judge the quick and the dead.

8th.—Left the Mission-house *en route* for Sarawak through the upper country, instead of going out to sea. The mouth of the Lundu is some thirty miles west of the Santubong mouth of the Sarawak. As far as Menggerat I had only three boatmen,—two Dayaks and a Chinaman, all Christians; but there I got three Laras, and with this addition to my crew, we paddled rapidly up stream till about ten A.M., when we stopped at a small farm-hut belonging to Dugak, the Chiefman of Menggerat, where we cooked our rice and breakfasted. About five P. M. we stopped again, lighted fires and cooked on the lofty bank of the river, now reduced to a small brown-looking stream, and a very picturesque picture our temporary encampment would have made till it was broken up by a heavy squall, which made us all take refuge in

our mat-roofed boat. Then on again till nearly eight o'clock, when we stopped for the night. I taught hymns for awhile, and then we had prayers, and very inspiring was the sound of the Old Hundredth to which we sang our evening hymn, as it was re-echoed back from the hoar old jungles that surrounded us on all sides.

After prayers we stowed ourselves away as comfortably as the dimensions of my boat would let us, and were soon asleep.

9th.—Left our stopping-place at dawn (half-past five A.M.), and about nine o'clock fell in with some Butan Dayaks fishing, from whom we got some fresh fish, which together with our rice we cooked and ate in their hut. The Upper Lundu is very different from the Upper Sarawak. Here no rocks and rapids make boating dangerous, a shallow stream flows quietly over a sandy bed, but our progress was much impeded, and at eleven A. M. finally stopped, by the large number of huge trunks of "bilian" or iron-wood trees which blocked up the passage. We were thus reduced to take to the jungle, and heavy work we found it. We had almost to cut our way amid the trailing and climbing plants which made a kind of net-work between the large trees to which they clung; at last we came to the semblance of a path, and at length with scratched limbs, torn clothes, and way-worn feet we reached a collection of Dayak farm-houses called "Berosi," just after sunset. After bathing and dining, few of us felt much inclined for conversation, so prayers were said, and all of us betook ourselves at once to slumber.

10th.—Breakfasted about eight A. M. and then the Laras returned homewards, leaving two Dayaks who were to accompany me to Sarawak, one of them being Thomas, a Dayak of Sadong, formerly a slave to a Malay Rajah, and now an instructed Christian man, acting as catechist in the Lundu Mission. In about an hour after leaving Berosi, we arrived at Butan, a small, ugly Land-Dayak village. Here I rested awhile in the house of the Head-man, and got two Dayaks to help in carrying my mats, clothes, &c. Pushing on again, we crossed six or seven considerable streams, and ascended and descended several considerable hills by a very rough dirty path,—being now among the hills which separate the waters of the Lundu from those of the Sarawak. My object was to reach by nightfall, if possible, the large Sarawak-Dayak tribe of Singgi, which lives on a high hill some three or four hours' distance above Mount Peninjau, but this I saw we could not accomplish, so about five P. M. we stayed in a small farm-house at a place called Merobuch,—a large plain covered with farms belonging to the Singgi people, and almost surrounded by noble, striking-looking hills. Here we bathed, dined, and slept comfortably. After prayers a Malay who accompanied me from Berosi asked me to teach him our short evening hymn,—the third collect at Evening Prayer done into Malay verse,—I did so, though I strongly suspect that he wished to learn it in order to use it as a charm against "Antu," when sleeping in the jungle.

11th.—Left our quarters about eight A. M., and in about an hour and a half reached the foot of Singgi hill, having first crossed a small

river by a *suspension-bridge*, the pathway of which was a bamboo and the chains rattan; by these the bridge was suspended to the upper branches of two large trees which overhung the river on opposite banks. The height of the bamboo pathway was at least thirty or forty feet above the stream. About ten A. M. we reached the picturesque but very dirty village of Singgi, situated on a spur of the hill about 1,000 feet above the sea, and met with a warm welcome, which was exhibited in the large supply of young cocoanuts, "langsats" (a very pleasant fruit about the size of a plum), and arrack (made from a fruit called "tampoi"), which I received. After staying an hour or two, I went on to the landing-place of the tribe (a two hours' walk), and there got a boat which took me a short distance down the Sarawak river to Busoh, where there is a house and wharf belonging to the Borneo Company. From this place all the antimony ore, for which Sarawak is so noted, and which is found in this district, is sent by cargo-boats down to Sarawak, there to await shipment to Europe. Stayed the night with the Company's Europeans here, and next day borrowed a boat and went down to Sarawak, which I reached at seven P. M.

13th (Sunday).—Preached in the church from Deut. viii. 2. Till 28th remained in Sarawak taking the duty, during the temporary absence of the Missionary. It consists in performing Morning and Evening Prayer daily, instructing privately such of the senior school-boys as are preparing to become catechists, taking the first and second classes in the school for two hours daily, and attending two Chinese and two English services on Sundays. The school at present numbers upwards of thirty boarders, and a few day-scholars,—nearly all of whom are Chinese or Dayak-Chinese.

17th (Ascension-day).—After Morning Prayer obliged to be present at the trial of a Sambas Malay for murder. He lodged in the house of Nakhodah Mahomet, and last Monday night he rose about midnight, collected all the arms in the house, blew out the light, and then killed Mahomet and desperately wounded his wife, child, and another woman. He then went down to his boat, but soon returned, and lay down and *slept* by the side of the man he had murdered. There was no reason for the crime, and his only defence was that he had fever, and his "heart was hot," and he did not know what he was doing. He was condemned to death, for which he humbly thanked his judge, and he will be *krissed* to-morrow morning.

26th.—This afternoon a grand feast was given to the Dayak "tuah" (elders) of Lundu, Sarawak, and Samarahan rivers, in honour of Capt. Brooke's return from Europe. About 300 Dayaks came together. At five P. M. Capt. Brooke, attended by several officers of Government, came across the river from Government-house. At the fort wharf he was met by a Dayak deputation, and under the shadow of his yellow silk umbrella,—the token of Sarawak sovereignty,—he marched up to the hospital, a new native building, behind the bazaar and just below the church. The procession was led by some Dayaks with gongs and drums, and a body of "tuah," then came Captain Brooke and the

Europeans, followed and surrounded by a mixed crowd of Malays, Klings, Dayaks and Chinamen. Muskets and "lela" (small guns) were fired by the Dayaks as they went along, and when the fort was passed four six-pounders boomed forth their rejoicings. As we neared the hospital, more "lela" were fired, the gongs and drums struck up, and by the time we had entered and sat down, the whole building was packed with a motley crowd. Dancing was begun immediately by the "tuah." This over, a pig was killed by several of them, the blood caught and sprinkled abroad, and "sejuk-dingin" (good-luck) invoked from the powers of heaven (the good spirits Tupah,¹ Tenubi, and Iang), the powers of nature (sun, moon, &c.), and the powers of earth (the Rajahs of Sarawak, Bruns, and "Europa"). Then came the feast, —rice, vegetables, eggs, fowls, pork, and several jars of Chinese arrack. It was amusing to see how the Malays who had thronged the building, now fled at the savour of the boiled pork. The hospital had been prettily decorated in the course of the day with red cloth, flags, ferns, &c., by our schoolboys, and many of the Dayaks were very gaudily dressed, so when the numerous lamps were lighted the scene was exceedingly gay and festive. After the dinner, gonging and dancing were kept up with great spirit till two A. M., and I am glad to say there was comparatively little drunkenness.

28th.—Left Sarawak for Quop; arrived about nine P.M. at the landing-place, and slept in a Malay house there. Next morning I walked on to the Dayak village,—a good hour's walk over a very muddy path.

June 3d (Sunday).—To-day was a "Pamali," on account of some new houses that have just been built. Till this is fulfilled, those who live in them must not eat of certain vegetables; and during the "Pamali," the houses are closely shut, and no work may be done. During the farming season, the day after the full moon, and the third day after it, are "Pamali," and no farm-work may then be done.

5th.—Left my house about midday to pay my third visit to the tribe and village of Sentah. The path lies chiefly through dense young jungle, and is exceedingly bad and muddy. The walk occupies at least three hours.

Sentah is a large village, containing upwards of one hundred families—between 600 and 700 souls, and is situated on a fine high hill, from which several grand views, both seaward and landward, may be obtained. Before the Rajah's arrival in Borneo, the Sentahs, in common with most of the Land-Dayak tribes, suffered severely from Malay cruelty and oppression. They were attacked no less than three times by a well-known Malay chief and pirate named Serif Sahib; their men were butchered, their children taken captive, and their village and property plundered and destroyed; and so great were their miseries, that of several hundred families, only about 120 now remain at the two villages of Quop and Sentah. Took up my quarters in the house of the "Orang Kaya," Se Bandhar. There was a feast

¹ "Tupah" and "Tenubi" are by some Dayaks said to be different names for the same person.

there in the evening, in honour of sending away to Sarawak the rice tax, which every family annually pays to the Rajah, the value of which in money is about equal to five shillings. A good deal of eating, and a little dancing was going on, so had not much opportunity of preaching the Word, but spoke a little on "the life of the world to come." Afterwards I had to give each person present (about eighty in number) my "blessing," by poking into his or her mouth a little sticky rice, and the whole time I was going the round of the assembly, the gongs and drums kept up a fearful clatter.

6th.—Walked about a good deal, followed by my usual train of little lads. In the evening about forty people came together, when I taught the Ten Commandments, the Evening Hymn, and the Evening Prayer. Some of the younger people began to follow my teachings very well.

7th.—Returned to Quop; and in the evening upwards of twenty people came to prayers. The people here were also feasting in honour of the payment of their rice tax; and at midnight they went through the procees of "getting the soul of the paddy." (See March 2d).

8th.—Went over, in the evening, to the "awach." Some twenty-five or twenty-six people gathered around me. Began teaching the responses to the Litany.

9th.—The last and greatest of the harvest-feasts and doctorings was begun to-day. It is called, "nyipidang menyūpong," and at it the "barich" doctor *themselves*.¹ The "Pamali" lasts eight days; fowls and pigs are killed, and there is a general doctoring of the whole village preparatory to entering upon the labours of another "year of paddy," as it is called. In the midst of the long room of the longest house a small bamboo platform is erected, and decorated with white cloth and small flags, on and around which are placed the offerings (rice, &c.) to the spiritual powers. The "barich" went through the village, chanting their dismal strains in every "būtang," or separate collection of family apartments. Their way of singing is antiphonal, the head "barich" leading off, and her "weird-sisters" responding. A fowl was brought me that I might feast with them, which I repaid at night by giving the elders some arrack and tobacco. Gonging and dancing was kept up till dawn.

10th (Sunday).—Over twenty people at Morning Prayer. Taught and explained St. Matthew v. 8, with especial reference to the outward washings which were to take place to-day. In the middle of the day there was much yelling, dancing, and gonging, and "the soul of the paddy" was obtained. The "medicine" with which every one was to-day anointed, consists of water in which some gold has been washed, mixed with cocoa-nut milk, water in which the "Pengaroh" or magic stones have been dipped, pigs' and fowls' blood, and "kunyit," a yellow dye. It is applied to the head by a "charm," which has been dipped in the mixture,—the "charm" being a number of large and small hawk-bells, large glass beads, pigs' and bears'

¹ It is also called "Nyisupen," because then the year's paddy is stowed away.

tusks, and a few bits of gold, all strung together. In the afternoon the "awach" presented a strange appearance. In one corner lay a number of "patients," closely muffled up. The elders were shrieking and dancing, to the thundering of a dozen or more gongs and drums; a number of "barich" were figuring around a heap of betel-pods which lay on the floor; and others of them were rushing about like mad women, tossing young cocoa-nuts in their hands. For each "patient" who is to be specially doctored, a young cocoa-nut is got; this is put into a "les-ong," or wooden mortar, in which the rice is separated from the husk, and then it is split open by an "elder" with one blow of his sword. If the milk simply gushes out into the "les-ong," it is an omen for good to the person who is to be doctored, i.e. washed with it; and for evil, if it squirts up towards the roof.

Had prayers as usual in the evening. Only about a dozen were present, chiefly seniors; many of my young people having been *specially* doctored in the afternoon, and being therefore "pameli."

11th.—I noticed yesterday that most of the girls of the village were "barich." They are so, however, only nominally. When quite young they are admitted into the weird sisterhood, as their admission is supposed to ensure them against severe sickness. Not one tithe of them are ever allowed to "practise."

27th.—The Dayaks returned from an unsuccessful wild-pig hunt. Their way of performing this business is as follows:—They follow up a pig-track till they discover their lair, and then they tie a stone round with rattan and lay it in the track *to keep the pigs still*; a widish circle of the hunters is next formed around the lair, within which an "elder" enters and throws a little rice in the direction of the pigs, telling them to be quiet and not try to run away, and asking that the year may be a favourable one for catching pigs in general. A wide rough wooden fence is then made round the lair, at some distance from it; when it is finished, several armed Dayaks enter within it and frighten the pigs from their concealment; they try to escape, but the fence impedes them, and the liers in wait kill them with spears and swords. Last night the Dayaks discovered a lair just before dark; they made fires round it, had got up a part of the fence, and were waiting for day, when one of them, who had on a white jacket and trousers, imprudently approached the lair. Out scampered the porkers little and big—fifteen in all—one of them jumping clean over an "elder" who was crouching down and about to let fly his spear at it. While a party is out pig-hunting, no one in the village is allowed to touch oil or water, lest the pigs should thereby be enabled to slip through the fingers of the hunters; and from the success or ill-success of this annual expedition is gathered an omen as to whether the farms will be let alone or injured by pigs during the ensuing farming season.

28th.—The Dayaks began this day to cut down the jungle for their year's farms. They choose the ground that they think likely, and then consult "the birds" as to whether the place fixed on is good or not. This is done at night. A small shed is erected near the spot,

and at night the "elders" enter it, having first made an offering to the powers above, and there await the decision of their feathered counselors. If a bird flies from a distance towards them, and then flies past them without alighting, all is well; but if birds come and twitter among the trees around, then to farm there would be to court sickness and blight, for numerous are the "antu" which have made that place their abode. The farming operations are said also to be guided by the constellation of "the Seven Stars" (the Pleiades). When it is low in the east of an early morning before sunrise, then the "elders" know it is time to cut down the jungle; when it approaches mid-heaven, then it is time to burn what they have cut down; when it is declining towards the west, then they plant; and when in the early evening it is seen thus declining, then they may reap in safety and in peace. This constellation is called "Se Kera," from the name of a being who lives therein. An ancestor of the Dayaks, named Se Juru, had climbed into this upper world by means of a huge tree, whose roots were in the sky, and whose branches reached to the earth. Se Kera received him kindly, gave him boiled rice to eat, which the Dayaks thought at first was maggots, gave him paddy seed, and taught him the mystery of farming. On his return to earth he began to plant and reap, and so the Dayaks became an agricultural people. Before this time they ate only fungus, and such fruits and roots as the jungle afforded.

29th (St. Peter's Day).—In the evening exhibited magic lantern to a large assembly, and had twenty people to Prayers afterwards.

July 1st.—Used the Litany in Dayak at Morning Prayer for the first time. My Sunday services are now as follows:—Morning—(1.) Hymn to Trinity. (2.) Confession, Kyrie, and Lord's Prayer. (3.) Collect. (4.) Address. (5.) Sunday Hymn. (6.) Creed. (7.) Litany. Evening—(1.) Sunday Hymn. (2.) Commandments and Responses. (3.) Address. (4.) Confession, Kyrie, Lord's Prayer, and Collect. (5.) Evening Hymn, followed by Creed, and concluding with "A Prayer of St. Chrysostom" and Blessing.

10th.—About noon set off with two servants and four Dayaks to pay my first missionary visit to the village of Sikok. Road partly a track through a rough dirty jungle, and partly a well-cleared farm path. The walk lasted about five hours. Nearly half-way is a place where the Sikok people lived some nine or ten years ago, and a good many of the fruit trees are still flourishing, so we were able to refresh ourselves with a draught of cooling, delicious cocoa-nut milk, the delights of which none but a tropical wayfarer can appreciate. The village is well-built, and prettily situated on a low hill, surrounded by other and more lofty hills. Population, thirty families. I was well received by the "Pengara" (chief), a pleasant old man, and lodged in the "awach" opposite the door of his family apartment. In the evening, between thirty and forty people (males) of all ages gathered round me, to whom I narrated the history of the creation and fall of man. Taught part of the Hymn to the Trinity, and concluded with prayer. The young folks were of course very shy at first, but at last, helped by their elders, they began to repeat the hymn after me. This

shyness is no small difficulty, and one which a Missionary has occasionally to contend with for a long time;—patience is the only remedy. May the Word of the Lord have free course to be glorified here also.

11th.—The “Pengara” told me that in the times of Malay oppression, his village had been regularly attacked five times, and that he himself had escaped from small bodies of Sea-Dayak head hunters, with whom he met in the jungle, no less than seven times. How these people must bless our good Rajah, and enjoy these days of happiness and peace, when “none dare make them afraid!” Between twenty and thirty persons were present at my evening instruction. Spoke of Christ as our Redeemer from the curse of the Fall, and continued my teaching of the Hymn to the Trinity. Began also to teach the short Evening Hymn.

12th.—Left for Quop about eight A.M. One of my servants fell sick with fever on the road, and reached home with great difficulty.

In August, I was obliged to go to Sarawak to be doctored for a sore foot, which I got in jungle walking. On the 25th returned again to Quop.

27th.—To-day, as a Dayak of the name of Kisar was walking through the jungle, he saw seated on the roots of a large tree which overhung a stream, what appeared to be a squirrel. He threw his spear at it, and thinking he had struck it, he ran towards the tree, when the squirrel changed itself into a dog, and walking some distance sat down in the form of a *headless* man, the upper part of whose body was brought to a point. He ran home in great fear, and had an immediate attack of fever—(a fact). His father, who is the chief male doctor of Quop, thereupon declared that his son had seen a “Minō Bauu,” or ghost of a man who had lost his head in war, and that this ghost had enticed his son’s “semūngi,” or soul—(see *ante*, April 24th)—out of his body, and that he must go and recover it. Forth he sallied with his tinkling “setaga,” a large hawk-bell, and in the midst of the path, at some distance from the village, he says that he met the runaway soul; he tinkled his “setaga,” and back it came into his hand, in the customary shape of a bunch of hair; this he brought back in triumph, pretended to poke it into his son’s skull, and next day, sure enough, Kisar was able to go about his usual occupations.

(To be continued.)

LIFE-BOAT FOR BORNEO.

SOME friends of the Bishop of Labuan are very anxious to provide a life-boat for the use of the Borneo Missions. The old boat, after doing good service, was lost in 1859 by two young men to whom the Bishop lent her, rather than let them take the risk of a canoe. Communication with the Missions on the rivers along the coast is so difficult and dangerous in native boats during the north-east monsoon, that a well-found and handy boat is urgently needed. In case also of sick-

ness or outbreaks, it is often most desirable to have the power of reaching the different stations with the least possible delay.

There are doubtless many persons who will most gladly unite in offering a life-boat to the Bishop for the use of the Mission. And it need hardly be said that they will thus, God helping, further a work prosecuted with as unflinching heroism, and as full, at least, of hardship, as any in which the Church of England is engaged. The estimated cost of a suitable boat, with rigging and stores complete, freighted to Singapore, would be 300*l*.

Donations may be paid to the Rev. J. H. Thomas, Millbrook Rectory, Amptill; Commander Burrows, R.N., Clevedon House, Park Town, Oxford; or, to the "Labuan Life-Boat Fund," at Messrs. Herries, Farquhar, & Co.'s, 16, St. James's Street, S.W.

THE CHURCH IN SWEDEN.

(Continued from p. 222.)

It has been seen in several instances that bishops through whom the present Swedish Episcopate claims Apostolical descent were consecrated, not by a bishop assisted by at least two others—as had been customary before the Reformation—but by a bishop assisted either by only one other, or by none. The validity of consecrations performed by a single, unassisted bishop has been impugned by some Roman Catholic writers of note, though at present such occurrences are become quite common in their communion; but by the English divines it has been generally allowed, with a consent which the late Mr. Palmer¹ was probably the first to break, chiefly misled, as it would appear, by polemic zeal against the Roman schism in this country, of which the ministry was until recently as seriously concerned in this discussion as that of the Swedish Church herself. However, on no hand has the subject been thoroughly discussed; even Bingham, Beveridge, and Van Espen have neglected data, by the employment of which the controversy seems capable of being set at rest for ever. It is now proposed, therefore, to show, as briefly but as completely as possible, that *monepiscopal* consecrations, i. e. episcopal consecrations performed by a single bishop unassisted by another, are, although uncanonical, yet valid.

1. That monepiscopal consecrations are uncanonical, cannot be disputed. To use Mr. Palmer's words, "they are opposed to the law and practice of the Catholic Church from the remotest period. It was

¹ "Letters in controversy with Wiseman," p. xxvi. 3d ed., and "Treatise on the Church of Christ," p. vi. chap. 5, where also are given the opinions of Tournely, Liguori, &c., against monepiscopal consecrations, and those of Beveridge and Mason in their favour. To the former list may be added the name of Morinus ("De sacris Ordinationibus," p. iii. cap. 2, § 2); to the latter those of Courayer ("Validity of Eng. Ord." chap. xiv. p. 256), Field, ("Of the Church," b. 3; ch. 39), Thorndike, ("Right of Ch. in Christ. State," ch. v.), Bingham (Antiqq. of Chr. Ch. II. xi. 5), and Van Espen. Of the last mentioned canonist the *Dissertatio Epistolaris* has been thought to have exhausted the subject.

decreed by the synods of Arles, Nice, Antioch, Laodicea, Carthage, Orange, &c., that at least three bishops should consecrate. The œcumenical synod of Nice only allowed this number to be sufficient in a case of *urgent necessity*, but desired that all the bishops of the province should unite in the act. We find this custom in former ages. Cornelius, Cyprian, Novatus, Fortunatus, Sabinus, in the middle of the third century, were all ordained by several bishops. So also was the successor of Narcissus of Jerusalem, at the end of the preceding century. Cyprian says that this meeting of bishops to perform episcopal ordinations descended from Divine tradition and Apostolical practice. The Apostolical Canons, which represent the discipline of the Church in the second century, require the ordination of a bishop to be performed by two or three bishops, [the Apostolical Constitutions adding, 'If one have been ordained by a single bishop, let both himself and he that ordained him be deposed.'] And Clement of Alexandria says, that James was appointed Bishop of Jerusalem by three of the Apostles, Peter, James the elder, and John."

Such, then, was the universal rule of the ancient Church; and some instances are on record in which the infraction of it was strictly punished. "We find Michael Oxita, Patriarch of Constantinople, rejecting the ordinations of Clement and Leontius, who had been ordained by one bishop." This was in the year 1152.¹ And in 476 the Council of Riez deposed Armentarius for having been consecrated by two bishops.

2. But monepiscopal consecrations, though uncanonical, are not invalid. For this conclusion, abstract reasoning has been pleaded; and Church history, while the facts which it has seemed to some to present against it, are not only few and isolated, but being capable of explanation can form no secure ground for an adverse argument, will be found to record in its behalf testimony of very early discipline and a multitude of precedents, ancient as well as mediæval and modern, by means of which all Christendom is in fact so organically committed to it, that to doubt it is to throw a shade of deep irregularity over the best established Episcopal Successions in the world.

First, abstract reasoning has been pleaded for it. "Our Lord," says an American writer,² "gave His commission to the Apostles, either as a college, or as individuals. If as a college, there is no succession on the face of the earth; if as individuals, no law of the Church, for her convenience, welfare, or security, however in these respects laudable, can vitiate the validity of that which is done in conformity with the original grant."³

¹ Beveregii Synodicon, t. ii. Annot. in. Can. Apost. p. 11.

² "Amer. Church Review," Jan. 1860, p. 625.

³ Compare Fisher, "Validity of Eng. Orders," p. 15. "Two or three Bishops are canonically to be consecrators, for the safety of the consecration, but this does not show that the Divine Head of the Church would not sanction a commission handed down even in a single link. Indeed, not only are we led by the nature of the case to suppose that some churches were planted by single Apostles, and that, therefore, the Bishops of such were consecrated by only one consecrator; but among the few scriptural accounts which we possess of the consecration of Ordain-

Secondly, ecclesiastical history contains nothing decisive against it.

With regard to the depositions already mentioned of persons who had been consecrated by only two bishops or one, the terms of the sentence which the Council of Riez passed upon Armentarius¹ seem to leave readers at liberty to suppose that his consecration was condemned on the score not of invalidity, but of irregularity. Yet even if in this instance, or in the much later one of Clement and Leontius, an actual invalidity were thought to be asserted, the well-known fact would have still to be recollected, that invalidity and irregularity were things² often confounded together; as, for example, in the language of the decrees against bishops ordained *ἀπολελυμένως*. Nay, if here, too, as in the case of heretical ordinations, it could be shown that the opinion of the Church for a time had varied, it is plain that, as there, so here, it might be unsafe to argue hence against the validity of the acts in question.

Light may be thrown on the subject by examining the reasons given in old time for the canonically required number of three bishops at the least. Sometimes this was said to be for conformity to the custom at the analogous rite of marriage;³ sometimes for a safeguard against heresy,⁴ or simony,⁵ or unfitness of any kind;⁶ or in imitation of

ing men, we have the record that Timothy was consecrated by the hands of St. Paul, as he says in one place, 'by the laying on of my hands,' and in another, 'with the laying on of the hands of the presbytery;' where we have no reason to suppose that these presbyters were men of apostolical or episcopal character, and where the only hands which we can be sure were lawfully commissioned to confer consecration were those of St. Paul."

¹ In its first canon it is said, "Ordinationem, quam canones irritam definunt, nos quoque evacuandam esse censuimus, in qua, prætermisssa trium præsentia, nec expetitiss comprovincialium literis, metropolitani quoque voluntate neglecta, prorsus nihil quod episcopum faceret ostensum est." The Council then goes on to assign Armentarius a parish church in which to serve, and to concede him the exercise of such functions as belonged to Chorepiscopi. He was even permitted to hold confirmations. For a full account of all this see Morinus, "De Ordinationibus," pars iii. exerc. 4, cap. 2, § 2, who cites, indeed, the case to prove that a Chorepiscopus was not a true Bishop,—against the opinion of Van Espen and most English writers, but in accordance with Thorndike. (Van Espen, t. iii. p. 136; Thornd. "Rt. of Ch." chap. 3.)

² See *Christian Remembrancer* for 1843, p. 359.

³ "Nam in ipsis rebus spiritualibus ut sapienter et mature disponatur, exemplum trahere a rebus etiam carnalibus possumus. Certe enim dum conjugia in mundo celebrantur, conjugati quique convocantur, ut qui in viâ jam conjugii præcesserunt, in subsequentis quoque copulæ gaudio misceantur. Cur non ergo et in hac spiritali ordinatione, qua per sacrum ministerium homo Deo conjungitur, tales convenient, qui vel in propectu [al. profectu] ordinati episcopi gaudeant, vel pro ejus custodia omnipotenti Deo preces pariter fundant?"—Gregory the Great to Augustine, in Beda, Hist. Eccl. l. i. cap. 27. So also Amalarius, De Eccl. Off. lib. ii. cap. 1; and Gratian, Dist. lxxx. c. 6.

⁴ "Porro quod Episcopus non ab uno, sed a cunctis comprovincialibus episcopis ordinatur, id propter hæreses institutum agnoscitur, ne aliquid contra fidem ecclesiæ unius tyrannica auctoritas moliretur."—Isidore of Seville, De Eccl. Off. lib. ii. cap. 8.

⁵ "Quare prohibitum sit uni hoc facere, Innocentius [I.] Papa monstrat in Decretalibus, cap. 9. 'Ne unus episcopum ordinare præsumat, ne furtivum beneficium præstitum videatur.'"—Pseudo-Alcuin, De Divin. Offic. cap. 37. "Qualiter Episcopus ordinetur in Ecclesia Romana."

⁶ "Minus quam a tribus episcopis ordinari non debet, cum propter multas alias

the ordination of James the first Bishop of Jerusalem;¹ but never was it affirmed that the number three had an *intrinsic* necessity.²

One particular, indeed, in primitive practice would of itself settle the question, if all took the same view of it as Bingham, Beveridge, and others; for these divines held that the "Chorepiscopi" were true bishops; and this class of prelates, it is almost universally allowed, were consecrated by the bishop of the city-church alone. But this is a point which remains, and perhaps will always remain, disputed; let allusion to it, therefore, suffice. Much less doubtful, and needing no such additional corroboration, is the argument arising from dicta of very early discipline, and from numberless precedents age after age. The evidence here will naturally be arranged in two series; first, that for consecration by *two* bishops; then that for consecration by *only one*.

(a). As to consecrations performed by *two* bishops. The first of the Apostolical Canons³ allows them: "Let a bishop be ordained by *two* bishops or three." And similarly the Apostolical Constitutions.⁴

The same Council of Orange⁵ which directs both the ordaining bishop and the ordained to be deposed, in case two bishops only ordained a bishop *with* his consent, "decrees notwithstanding, that if a bishop was ordained by any sort of violence against his will, though only by two bishops, in that case his ordination should stand good, because he was passive in the thing, and not consenting to the breach of the canons."

And further, adds Bingham, "*without* this passivity, there are

et rationabiles causas, quas epistolaris brevitatis non admittit; tum ut fides, vita, et sollicitudo ejus qui invigilare debet, idoneis et legalibus testibus comprobetur."—Anselm to Muriardach, King of Ireland, Epp. lib. iii. ep. 167. Anselm had been complaining that in Ireland "ab uno episcopo Episcopum sicut quemlibet presbyterum ordinari."

¹ "Anacletus ep. ii. ad episcopos Italiae scribit, dicens: 'Porro et Hierosolymitarum primus archiepiscopus B. Jacobus,' &c. This citation of Gratian's (Dist. lvi. c. 11) is from an epistle "quam ut spuriam et inter foetidas Isidori Mercatoris merces, uno consensu omnes rejiciunt eruditi."—Van Espen, Opp. tom. v. p. 486. And compare the authorities given in the edition of Gratian in Mignet's Bib. Patrum.

Leo III., indeed, was imposed on by this false decretal, and wrote therefore to the Bishops of Gaul and Germany, declaring that Chorepiscopi could not be Bishops, because consecrated by only *one* Bishop. But it appears from the work of Rabanus at that juncture, "De Chorepiscopis"—as Baluzius in his preface to it has fully shown—that "nec per Pontificis Leonis responsum, nec per Episcoporum decretum hanc controversiam finitam fuisse; sed dudum postea Chorepiscoporum causam adhuc susceptam."

² Most of these reasons are quoted by Van Espen (Opp. tom. i. p. 118), with the following general comment: "Hic nota, nec Innocentium, nec Anselmum, episcoporum ordinationes sive consecrationes sine legitimorum episcoporum numero factas, tanquam nullas invalidasque rejicere; sed solum arguere, eas clandestine et sine legitima quasi approbatione peragi; ipsorumque episcoporum praesentiam non tam ad substantiam et validitatem consecrationis, quam ad discutendam et comprobendam ordinationem requirere; quod et probat absentium episcoporum provincialium per literas requisitus consensus."

³ Bevereg. Synod. tom. i. p. 1.

⁴ VIII. 27. Bunsen, in Analecta Ante-Nicæna.

⁵ Arausic. I. c. 21. This and most of the following authorities (unless otherwise specified) will be found at length in the new ed. of Bingham.

several instances of ordinations by two bishops only, the validity of which we do not find disputed. Pelagius I., bishop of Rome, was reckoned a true bishop, though he had but two bishops and a presbyter to ordain him." It not being possible on this occasion to procure three bishops, a presbyter was taken in to make up the number.¹

Again, Dioscurus of Alexandria was consecrated by two bishops only, and those under ecclesiastical censure, as appears from an epistle of the bishops of Pontus,² at the end of the Council of Chalcedon. Yet neither that Council, nor any others, ever questioned the validity of his ordination, unless, perhaps, those Pontic bishops did, who call it "nefandam atque imaginariam ordinationem."

And it long continued to be the settled feeling in the East, that the presence of two episcopal assistants was not necessary to make a consecration valid. Of this occurs an illustration in the seventh century among the Nestorians—a body heretical, but most conservative of ancient usages. Their Patriarch in Syria, Timotheus, who extended missions even to India and China, ordained two monks, Cardag and Jabdallaaba, for bishops in those lands, "investing them with full powers to ordain more bishops as they wanted them, and providing that, lacking a third bishop to assist as required by the Council of Nice, his place should be supplied by a book of Gospels."³

(b). Next, as to consecrations by only one bishop. The Apostolical Constitutions permit such, in cases of necessity,⁴ provided the consent of the rest of the bishops in the province is procured. In the fourth century, Siderius, bishop of Palæbisca, was ordained by one bishop. Synesius⁵ complained that it was irregular, "because he had neither the consent of the bishop of Alexandria, his metropolitan, nor three bishops to ordain him." Yet Athanasius not only allowed his ordination, and confirmed it, but, finding him to be a useful man, he afterwards advanced him, as the same Synesius says, to the metropolitanical see of Ptolemais.⁶

The case of Evagrius is equally to the purpose, unless the precise statement of Theodoret⁷ appear affected by the vaguer notices in Socrates⁸ and Sozomen.⁹ Paulinus, bishop of Antioch, ordained him for his successor, according to Theodoret, without any other bishop to assist him; which though it was done against canon, yet the bishops of Rome and Alexandria owned Evagrius for a true bishop, and never in the least questioned the validity of his ordination. And Bingham remarks that though "they afterwards consented to acknowledge Flavian, at the instance of Theodosius, yet they did it upon this condition, that the ordinations of such as had been ordained by Evagrius should be reputed valid also; as we learn from the letters of Pope Innocent,¹⁰ who lived not long after this matter was transacted."

But when the inquirer descends from the fourth to the sixth

¹ Lib. Pontific. Vit. Pelag.

² Ep. Episcop. Pont. ad calc. C. Chalced.

³ Neander, Church History, Eng. transl. vol. v. pp. 122, 123.

⁴ VIII. 27. . . . ἐὰν δὲ ἀνάγκη καταλάβῃ ἀπὸ ἐνὸς χειροτηθῆναι διὰ τὸ μὴ δύνασθαι πλείονας παραγενέσθαι, διωγμοῦ δυντος ἢ ἄλλης τοιαύτης αἰτίας, ψήφισμα κομιζέσθω τῆς ἐπιτροπῆς πλείονων ἐπισκόπων.

⁵ Ep. 67. ⁶ Ibid. ⁷ Hist. Eccl. v. 23. ⁸ v. 15. ⁹ vii. 15. ¹⁰ Ep. 14. ad Bonifac.

century, and crosses from the churches of the Levant to those of Britain, precedents meet him, which, for the most part at least, it is impossible to elude. In this part of Christendom, monepiscopal consecrations are by this time found to have become exceedingly common. Servanus (identical perhaps with St. Serf) was consecrated bishop in Scotland by Palladius alone.¹ It is also certain that Kentigern, the first diocesan of Glasgow, received consecration (A.D. 560) from a single (Irish) bishop;² and not only was his episcopal character recognised at home, but also at Rome,³ where he went, and was kindly received by Gregory the Great.

Nay, Gregory himself, on the starting of the Canterbury mission, recognised the propriety of bishops being consecrated by Augustine for the English, single-handed, if necessary. This appears from the correspondence as recorded in Beda;⁴ for undoubtedly the true

¹ Joannes Major, lib. ii. cap. 2, adding, "Ex isto patet quod episcopus in necessitate ab uno episcopo consecratur, et non est de episcopi essentia quod a tribus ordinetur. Peccant tamen aliter ordinantes, ubi episcoporum trinitas haberi potest."

² Described by Jocelin (circa A.D. 1180) in Pinkerton's "Vitæ Sanctorum Scotiæ," p. 223. "[Sanctum Kentegernum elegerunt,] acitque uno episcopo de Hybernia, more Britonum et Scotorum tunc temporis, in pontificem consecrari fecerunt. Mos inolevit in Britannia, in consecratione pontificum, tam modo capitæ eorum sacri crismatis infusione perungere, cum invocatione S. Spiritus, et benedictione, et manus impositione; quem ritum dicebant desipientes se suscepisse Divinæ legis institutione, et Apostolorum traditione. Sacri vero canones sanctificant, ut nullus episcopus consecratur, absque tribus ad minus episcopis; uno viz. consecratore, qui sacramentales benedictiones, et orationes ad singula insignia pontificalia super sacrandum dicat; et duo alii cum eo manus imponent, testes existant, textum evangeliorum cervici illius impositum teneant. Sed licet consecratio Britonibus assueta sacris canonibus minus consona videatur, non tamen vim aut affectum divini mysterii aut episcopalis ministerii amittere comprobatur. Sed quia insulani, quasi extra orbem positi, emergentibus paganorum infestationibus canonum erant ignari, ecclesiastica censura ipsi condescendens excusationem illorum in hac parte admittit. Sed temporibus istis hujusmodi ritum ab aliquo absque gravi animadversione, nullatenus præsumi permittit."

³ . . . "totam vitam suam denudavit, electionem ejus in pontificatum, et consecrationem, et omnes casus qui ei acciderant seriatim inenodavit. Sanctus vero papa, Sp. S. repletus, intelligens illum virum Dei, et Sp. S. gratia plenum, electionem et consecrationem ejus, quia utrumque à Deo novarat pervenisse, confirmavit; ipsoque multotiens petente, et vix impetrante, quæ deerant consecrationi ejus supplens in opus ministerii a Sp. S. illi injuncti destinavit. S. pontifex K. apostolica absolutione, et benedictione percepta, codices canonum, &c. . . secum portans domi remeavit."—Ibid. p. 257.

⁴ "Sexta interrogatio Augustini: Si longinquitas itineris magna interjacet, ut episcopi non facile valeant convenire, an debeat sine aliorum episcoporum præsentia episcopus ordinari? Resp. Greg.: Et quidem in Anglorum ecclesia, in qua adhuc solus tu episcopus inveniris, ordinare episcopum non aliter nisi sine episcopis potes. Nam quando de Gallis episcopi veniant, qui in ordinatione episcopi testes adstant? Sed fraternitatem tuam ita volumus episcopos ordinare, ut ipsi sibi episcopi longo intervallo minime disjungantur; quatenus nulla sit necessitas, ut in ordinatione episcopi, pastores quoque alii quorum præsentia valde est utilis, facile debeant convenire. Cum igitur auctore Deo ita fuerint episcopi in propinquis sibi locis ordinati per omnia episcoporum ordinatio sine adgregatis tribus vel quatuor episcopis fieri non debet," &c.—Hist. Eccles. lib. i. cap. 27. (See the rest above, note ³, p. 261). Van Espen says (tom. i. p. 107, § xi.) that the reading *sine* has been proved by Gussavillæus, and "idem notat et solide probat Beveregius in notis ad Can. I. App."

reading there is "ordinare episcopum non aliter nisi *sine* Episcopis potes." And thus it was that in the year 604,¹ Archbishop Augustine consecrated Mellitus and Justus for the sees of London and Rochester.

In the Church of Ireland, indeed, monepiscopal consecrations, such as those of Servanus and Kentigern, were once almost as usual as since in that of Sweden herself. This is made one of the charges brought against the Irish by Lanfranc of Canterbury, in his letter to Turlough, A.D. 1074. And, again, Anselm, about 1100, writing to Muriardach, king of Ireland, makes the same complaint: "It is stated that bishops are elected everywhere in your country, and appointed to that office, without any fixed episcopal district; and that the bishop is ordained by a *single bishop*, like any presbyter."² This is a point of great consequence; for when the Irish Church was received into the communion of the whole West at the Synod of Kells,³ in 1152, nothing seems to have been said as to the charge which Lanfranc and Anselm had brought against her; but the

¹ Bed. H. E. lib. ii. c. 3.

² "To excuse the ancient Irish, it has been suggested, and much leaned upon by some, that those prelates who received ordination from a single Bishop, were not themselves cathedral-bishops, but 'cherepiscopi,' in whose case such a mode of ordination would be in no way uncanonical. This is the view of Lanigan, vol. ii. p. 128. Now, although these notions appear to be regarded with some degree of favour by the Rev. W. Reeves (Eccl. Ant. p. 127), I confess that to me they appear utterly unfounded. I see no proof whatever that the old Irish observed any distinction between ordinaries and 'chorepiscopi.' If they knew anything about the peculiar office of the latter, it might almost with as much reason be asserted that all their Bishops were 'chorepiscopi,' excepting him of Armagh. But if such an order had existed, I suppose Lanfranc and Anselm would have been as likely to have been aware of the circumstance and made all due allowance for it, as Lanigan or any of the moderns. . . . It is true that the Irish may have been acquainted with the triple mode of consecration, and used it upon some occasions, especially such of them as laboured in other countries, as in England for instance. . . . But this would not serve the argument much. It might show that the Irish knew something of the practice followed elsewhere; but this would only make the contrast of their general carelessness about it the more remarkable."—King, Ch. Hist. of Ireland, supplement. vol. ed. 3, p. 1010.

³ Collier, Eccl. Hist. ad ann.

The recognition of the Irish Episcopate by Rome seems to have been in accordance with the mind of the former English Archbishop Anselm. Theodore, indeed, had perhaps doubted the Irish consecrations; witness the re-ordination of Chad, if such it was. From a passage, however, in Eddius' Life of Wilfrid, it would appear that what Theodore excepted to was a deficiency with respect to the *minor* orders, as the Irish may not have had among them ostiaries, readers, exorcists, &c. for Theodore "re-consecrated" Chad to the see of Lichfield "through all the eccl. degrees." (Heddius, ap. Gale, "Hist. Brit. Sax.," &c., Oxon. 1691, p. 59.) And that the ceremony performed by Theodore upon Chad did not of necessity imply the invalidity of his former ordination, may be seen from the following enactment of that Primate:—

"Qui ordinati sunt Scottorum v. Brittonum episcopi, qui in Pascha vel tonsura Catholica non sunt adunati Ecclesiae, iterum a Catholico episcopo manus impositione *confirmantur*. Licentiam quoque non habemus eis poscentibus chrisma vel Eucharistiam dare, nisi ante confessi fuerint velle nobiscum esse in unitate Ecclesiae. Et qui ex eorum similiter gente, vel quicunque de baptismo suo dubitaverit, baptizetur."—Theodor. Capitula, ap. Thorpe, "Anc. Laws," &c. ii. 64.

validity of her whole episcopate was unconditionally acknowledged by the Legate of Rome.

Next in chronological order comes the case of the Jacobite ordinations in the East. At Rome—at least since a “Congregation of Rites” was appointed for investigating the validity of the Oriental Orders—those of this sect have been allowed,¹ though it is notorious that they are derived from the *monepiscopal* consecrations performed by Jacob Baradæus, the founder or reviver of the Monophysite community named after him.

To come down to modern times. Ireland has again to be noticed; for Burke, a bishop of the Roman schism there, says that the papal bulls for the appointment of his brethren generally contained a clause authorizing their ordination with the assistance of two priests instead of bishops.²

In Germany, in 1686, Pope Innocent XI. allowed the bishop-elect of Wurtzburg to receive his consecration at the hands of one bishop assisted by two abbats.³

And in general, Van Espen says of the modern practice of the Roman see, “Hisce conformis est. . . hodie quippe, teste Fagnano,⁴ in litteris pro consecratione Episcoporum in Indiis opponitur clausula infra scripta, viz. ‘Tibi presbytero, ut a quocunque malueris Catholico Antistite gratiam et communionem sedis Apostolicæ habente, accitis et in hoc illi assistantibus duobus vel tribus *dignitatibus*, manus consecrationis recipere valeas.’”

The same manner of consecration was common among the Romanists in England, till within the last few years. Mr. Palmer⁵ has collected numerous instances, and Mr. Neale⁶ additional ones. Moreover, the former divine observes, that Dr. John Carroll, from whom the whole Romish hierarchy of the United States derive their orders, was consecrated by a single bishop, of monepiscopal consecration himself. And the practice is still going on among Romanists in the British colonies.⁷

Nor is it only in heathendom, in the East, and in the lands of the

¹ For the complaint of Renandot (Liturg. Orient. tom. i. p. 365) is but the complaint of an individual; and it is mainly based on an alleged uncertainty as to whether Jacob al-Bardai had been consecrated Bishop at all:—

“Antiocheni Jacobitarum patriarchæ, quamvis successionem habent propriorum ex sua hæresi antistitum, ea tamen non adeo certa est, quum Severus Antiochenus et Jacob Baradæus multas contra communem Ecclesiæ disciplinam ordinationes celebrassent, quorum validitas in dubium vocari poterat. Et sane parum commode sensisse de illis Nestorianis testantur Maris et Amrus, qui Jacobum B. simplicem sacerdotem fuisse scribunt; ordinasse tamen episcopos et sacerdotes bis millenos et amplius.”

² Burke, *Hibernia Dominicana*, pp. 503-509, ap. Palmer “On the Church,” p. vi. ch. 11.

³ Schram, Theol. § 1162, schol. 2.

⁴ Fagnan. ad cap. 7, § de Temp. ordin. num. 20.—Mr. Neale relates that a Bishop of Nyssa *in partibus*, Vicar-apostolic in China, consecrated in 1721 two Bishops without even any assistant priests.—“Hist. of Ch. of Holland and Jansenists,” p. 264.

⁵ “On the Ch.” p. vi. ch. 11.

⁶ See *Col. Ch. Chron.* vol. x. p. 144.

⁷ “Hist. of Ch. of Holland,” p. 265.

English tongue, but on the continent of Europe too, that Rome is committed to the affirmative of the question under discussion. For in 1724, the Prince-bishop of Liège was elevated to the episcopate by a single bishop *in partibus*.¹ And in the same year, the bishop of Antwerp consecrated a bishop of Rhodes *in partibus*, without the assistance of any other prelate, which he might easily have procured.²

All the consecrations hitherto alleged have been recognised as valid by Rome. Some more still remain to be noticed, too remarkable to be omitted, which though not officially allowed by Rome,³ are allowed by the sounder divines of her communion, and by all the rest of Christendom. These are the ordinations of the so-called Dutch Jansenists, or modern Church of Holland—a Church invaluable for her protest against the two Bulls “Unigenitus” and “Ineffabilis.”⁴

Of these consecrations, the earliest was that of Steenoven to the see of Utrecht, in 1724, performed by the Bishop of Babylon *in partibus*, assisted by merely two canons.⁵ By the same hands were similarly consecrated the three succeeding archbishops, Wytiers, Van Croop, and Mundaerts. The next archbishop, Van Nieuwenhuisen, was consecrated by two bishops, assisted by two priests. Brockman was made Bishop of Haarlem in 1778 by that prelate, only two priests assisting. In short, from that time to this, in the Church of Holland, while there has scarcely been one consecration at which three bishops were present, on most occasions there have been none but the consecrator; and the whole line descends from that single Bishop of Babylon, just as the Swedish line from Manson of Westeraes.

A list of precedents, ancient as well as mediæval and modern, has now been enumerated, which is abundantly sufficient to convince every one that monepiscopal consecrations are not necessarily invalid, uncanonical though they be. As Courayer says, “ancient, general, and urgent as is the law of the Church requiring three bishops, yet the consecrations performed by one alone have been

¹ Neale, p. 264.

² Ibid. p. 255.

³ That they are not definitively disallowed by Rome is clear from the hopes with which the Nuncio tempted the late Abp. Van Santem. (See Tregelles and Neale.)

⁴ The whole account of these Dutch consecrations is found in Neale, pp. 256—337.

⁵ “The Chapter, after having vainly requested the assistance of the nearest Bishops, addressed a letter to the Bishop of Babylon, recapitulating the necessity of their Church, their applications to Rome, and mentioning the late consecration at Antwerp [see above] as a pattern and an excuse. Accordingly, Oct. 15, 1724, two canons assisted in the place of the wanting prelates, and Cornelius Steenoven was created Archbishop of Utrecht.”—Neale, *ibid.* p. 364. Many French Bishops at once gladly recognised him, though Pope Benedict XIII. declared his consecration illicit. One Damen, a doctor of Louvain, declared it not only, in the words of the Papal Bull, “execrable and illicit,” but absolutely null and void. “For,” said he, “three consecrating Bishops, except by dispensation from Rome, are of the essence of ordination.” But Van Espen, one of the greatest canonists of the day, being consulted on the question, replied with a triumphant defence of the act in the treatise “Responsio Epistolaris.”

allowed as good.”¹ It is not enough to confine, with Morinus,² the validity of such consecrations to cases of necessity. Nor even is it enough to admit³ that, inasmuch as the presence of two episcopal assistants is but a circumstantial, therefore when a particular Church thinks it not necessary to keep to this ancient custom, and makes such changes or retrenchments as she pleases,—while preserving what has always been thought essential,—that in this case the omission of the ceremony does not in any manner alter the validity of the consecration. For the cited cases at Palæbisca of old, and at Antwerp in modern times, are instances of the practice of the Church, which, even by themselves, suffice to show that a monepiscopal consecration stands valid, not only in the absence of a papal dispensation, not only when a necessity has arisen from persecution, &c., but even when the custom of the particular Church is *violated* by the act. At Palæbisca the constant custom of Egypt, at Antwerp that of France, was violated yet those ordinations have been universally allowed.

So, then, the conclusion resulting from abstract reasoning, and from a survey of the phenomena of Church history from the beginning to the present day, must be regarded as perfectly unambiguous. Never before has the survey been thoroughly made, and this was the only reason why some theologians ventured to doubt the validity of monepiscopal consecrations. Henceforth, it is hoped that none will view this as an open question. And thus, that historical descent of the Swedish Episcopate, which equity was shown bound to acknowledge, is proved adequate to make good its claim of possessing the Apostolical succession.

(To be continued.)

CAMBRIDGE MEETING OF THE CENTRAL AFRICAN MISSION.

WE are indebted for the following Report to the *Guardian* of June 5. We have omitted a short account of the Dean of Westminster's Sermon, which is to be printed, and which our readers will most likely see:—

“The first annual meeting of the Oxford, Cambridge, Dublin, and Durham Mission to Central Africa, held since the departure of Bishop Mackenzie, took place on Tuesday, June 4, at Cambridge. A very considerable number of those interested in this most important and interesting work found their way at an early hour to that University, which may justly claim the most prominent place in the great enterprise. Not that the gathering bore any proportion in point of magnitude to that held at Canterbury last October. This could hardly have been expected; the sentiment which drew so many of the Bishop's friends from the most distant parts of the country to give him a last farewell was not of course called forth, and it was too busy

¹ Valid. of Eng. Ord. p. 256.

² “Non invitatus fœtor in casu extremæ necessitatis episcopum ab uno episcopo ordinari posse.”

³ Courayer, p. 257, note s.

a week at Oxford to allow many from that University to appear. The meeting was also deprived of the powerful interest which always gathers round the Chairman of the General Committee of the Mission, the Bishop of Oxford, who had been, to the deep regret of all, suddenly recalled from Cambridge by the illness of a member of his family. The Bishops of Lincoln and Labuan were, however, present to give Episcopal countenance to the proceedings, and most of those best known in connexion with the Mission were there to support them. Of these the greater part were the guests of the Master of Clare and the Rev. George Williams, of King's College, who laid the visitors under a great obligation, not only by their hospitality, but by their efficient management of the general arrangements. The Dean of Westminster preached the sermon.

The service was held at St. Edward's Church, where all those particularly mentioned above took part in its performance, as well as the Rev. J. Lamb, incumbent of the church, and honorary secretary to the Mission at Cambridge. There were about fifty clergymen at Holy Communion, besides a large number of lay visitors, male and female. The Dean's sermon was preached from the appropriate text, in Luke xvii. 20—'The kingdom of God cometh not with observation.' It was well worthy of the occasion, and is about to be printed at the general request of those present.

The company met once again at the Combination-room of Clare College, to hear read a series of letters from Bishop Mackenzie, Mr. Waller, and other members of the Mission, some of which had only arrived a day or two before by the Cape mail. The latest date was March 5, when the Bishop and Mr. Rowley were just about to start from the Comoro Islands (where they had deposited their party), in order to overtake and join Dr. Livingstone in the *Pioneer*. It will be remembered that the Mission party met Dr. Livingstone, his brother, and Dr. Kirk at the Kongone mouth of the Zambesi; that the latter had so strongly urged the desirableness of attempting to gain an entrance to the Lake Nyassa by the river Rovüma, that the Bishop, after much hesitation, felt himself obliged to consent; and that it had been decided to leave the bulk of the party with the English Consul at Johanna, one of the Comoros, while Livingstone and the Bishop explored. Nothing positively new can be added to these facts, but a great number of most interesting details have now come to hand. Amongst other things, it is most satisfactory to find the most complete harmony prevailing amongst the members of the Mission, every one turning out as yet, and after trial enough to test in some degree their mettle, even better than the Bishop had dared to hope. The kindness of Captain Oldfield, of the *Lyra*, seems to have known no bounds, and as he is soon expected home, the Bishop hopes this will not be forgotten in England; indeed, the assistance afforded by the Government in the conveyance and first disposal of the Mission calls for the warmest acknowledgment at the hands of all Englishmen. If success attends the enterprise, it may turn out that the helping hand has not been unwisely held out in a national point of view. It might easily

have been withheld, had narrower measure been taken of the occasion.

It appears that Dr. Livingstone and his party had good reason for so urgently pressing the diversion of the Mission from its original route: the passage by the Zambesi being too much in the hands of those who are not friendly to the work in hand, and the Rovüma offering a far superior prospect. It is satisfactory to find that Sir George Grey, the wisest of all the counsellors under whose auspices the Mission was launched, and the Bishop of Capetown, cordially approve of the present plan. The latter writes to say that the merits of the Rovüma route have been long familiar to those on the Cape station capable of forming an opinion. That river has, in the first place, the enormous advantage of being free from a bar at its mouth (being just north of the flow of the Mozambique current). Then it lies most conveniently between the Portuguese dominions and those of the Imam of Muscat—another inestimable advantage; and it is generally believed to be navigable far into the interior. There seems, then, every reason to believe that it may furnish a far better access to the high lands about the Shirwa and Nyassa than by the Zambesi, as well as a better outlet to whatever commerce may be the result of the new settlement. With regard to Livingstone's reception of the party, the Bishop writes as might be expected. Two such men could hardly come together without eliciting some of that noble feeling which actuates them both. We may quote one of the numerous hearty expressions used by the Bishop in his letters. 'Livingstone,' says he, 'is an excellent fellow, and I have no fear whatever of any difficulty arising between us.' It may be mentioned in conclusion that, finding the work somewhat delayed by the change of plan, the Bishop had written to stop the second detachment for the present, but it had already sailed. The Bishop of Capetown, however, aware this would be the case, writes to say that he is glad it would be so, for that it would be better they should wait a little at the Cape than risk the chances of dispersion. It is clear, too, that the experienced medical gentleman who has just sailed, and for whose despatch the Bishop has constantly written, will not be a day too early in the field. The reading of these letters occupied the meeting too long to admit of much being said by those present, but the Bishop of Labuan and one or two others addressed the meeting in cheering and hopeful terms, and with the Blessing pronounced by the former the proceedings terminated. It is not yet decided where the next annual gathering is to take place. It would be well if a somewhat longer notice could be given than on the present occasion."

A later number of the *Guardian* contains the following letter, with more recent information, from Bishop Mackenzie to Sydney G. R. Strong, Esq., Honorary Secretary to the Mission:—

"H.M.S. *Lyra*, March 9, 1861,

Mouth of the Rovüma, lat. 16° 30'.

I wrote to you by the Cape a letter which I sent on board the *Persian* three days ago. I was then on board this vessel, about 100

miles further south, in company with the *Persian* and the *Wasp*. We weighed anchor on the morning of the 6th, and rounded Cape Delgado and got into this bay, whose headlands are about ten miles apart—a shallow bay into which all the mouths of the Rovüma discharge themselves. We soon saw the *Pioneer* lying near the shore at anchor, and, steering for her, cast anchor some 300 or 400 yards from her. Dr. Livingstone, May, and Kirk were soon aboard of us. They had been here eleven days. They had gone up a narrow outlet to see to what it led, and returned, confirmed in the idea that the great mouth, in the jaws of which we are now at anchor, is *the one*. They spent a day on this also, and say that it is one mile broad between high watermark on the two sides, and that in sounding they had no bottom at seventeen fathoms. There is no bar, only a rippling on the water at high tide. They went up about eight miles and found themselves there at the entrance upon higher lands, about 300 feet high. This leads to the hope that vessels may easily anchor here, and that a very short time will suffice to carry a party through the Delta, which is always found to be the most feverish place. They saw a good deal of cultivation. Many of the gardens of the natives near the river were flooded, the river being now about its highest. These natives spoke languages akin to those on the Zambesi, and, though much surprised, were not afraid of them. They had made up their minds to start up the river on Monday without us if we did not appear, and had already buried a bottle with this intelligence for us. They had suspended a large barrel painted white to a tree on this beach to direct us to this simple *poste restante*. Now we propose to start on Monday about noon, the morning of that day being required for transferring coals and provisions to the *Pioneer*. They have been quite well, and were very glad to see us. Livingstone says they have been thinking that if this river looks well, they may, when a land-exploring party leaves the ship, send it for the rest of our party to Johanna. I shall be very glad if this be so successful. . . .

March 12, 1861, about 15 miles up the Rovüma.

It is more than I expected, this being able to write to you by this opportunity from a point so far up the river. Captain Oldfield determined to spend a day and a half, which have now grown into two days, in accompanying us part of the way up this river, and we shall send these away by him. Monday morning (yesterday) was spent by us in transferring some coals and provisions from the *Lyra* to the *Pioneer*, and finally, about one o'clock, we transhipped ourselves. I had formed some acquaintance with all on board the *Lyra*. Rowley also knew them all. I mean sailors as well as officers; and the cheer they gave us from the rigging when our boat had pulled off from the ship's side, makes my heart leap to my mouth still by the mere remembrance. We steamed up the right bank (on our left hand as we went up) for two or three hours. The stream is about a mile wide, in many places five and six fathoms deep, in some one fathom and less; once we had to anchor, as we were in water less than a fathom (six feet) deep, and we draw over four feet, and there did not seem to

be any passage above. A boat went out to explore, and after some delay we retraced our course a little, and there got an opportunity of passing into another channel. It is interesting work watching this operation of searching a channel, hearing the conversation between May, Livingstone, Charles Livingstone, and Kirk, or some of them, or getting an actual lesson when Livingstone shows us the signs of a bank, which we should not have seen. Last night we anchored in the full channel, stream running as usual two or three miles an hour. In the morning a boat pulled across the stream before the anchor was raised, to open or renew communications with the natives. I say 'or renew,' because the *Pioneer's* boat had come up nearly as high a week ago, and had made friends, and begun a system of barter with one village. On landing we found it was not the same spot, one or two dark figures were just disappearing among the shrubs and trees. Dr. Livingstone told one of the party (Joseph, who was engaged at Capetown) to tell them not to run away, and the result of his shouting was that a man soon returned.

The language here is so much akin to that on the Lower Zambesi that even Dr. Livingstone holds a somewhat broken communication with them. The result of the interview was the purchase of some fowls and vegetables for cloth; the promise on his part that he would tell all his neighbours that we are merciful and good Englishmen; and an attempt to express to him that we have come to teach the black people. We had not much time to spend, but were well satisfied with the result of our first interview with natives of the country. It is true this man is a stranger: the appearance of his garden corroborated his own account that he had not cultivated there long; still he will tell his neighbours, and so the effect of our visit will be the same.

The scenery is now becoming beautiful—hills two or three hundred feet high within two or three miles of us, and the river winding majestically in its wide bed, sometimes washing the foot of the ridge that bounds the valley, on one side or the other; sometimes widening to a mile and a half, and forming islands, generally low and grassy, sometimes of size and importance enough to carry trees with fresh and luxuriant foliage. The mangroves have all been left behind; now we have baobabs, flat-crown palms, wild date, wild fig, &c. There has not as yet been either any tributary, or any stream branching off to form another mouth. It is clear this is the main mouth, though no doubt there are connexions with other mouths near this one. In one or two places within four miles of the sea, there were sluggish channels, fifty or sixty yards wide, leaving the stream and almost immediately escaping sight in the closer vegetation of that part. These might continue independent channels to the sea, or quite as likely might fine away altogether or return shortly to the main stream.

So far as we can see, this river is answering the expectations formed of it. Of course we cannot tell what its upper part may be, but it is something to have got up fifteen miles (or at least twelve) with such ease. Good-bye.—Yours affectionately,

C. F. MACKENZIE."

Reviews and Notices.

The Three Way-marks. By the Rev. R. CALDWELL, LL.D.
Madras : 1860.

THIS is one of the most valuable contributions to a special department of missionary literature which we have seen for many years. Young missionaries in India have often expressed their want of some manual which would supply them with the topics that are found by experience to be most effectual in impressing the natives with the superiority of the Christian faith. Dr. Caldwell's tract, in some measure, will meet this want. In an opening address, he thus sets forth his purpose :—

"It is very necessary that all persons should inquire which of the various religions that are known in the world is true and divine. Whichever religion it is that frees men from sin, that is the true religion. Wherefore, they who have been delivered from their sins by the Lord Jesus Christ know by experience that Christianity is true. Those who have not embraced Christianity and who do not understand its teaching cannot know its truth by their own experience, yet they may come to learn that it is true by means of certain external marks and signs which are visible to all.

If a religion comes from the true God, who is the embodiment of goodness, it will diffuse around many benefits and blessings. Such a religion will tend to promote justice, mercy, and other virtues ; it will tend to promote education, civilization, temporal prosperity, and other worldly blessings. It will also be fitted to become the universal religion. All persons are able to judge whether the religions to which they belong possess such marks as these. The Supreme Being, who is the common Father of all men, has confirmed the truth of Christianity by these marks, in order that all men, whether educated or uneducated, might readily know which is the way that leads to heaven. The religions which have been invented by men are destitute of these marks.

Dear friends, you-are requested attentively to read the statements contained in these pages, so that you may clearly understand this important point. Offer up your prayers also to the Supreme God, who made all men, entreating Him to enlighten your minds and to enable you to ascertain which is the religion of which He approves. The true God will willingly hear the prayers of those who seek to know the true way."

We note with gratification one characteristic feature in this tract—the cautious and kindly language in which the author treats of the religious prepossessions of the heathens to whom he writes. Many passages would illustrate this point ; we take the following one :—

"Since Christianity is the true religion, Christians love all true knowledge, and since it has also come from God, they love to inquire into the works of creation, which illustrate God's power, and into the histories of various nations, which illustrate His providential rule.

The writers of the Purānas were ignorant of geography and even of the very names of the oceans ; and yet they talked, like men in their sleep, of oceans of milk, and oceans of curds, and oceans of ghee, and taught similar absurdities about the various continents and islands. It did not strike any of them that it would be well to go and see whether those things were really so. The Vedantic sages, again, taught that the world did not really exist, but was only an illusion, and that as it was only an illusion it was not worth inquiring into, and in this way they professed to despise the world and to thrust it away from their thoughts. Thus both these systems (the popular and the Vedantic) discourage inquiry, and prevent people from growing in knowledge and intelligence.

Christian white men, on the other hand, instead of scorning the world as a vain
NO. CLXIX. Y

delusion, regard it as a real and beautiful world, and as the creation of the Supreme God; and, therefore, according to that verse in the Kural, 'Knowledge is the perception of things as they are,' they inquire into the qualities and affinities of every thing that is in the world, and admire their beauty, and endeavour to discover their uses, and this they regard both as pleasing to God and as honourable to themselves; and hence they have discovered innumerable arts and wonders, and have gone and examined every town, hill, sea, and island to be found in the world, and have measured the depths of the ocean, the heights of mountains, the distance of the stars, and the rapidity of light, and have invented ships that sail against the wind without sails, and carriages that fly along without oxen or horses, and electric wires that convey news in the twinkling of an eye to people a thousand miles off, and many other arts and contrivances of which those who have not learnt English do not know even the names.

Moreover, though the population of India from the Himalayas to Cape Comorin, amounts to nearly 20 crores (200,000,000), and though the white men in India number only about one lakh (100,000), yet that one lakh of persons, through the grace of the Lord of all worlds, and by the strength of their intelligence, rule over those twenty crores! Does not this wonderful circumstance clearly prove that wisdom is strength and that wisdom is victory?

Dear friends, you must not suppose that I mention these things to irritate you or to put you to shame. I remind you of these things as your friend in the hope of stirring you up to seek after true knowledge and to long after wisdom and virtue. The people of India have plenty of natural intelligence, but their natural intelligence is darkened and prevented from manifesting itself by their religion. Compare for yourselves the activity of mind produced by Christianity and the high position in the world which is the result of that mental activity, with the mental indolence produced by the religions of India, and the low position in the world which that mental indolence has produced. The difference between Christians and Hindûs, in so far as this point is concerned, cannot be the result of chance. It is owing mainly to the difference between their religions. The teachers of Christianity are accustomed to urge their people to reflect, to inquire, and to compare, with reference to every thing that comes before them, and thus they hold up a light to those that were in darkness; whereas, the teachers of Hindûism assert it to be the duty of all men to think and to act exactly as their fathers did, without inquiring whether they were right or wrong, and thus they have put men's intellect in fetters and imprisoned it in darkness."

Eastern Policy and India. By W. F. VESEY FITZGERALD, Esq.
London: Westerton, 1861.

THE writer of this pamphlet is the gentleman who, under his former name of Leslie Foster, wrote an important letter on Colonial Church Endowments to the Archbishop of Canterbury, which was read at the meeting of the *Society for the Propagation of the Gospel*, in March, 1857, and printed in the *Colonial Church Chronicle* of July of the same year. We cannot review the work now before us, which is of a political nature, but we are very glad to have an opportunity of placing the following extract before our readers. There are other passages which we should be happy to reprint if our space would allow:—

"Nor is it ruling wisely, to proclaim neutrality in matters of religion, when the system pursued by the Indian authorities violates neutrality, and fills the native mind at once with a sense of insult at the reiteration of professions which cannot be carried out, and of suspicion as to the ultimate ends aimed at. Were neutrality in point of fact observed, widows would still be burnt alive; Brahmin murderers would still be exempt from capital punishment as in the days of Vicramaditya; the car of Juggernath would still, every year, roll over writhing victims; and the

instruction imparted in Government schools would not in the very first lesson given in history, or in astronomy, geography, or indeed any other science, assail the sacred writings of the Hindoos.

The truth is, neutrality is impossible; but toleration of Paganism and Mahometanism is enjoined by every maxim on which our Government is conducted throughout the world, and accords with the spirit of the Gospel.

The continual talk about neutrality, combined with the conduct of our Government, irritates the natives, almost beyond what it is in our power to conceive; though, when dispassionately considered, it certainly does appear to be one of the greatest of absurdities, and to be, in some respects, almost without precedent in history. The ridiculous positions into which this talk about neutrality forces our Government authorities, might appear incredible to any person not familiar with the subject. For instance, Lord Ellenborough, when President of the Board of Control, referring to the support of missions by Government officers, stated in an official communication, that it was perilous for individuals to do in their private capacity, what they were not allowed to do in their public capacity. But no support of missions, nor any imaginable proceeding connected with them, could be so dreadful in the eyes of Hindoos, as the enormity of killing a cow for the sake of providing food. To interfere with an Englishman having his beef, however, does not seem to have entered into the mind of Lord Ellenborough, and the theory of religious neutrality came to nothing in presence of a beef-steak. Lord Hardinge, indeed, then Governor-General, refused to give effect to the despatch, saying that to do so would be to demand the resignations of the best public servants in India.

To create a national sentiment in India is not within the range of practicability, and if it could be called into existence, it would pretty certainly be arrayed against ourselves; but the natives may be united in discontent, and unfortunately various circumstances at present tend thus to unite them.

If they do become united in discontent, it is obvious that an invader from the North-west will have a comparatively easy task. Provided, however, they can be attached to British connexion, it must be our own fault, if, with the force at our disposal, we do not successfully oppose any attack, from whatever quarter it may come.

Sir John Lawrence, the individual who has been declared by the general voice of his country to have been the saviour of India during the recent mutiny, in his celebrated paper known as the *Punjab Minute*, has recorded his conviction, that 'Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. The difficulty is, amid the political complications, the conflicting social considerations, the fears and hopes of self-interest, which are so apt to mislead human judgment, to discern clearly what is imposed on us by Christian duty, and what is not. Having discerned this, we have but to put it into practice.'

Dr. Livingstone's Cambridge Lectures; together with a Prefatory Letter, by the Rev. Professor Sedgwick. Edited, with Introduction, &c., by the Rev. W. MONK, M.A., F.R.A.S., &c. Second edition. Deighton, Cambridge. Bell and Daldy, London.

WE noticed the first edition of this useful book some time since. The work is greatly improved in the second edition now before us. It contains some very interesting letters from Dr. Livingstone, and it is almost indispensable for any person who wishes to lecture on the Central African Mission. We commend it very cordially to the notice of our readers.

We have received from Messrs. J. H. and J. Parker—(1) *Some Remarks on "Essays and Reviews:" being the Revised Preface to the*

Second Edition of "Sermons on the Beatitudes," by G. MOBERLY, D.C.L. (2) *Christian Vestiges of Creation*, by WILLIAM SEWELL, D.D. (3) *Revelation and Belief: a Word of Counsel to the Laity in the present Theological Crisis.* A Sermon by ARCHIBALD WEIR, B.C.L., M.A. (4) *The Difficulties of the Twenty-ninth Canon, respectfully submitted to the Houses of Convocation*, by a COLONIAL BISHOP. (5) *St. Nicholas College and its Schools. A Letter to the Right Hon. Sir J. T. Coleridge*, by the Rev. EDWARD C. LOWE, Head-Master of St. John's College, Hurstpier-Point.

From Messrs. Mozley—(1) *The Monthly Packet*, Vol. XXI. This serial maintains its character. (2) *The York Journal of Convocation, containing the Acts and Debates of both Houses of the Convocation of the Province of York.* Edited from authorized sources, by the Rev. GEORGE TREVOR, M.A., Canon of York.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of MONTREAL, Metropolitan of the Church in Canada, has issued notices to the Bishops of his province, appointing Tuesday, July 23, for the meeting of the first PROVINCIAL SYNOD at MONTREAL, and has requested them to notify the Synods of their respective Dioceses to that effect. There will be Divine Service, with Holy Communion, in the Cathedral at eleven o'clock; and the Synod will assemble in the Cathedral School-room at two P.M.

The Bishop of TORONTO summoned the Clergy and Lay Delegates of the proposed new *Eastern Diocese*, to meet at St. George's Church, KINGSTON, on Wednesday, June 12th, "for the purpose of selecting one godly and learned man to be Bishop of the said new Eastern Diocese." The Rev. J. Travers Lewis, LL.D., Rector of Brockville, was elected.

It is reported that the Rev. William Pinkney, D.D., Rector of the Church of Ascension, Washington City, has been elected Bishop of ALABAMA.

On Wednesday, May 29, the gift of a site for a church, originally made by Garibaldi to the British residents in Naples, was finally and formally confirmed by the Central Government.

Messrs. Crosland and Mesney, Students of St. Augustine's College, will sail for Borneo in the course of the summer.

The first instalment of foreign Students arrived at St. Augustine's College, CANTERBURY, in health and safety, on June 3. The following are their names, parentage, and tribes; the native names are added in brackets:—Jeremiah Moshesh, Basuto, [Libupuoan]. Samuel Moroka, Bechuana, [Lefulere]. Arthur Toise, Kafir, [Waka]. Edward Magoma, Kafir, [Dumioweni].

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 4, 1861.*—The Venerable Archdeacon Sinclair in the Chair.

It was agreed, "That the Standing Committee be authorized (when-

ever a mission shall be organized to the Sandwich Islands to the satisfaction of the Committee) to make a grant of 200*l.* a year, towards the support of the mission, to continue for five years, should the mission be continued for that time."

The Secretaries reported that the Standing Committee had been in communication with the Bishop of Labuan, who had attended their meeting, and given them an account of the condition and prospects of his diocese; and of the circumstances and progress of the Church. That the Bishop had especially called their attention to the following points:—

1. That in the colony of Labuan there was the greatest want of help to build a church. The Labuan Coal Company had promised to assist in providing a clergyman; but that funds were wanting to build a permanent church and parsonage. The Bishop had procured a suitable piece of land, part of which was already consecrated as the new burial-ground.

2. The enlargement of the Missionary Training School at Sarawak, for an increasing number of junior pupils, and also to form, out of those already sufficiently educated, a senior class of native students to be trained for catechists and missionaries.

3. Printing press, type, and Industrial School materials, to replace what had been destroyed in the Chinese revolt.

4. A permanent iron-wood church at Lundu, where the head chief and others had embraced Christianity.

5. Three smaller churches, at various stations, with dwelling-houses for the missionaries.

The Standing Committee gave notice that, on Tuesday, July 2, they would propose that the sum of 1,000*l.* be placed at their disposal, to be appropriated towards the promotion of the objects above specified, in such manner as the Standing Committee, in conjunction with the Bishop of Labuan, may think most desirable.

It was agreed, upon the application of the Bishop of Labuan, to grant a set of Service Books and fifty small Bibles, and fifty small Common Prayer-books for the use of the colony; and also some school books and pictures for the use of the Sarawak Missions.

A letter had been received from the Bishop of Calcutta, dated Bishop's Palace, Calcutta, April 18th, 1861, forwarding an address which he had received from the missionary clergy residing in and about Calcutta (fifteen in number—two being Professors of Bishop's College, seven in connexion with the *Society for the Propagation of the Gospel*, and six with the *Church Missionary Society*), suggesting that, as two distinct fields of labour are open to the Society in India,—viz. that of supplying the various European communities with the publications of the Home Society, and that of providing Christian books and tracts in the vernacular,—it would be very desirable that two distinct committees should be appointed to work these two departments respectively, to act independently of each other, and to communicate directly with the Home Society.

The Bishop requested the sanction of the Society to this scheme.

He remarked that there is no Society (excepting the *Society for Promoting Christian Knowledge*) to assist in the publication of books explanatory of the Liturgy or Articles of the Church of England : that there are at least 5,000 native members of the Church of England speaking the Bengali language only ; and besides these there are, of course, many more speaking Urdu, Hindi, and other Indian languages : that as the Diocesan Committee of the *Society for Promoting Christian Knowledge* is at present constituted, the business connected with the English department entirely overpowers the vernacular : that the first remedy for this will be the formation of two committees, with the Bishop, *ex officio*, president of each ; each with its own secretary, raising separate subscriptions in India, corresponding separately with the Home Society, and obtaining separate grants from home : that the publication of original works in Bengali and Urdu, and any Indian vernacular, should be encouraged ; and that the Home Society should be willing to aid in the expense of publishing them, and also of translating such English books as may be considered suited to the wants of the Indian Church.

This proposal and scheme were approved, and it was agreed to inform the Bishop that the Society will be prepared to entertain favourably any application for assistance which may be made by him for the objects above specified, and for the translating and publishing of such works as may be recommended by the Professors of the College and the Diocesan Committee, and receive the sanction and approval of the Bishop.

Read a letter from the Rev. J. A. Jetter, dated 20, Sheffield Terrace, Kensington, May 10, 1861, asking a grant of Scripture and other prints for the use of the Zenanas, in connexion with the Female Normal School in Calcutta, of which his daughter had been appointed superintendent. It was stated that there were five Zenanas now open to them, and that thirty daughters of native Christians, and ten of European parents, were in training for teachers in the native schools, and in the Zenanas. Mr. Jetter added, that the native gentry had a high opinion of this training school. His daughter, writing March 21st, said, "Not half an hour ago I had a visit from a Baboo, who came to request that a teacher might be sent to his Zenana. He said, 'Your Society is doing a great work, and the Baboos are increasingly desirous that their ladies should be taught.'"

The prints requested were granted to the value of 5*l*.

Several letters of acknowledgment were laid before the Meeting. One of them was from the Rev. Thomas Farrar, of Berbice, from which the following are extracts :—

"I beg most respectfully to thank the *Society for Promoting Christian Knowledge* for the very liberal grant of 30*l*., made in March, towards the erection of the chapel (St. Margaret's) in this district. You will be glad to hear that it could not have come at a more opportune time, for my funds were well-nigh exhausted. I hope by the end of May to have the building so far finished that it can be licensed for Divine Service. The pews I propose to erect by each member of my

congregation subscribing two dollars each. They will be allowed to sit rent free for two years by way of repayment. The rest of the work will be done by local subscriptions, offertory, and a grant from the Diocesan Church Society. Our offertory last year amounted to four dollars a Sunday (average), which, for an out-of-the-way congregation, is not very bad. The Chinese never forget to give at the offertory. On Good Friday they were almost the only people who seemed to have remembered the offertory. On Christmas-day their offertory was very liberal. Since last I wrote, we have received an addition of nearly 200 (heathen) Chinese in the district. We have now nearly 400. Of these about sixty are Christian. . . . The Chinese were not very manageable at first. They are now, however, the most valuable immigrants on the estate, and the best behaved. . . . I did not tell you in my last that one of the Chinese had given four dollars towards the purchase of a new surplice and altar-cloth. I have only to give half a hint, and they are very forward with their subscriptions for everything. . . . One of the Chinese I employ as catechist. He receives ten dollars per month, food, and a good house from the estate. He is very useful to me. Every Sunday he collects his countrymen together, and has prayers in Chinese; after which he expounds some portion of Scripture, and then they come to church. When they first came, they requested me to build them a 'Jesus house' of their own. I told them that I was going to build one in which they might worship with all the Christians in the district, but that we could not build two. This satisfied them."

Books to the value of 43*l.* 11*s.* 6*d.* were granted for the performance of Divine Service.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*June 21.*—The Bishop of Labuan in the Chair. The meeting was held at 12 o'clock, pursuant to advertisement, on account of the meeting at the Mansion House being fixed for 3 P.M.

Grants, which were on the point of expiration, were renewed to the dioceses of Adelaide, Melbourne, Newcastle, New Zealand, Wellington, Nelson, Mauritius, Grahamstown, Natal, Madras, Colombo. It was resolved to grant 50*l.* a year, for three years, in aid of a contribution for the maintenance of a chaplain at Cairo. 100*l.* a year was granted for an additional catechist for the Pongas Mission. It was resolved that the Rev. F. P. Flemyng be appointed head of the new Mission to Independent Kaffraria, and was requested to look out for suitable schoolmasters and catechists. A letter was read from the Bishop of Calcutta, informing the Society that Christ Church, Cawnpore, was completely repaired, and that the missionaries of the Society officiated in it, and it was ready to be made over to the Society. It was resolved that the Treasurer be authorized to make over to the Treasury of the Indian Office all money which had been contributed for a memorial church at Cawnpore, with the exception of 100*l.* reserved for a monument in Christ Church. It was resolved to institute at Madras an open annual examination of young natives, from

whom one should be chosen and sent to Bishop's College, Calcutta, to complete his education for Holy Orders. Salaries were granted to four clergymen and candidates proceeding to India, six to Borneo, and one to Singapore. A letter was read from the Bishop of Labuan, announcing that there is a prospect of his Diocese being re-constituted, and of Singapore and the Straits being placed under his episcopal charge.

160TH ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Thursday, May 30, the annual meeting of the Society was held at St. James's Hall. The Bishop of London was in the chair, the Archbishop of Canterbury not being sufficiently well to attend. The following resolutions were carried :—

1. "That the continually enlarging sphere of the Society's operations gives it a yearly increasing claim on the support of the members of our Church. 2. That the new missions established and contemplated in Southern, Central, and Western Africa form a most encouraging field of missionary labour. 3. That the Church of England is specially bound to labour for the conversion of the heathen subjects of the British Crown; and that this meeting therefore rejoices to hear of the increase of our missionaries, and the strengthening of our mission stations in India and the East."

The collection at the doors amounted to 152*l.* 1*l.*s. ; the collection at the service in Westminster Abbey, we are told, was 70*l.*

On Tuesday, June 18, the Holy Communion was celebrated at St. James's Church, Piccadilly. At eleven o'clock the meeting of the district secretaries and treasurers took place at 79, Pall Mall. The Rev. George Gilbert, Vicar of Syston, near Grantham, was in the chair. The following resolution was moved and seconded :—

"That in the opinion of this meeting, it is desirable to print in the Diocesan Lists the names of those who contribute 2*s.* 6*d.* and upwards to the funds of the Society." After a long discussion the resolution was withdrawn, with the understanding that it is permissible to print local lists of subscriptions. It was resolved that it is desirable that the annual report be sent to those clergymen who transmit contributions to the Society, although they do not themselves subscribe to its funds. There was a conversation on the subject of the anniversary festival. It appeared to be the opinion of all who joined in it that it is desirable that some alteration take place in the character of the anniversary.

In the afternoon there was Divine Service at St. Paul's Cathedral. The Bishop of Ripon preached from Ps. lxxii. 17. There was a very large congregation. The Archbishop of York, the Bishops of London, Durham, Winchester, Lichfield, Oxford, St. Asaph, Lincoln, Salisbury, Down and Connor, and Labuan, were present. *The collection amounted to 58*l.* 7*s.* 6*d.**

The annual meeting in the City was held at the Egyptian Hall, Mansion House, on Friday afternoon, June 21, the Lord Mayor in the chair. The same resolutions were adopted as at St. James's Hall, on May 30.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

AUGUST, 1861.

INTERCOMMUNION WITH THE SWEDISH CHURCH.

"THERE was a time," says the excellent Bishop Horne, "and it is pleasing to look back to it, when a Christian furnished with proper credentials from his bishop might travel through the world, from east to west, and from north to south, and be received into communion with his brethren in any part of the globe then known." Sadly different is the spectacle of Christendom in the present day; and the spirit of contention and error which has rent it is still at work. Nevertheless, the unity of the Church is still the will of Heaven, and an object for Christian exertion; it was the theme of our Lord's high-priestly prayer; and therefore, in spite of all appearances to the contrary, we are sacredly bound to believe that it will not always fail of accomplishment.

There was a time, we must add, when all this was too much regarded among ourselves with apathy, or at least as involving nothing tangible or definite; but of late years, a better feeling has, through the mercy and providence of God, been gradually reviving. Increased facilities of communication with foreign countries, the overflow of our population into ever-multiplying colonies, the re-opening of the controversy with Rome, difficulties in the adjustment of our relations with the civil power—alterations in the social aspect of the world, not less than new impulses in theological science, have aroused many to a keener appreciation of the abnormal state into which Christendom has fallen, of the desirableness of Church-Unity, and of our duty to attempt the regaining it. Some, not alas! the most meanly

gifted, have been so far urged by these convictions, as to seek for peace at the sacrifice of truth, and have fled from the abuse of Christian liberty, to bow down their necks to the yoke of Papal servitude. Conduct such as this can indeed never be justified, yet we cannot but think that some palliation may be found for it in the circumstance that the aspirations of these ill-guided men were chilled, checked, and diverted by the apathy which recited with no regrets, and with no hopes, that clause of the fundamental Creed, "I believe in the holy *Catholic Church*." Had they seen their brother-Churchmen more generally desirous of widening the bounds of their Communion on primitive and scriptural principles, they might not so easily have deserted them for a body which they beheld seconding its universal claims with universal efforts.

But now it can no longer be said that the Church of England is, as a Church, indifferent to the subject of Catholic union—a union in which Christian truth and peace are to go hand in hand. The formation of the Anglo-Continental Society, the pushing of our Missions—each under its episcopal chief—into the heart of Southern Africa, and the establishment of a new branch of our Communion in the islands of the North Pacific, are some among many proofs that we are, as a Church, far from content with possessing the fellowship of only the English race, and of British subjects however numerous; and the days are for ever gone when an enemy could find a pretext for affirming of our spiritual mother that

—“like a creature of a mingled kind,
In her own labyrinth she lived confined.”

Nevertheless, amid all her efforts at extension, and the success with which God's indwelling Spirit has crowned them, she has not as yet appeared able to unite herself in the bonds of a *perfect* intercommunion with any foreign Church possessed of an episcopate anterior in origin to the Reformation. Of *perfect* intercommunion alone we here speak, for from time to time we have had pleasing indications of a fraternal feeling towards us on the part not only of foreign Protestants, but of Orientals also. But hitherto we have seemed open to the taunt that there was not one portion of the elder Christendom abroad with which we were in *full* union—united, that is, by mutual recognition, by participation in each other's public prayers, Eucharists, and episcopal consecrations. No doubt, had it really been so, no sound argument against us could have been built on it. For if a temporary suspension of the communion of any one Church with the rest severs that Church from all membership of the body Catholic, then the Romanist must allow that at cer-

tain periods in the history of earlier ages, the Churches of Antioch, of Alexandria, and of Rome herself, ceased to belong to it; nay, that in the canonized Cyprian, the Latin Mass daily commemorates a man who died in open schism! Admitting, however, that this taunt, even if well-grounded, could have proved nothing, still it is to be regretted that our writers should have so easily permitted its utterance, when inquiry would have led them to the discovery that there was at least *one* portion of the elder Christendom, respecting which we could not truly be said to have ever lost the ties which knit us to it before the events of the sixteenth century.

When the Churches of France, Spain, Italy, and so forth, sided with the pontiff of Rome, and—as the second blow makes the quarrel—brought upon themselves the guilt of the Western Schism by receiving the decrees of Trent, there was one of the countries in which our sainted forefathers had toiled and bled to propagate the Gospel, where events took a course similar, in the main, to what occurred among ourselves. In Sweden, the Church was freed from the usurpations of Rome, and cleansed from the mediæval corruptions, but was also, by a most remarkable Providence, enabled to retain that unbroken succession of Bishops which, except there and in these islands, the adherents of the Reformation either rejected or lost. Untoward circumstances, indeed, have tended very much to hinder free ecclesiastical intercourse between Sweden and ourselves; and, of late years, a few English writers—some from an excess of caution, others, perhaps, from a less honourable motive, have called in question the whole *status* of the Swedish Church, doctrinal and ministerial. But we would contend that, ever since the Reformation, even as before it, we and our Swedish brethren have abided in the same communion, and that our unity, though somewhat obscured, has never been broken.

It is true, that, when the "*pacificator*" Dury visited Sweden, armed with letters commendatory from Archbishop Laud, Bishop Hall, and others, he was not admitted as a brother in the faith; but this was owing to his traitorous abandonment of the principles of the Church of which he styled himself the "legate," for a Calvinism, or rather Zuinglianism, which sought the fusion of all Sacramentaries with the Christians of the Augustan Confession into one "evangelical alliance," imperilling the doctrine of the Incarnation, and neutralizing that of the Sacraments, to form a heterogeneous league against Rome. It is true, again, that the great Grotius desiderated a closer union between the English and Swedish Churches. But then, on the other hand, it is true that Hamilton, Archbishop of Cashel, flying from before the Great Rebellion, found in Sweden an

honourable refuge for his old age, and lies buried, in token of esteem for his rank and orthodoxy, in the same grave at Upsal which contains the body of the first reforming Primate, Pearson. And it is further true, that, when the clergy of the two Churches met in the New World, mutual mistrust was quickly exchanged for mutual recognition, evidenced by acts of intercommunion, which only the presence of a Bishop was wanting to complete. The archives of the *Society for the Propagation of the Gospel*, and the writings of the pious Bishop Swedberg, both attest the good understanding which was there arrived at. The Bishop of Scara and the Bishop of London are seen exchanging episcopal letters as brethren, and recommending to each other the priests they have respectively ordained. In Pennsylvania and *New Sweden*, the clergy of the two nationalities met in synodical conferences, held service in each other's churches, enriching the English prayers with Swedish hymns, and receiving together the Sacrament of the Supper of their one Lord. There was still some difference, or, as we incline to think, still some misunderstanding; but it was believed that there was enough common stock of Christian truth and order to justify this intercommunion. It is probable that the last occupant of the See of London had in mind the acts of his predecessor when he asked the Bishop of Gothenburgh to confirm the young English in the latter's diocese.

As we have said, a few have risen up amongst us who would call the propriety of all this into question. But the investigations which we have published in this journal have, we believe, conclusively vindicated the Swedish claim to the Apostolical Succession. That claim is not unattended with difficulties, but not with such as to destroy its worth. The absence of a record of a Bishop's consecration is no unusual occurrence in our own annals, even down to the period of the Reformation. No mention may have been preserved to us of the time, the place, or the name of the minister, of a consecration; yet where the existing laws both of Church and State provide that no man shall, as a Bishop, perform a Bishop's functions until episcopally consecrated, there the universal maxim holds good, "*Omnia præsumuntur rite acta.*"

But how stands the Swedish Church as to her authoritative teaching? This is too wide a topic for us to attempt discussing it here in any detail. These are her great formularies—the three Creeds and the Augustan Confession. As with us she inherits the three former from antiquity, so by exacting subscription to the latter from those whom she commissions to teach, she has placed it in a position corresponding to that of the Thirty-nine Articles amongst ourselves. The terms of communion are manifestly the Catholic; it is only the clerical test

which *can* lead to any difficulty.¹ Now we are aware what various estimates of the Augustan Confession are current, in spite of the late Archbishop of Canterbury's allowance of it at Jerusalem; some of us venerating it generally as the mother symbol of the Reformation and the basis of our own; while others find grave fault with it—one class detecting "solifidianism," though content with its teaching on the Sacraments—another, again, applauding its doctrine of justification, but charging it with "consubstantiation." How far either of these classes is correct in its dissatisfaction, and which of them, would be improper and rash for us here to declare, further than simply stating, most unhesitatingly, that the charge of consubstantiation is groundless, it having been disavowed by the leading subscribers of this Confession from the first. We would merely say, extend the same just and charitable interpretation to this which you give to your own standards, before you condemn a formulary signed by a Calixtus, a Gerhard, a Leibnitz. Let Bishop Bull's words close this part of our subject: "The Augsburg Confession is deservedly called the most noble of all, for many reasons. At the time of its publication it was sanctioned by the common suffrage of Churches, Universities, and, I might say, of all the Reformed Divines. Nay, the Reformers of our own Church followed or imitated that Confession, from which some of our Articles are taken word for word; and the blessed Hooper, who was present at the Synod that framed our Articles and Homilies, and who wrote many of the latter, quotes whole passages from Melancthon, its author."

For our own part, we believe that, upon the whole, though there may be not only deficiencies in discipline, but infirmities in doctrine, there exists enough of truth and order in the Swedish Church to justify the intercourse which, from time to time, has taken place between us since the Reformation. We, therefore, desire a complete practical exhibition of our intercommunion; and we live in a day when matters such as this can no longer be overlooked, unless we are content to justify the language of those who tax us as Donatists by our indifference

¹ Should it be objected that the Swedish Church by her approbation in 1664 of the *Formula Concordiæ* committed herself, not only to unwise and erroneous statements, but to an absolute heresy—that of "Ubiquitism"—we answer: (1.) that this document is very widely held to possess no legal right whatever since the ecclesiastical legislation of 1809; (2.) that Thorndike is not the only English divine who acquits it of this charge; (3.) that any questionable language in the body of it must be construed so as not to be repugnant to the norm of the Six General Councils expressly recognised therein; (4.) that it has never been received as a *primary*, but as a secondary standard,—like our Homilies, Nowell's Catechism, Jewel's Apology,—and therefore a peaceful dissent from subordinate details, its processes of proof, &c. was always permissible. Compare the case of the Irish Church and her Articles of 1616.

about securing and strengthening the last link that remains to us of union with the elder Christendom.

Our brethren in the United States have already awakened to the importance of this subject, and it has been brought before two General Conventions. Hitherto, they have not, as a Church, taken any decided action upon it; nor is it desirable that either in America or in England any should be at present attempted. Our intercourse with the Church of Sweden had fallen so much into abeyance, that it comes on the ears of many as a new thing, and scruples and questionings arise which must be patiently attended to. We are not yet ripe for synodic legislation; we must first content ourselves with *preparatory* work, performed under the auspices of our various societies, by individuals who see their own way clear. Let the *Society for the Propagation of the Gospel* call to mind her old connexion with Bishop Swedberg and his American presbyters. Might she not establish a branch in Sweden, which would not only furnish money, but men, to help in her overwhelming work? Let the Anglo-Continental Society direct her efforts towards the diffusion among the Swedish clergy of true information respecting the English Church, so that they may be disabused of the suspicion that we are partly committed to the tenets of Geneva; and that they may see that while we hold Episcopacy to be Apostolical, our Church has never passed a judgment on those Protestants who have it not, nor made belief in its being *jure divino* an article of Faith.

There is much more that we would wish to have said, but our space is filled. We will make but one suggestion more. Three years ago a clergyman of American ordination, but of Swedish birth, was induced to return to his native country, in hope that he might be useful towards this very end. He writes to us as follows:—

“ My first plan was as a minister to join the Swedish Church, and thus be, as it were, a connecting link between the two Churches. But this I was compelled to give up. The struggle within me was long and hard. The advice received from America, since I had reported to my friends there various matters in relation to the Church of Sweden, did not agree. Different views were taken of the subject, and I was left to follow my own conscience. The authorities in Sweden did all they could do, according to our present ecclesiastical law, to facilitate my entering the Swedish Church, and held before me the probability of my soon being presented to a living.”

However, the circumstance of his ordination having been foreign proved an insuperable obstacle. He found himself in a position similar to that in which a clergyman of the Scottish Church finds himself in England. His conscience, of course, forbade him to be re-ordained. He was thus debarred from exercising his ministry with a parochial stipend; unhappily, the support promised him from America has failed; nor is it likely

that, under the present troubles, any further funds will arrive from thence. Now we have private assurances of the great qualifications possessed by this gentleman for his special work; and we take this opportunity of requesting our readers to aid him in continuing it, and of stating our readiness to take charge of contributions for this end.

In everything there must be a beginning; and it would be unwise, as well as unfaithful, to despise the day of small things. Let us make *this* our beginning of a movement for reviving our half-forgotten intercourse with the Church of Sweden, and "a little one shall become a thousand; the LORD shall hasten it in His time!"

Correspondence, Documents, &c.

MISSIONARY BISHOPS—DEBATE IN CONVOCATION.

ON Friday, June 21,¹ the Bishop of London presented and read the following report of the joint Committee on Missionary Bishoprics:—

"The joint Committee appointed for the purpose of recommending an address to the Archbishop, praying his Grace to communicate further to the various Metropolitans of our colonial Church the judgment of the Convocation of Canterbury as to the regulations which it may be expedient to recommend as fit to govern the relations of Missionary Bishops to the mother and colonial Church, and having had referred to them for their consideration certain other matters, as set forth below, report as follows:—

I. GENERAL REGULATIONS.

We recommend that his Grace be requested to convey to the Most Rev. the Metropolitan Bishops of the various provinces constituted within her Majesty's dominions abroad the expression of the earnest desire of the Archbishop and Bishops of the province of Canterbury, that they and the clergy and laity under their charge would seek by all lawful means to maintain throughout our Church, as through the blessing of God it extends its borders, the most complete unity in doctrine and discipline; and to suggest to them the following general rules as essential to the maintenance of the same:—

1. That, saving such matters as are plainly indifferent, and therefore liable to be changed from time to time according to local expediency, no alterations affecting doctrine or discipline be finally adopted by any diocesan Synod until the same shall have been confirmed by the Synod of the local province; nor be finally confirmed by the Synod of the local province until the judgment of the Church at home shall

¹ See *Colonial Church Chronicle*, for April, p. 154. We are indebted to the *Guardian* for our report.

have been expressed thereon. Provided it be understood that nothing is hereby meant in prejudice of the right of diocesan or provincial Synods to frame their own bye-laws for the local adaptation and enforcement of the discipline now in operation, under other conditions, in this country; and for the accommodation of the authorized services of the Church at home to such special circumstances as may arise in the Church at distant parts.

2. That where any Missionary Bishop is sent forth to minister in places external to the Queen's dominions, if the intended sphere of such Bishop's labours be contiguous to any existing colonial province, or most directly accessible from it, such Missionary Bishop shall take the oath of canonical obedience to the Metropolitan of that neighbouring province; who shall also, if the Mission be maintained by that province, be the consecrating Metropolitan, unless with his consent, and for more convenience, it be ordered otherwise. That such Missionary Bishop shall take his seat in the Synod of the province that sent him forth, and that, whilst, for the avoidance of difficulties which might arise from his episcopal *status* not being known to or recognised by the Crown, it is not expedient that such Bishop should vote on questions affecting the Church within the Queen's dominions, he shall be entitled to a free and equal vote on all questions which may concern the Church beyond the same, and that he be bound in his missionary diocese by the decisions and constitutions therein determined. And that in all other cases, unless it be ordered otherwise between the Archbishop and the local Metropolitan, the missionary Bishop shall be consecrated by the Archbishop of Canterbury, to whom he shall pay direct canonical obedience.

II. DECLARATION OF PRINCIPLES.

We recommend the adoption, by the various branches of the colonial Church, of a declaration of principles; and we approve of the form of declaration hereunto appended, for the use of the Church of South Africa.

For a Provincial Synod.—We, the bishops, clergy, and faithful of the Church of South Africa, in union and full communion with the United Church of England and Ireland, assembled in the Provincial Synod of the said Church;

For a Diocesan Synod.—We, the bishop, clergy, and faithful of the diocese of (Capetown, Grahamstown, Natal, &c. as the case may be) in the Church of South Africa, in union and full communion with the United Church of England and Ireland, assembled in the Synod of the said diocese;

Do declare that we receive the Holy Scriptures as the revealed Word of God, and the authorized version of the same as of like authority in this diocese as it is in the Church of England; and that we do maintain the doctrine and sacraments of Christ as the Lord hath commanded, and as the said United Church of England and Ireland receives the same; and do receive the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England

and Ireland, together with the Psalter, or Psalms of David, appointed as they are to be said or sung in churches, and the form and manner of ordaining and consecrating bishops, priests, and deacons; and further, we do disclaim the right to alter the standards of faith and doctrine now in use in the Church, the three Creeds, the Thirty-nine Articles, the Church Catechism, and the other formularies of the Church; and we do acknowledge the authority of the canons and constitutions of the Church, so far as they are of force in England, until they shall have been altered by the provincial or diocesan Synods of this Church.

(*Schedule.*)—I do declare I am a member of the Church of South Africa, in union and full communion with the United Church of England and Ireland, and that I belong to no other religious body.

III. RECOMMENDATION OF A MISSIONARY BISHOP FOR THE FREE STATE IN SOUTH AFRICA.

The Bishops of the South African Church having unanimously,

(1) Declared their judgment, that the time was come for sending forth a Bishop to the regions beyond the Orange River; and

(2) Prayed Convocation to take steps to procure the immediate appointment of such a Bishop;

We are of opinion,

(1) That steps should now be taken for sending forth such a Bishop.

(2) We would suggest that his Grace the President be requested to consult with the Upper House of Convocation as to the selection of a person duly qualified for the post.

IV. A BOARD OF MISSIONS.

The following resolution having been adopted at a meeting of the Metropolitan Suffragan Bishops of the Province of Capetown, held at Capetown, December 26, 1860, and following days:—

‘That the Metropolitan be requested to communicate to his Grace the Archbishop of Canterbury the conviction of the Bishops of this province, that some agency, in addition to that which now exists, is requisite in order to draw forth an adequate supply of labourers for the widely-extending missions of the Church; and to submit for his Grace’s consideration, whether it might be expedient for Convocation, if it should see fit, to appoint a board for this purpose, to be also constituted a corresponding board, with which members of the Church in all parts of the world might communicate respecting new openings for missions of the Church of England.

(Signed)	R. CAPETOWN.	J. W. NATAL.
	PIERS ST. HELENA.	H. GRAHAMSTOWN.’

We have to report respecting this resolution—

I. That in our judgment it is desirable that such a board be appointed.

II. We would suggest, for the consideration of the house, that it might consist of—

(1) Such members of the Upper and Lower House of the Convo-

cation of the Province of Canterbury as the Convocation shall from time to time appoint.

(2) Of members of Convocation of the other Provinces of the United Church, should they see fit to appoint them.

(3) Of such other members, including the secretaries of the great Missionary Societies of the Church, as they shall add by election to their number."

On Friday, June 21, the following debate took place :—

THE BISHOP OF OXFORD.—I wish now to draw your Grace's attention to a matter which was postponed until this morning in order to have the benefit of the presence of the Bishop of London—I mean the report of the joint committee on Missionary Bishops, which was presented to your Grace by my right Rev. brother the other day. It is well known to your lordships how this matter comes before us ; but as that which comes before us here is read with interest out of this room, we may as well state how we came to discuss the matter at all. The reason for our discussing it, then, was an application which has been made to the Convocation of this province by a meeting of the Metropolitan and suffragan Bishops of the province of Capetown, held at Capetown on the 26th of December, 1860, and following days. At that meeting of the Metropolitan and all his suffragan Bishops the state of the infant Church of South Africa was taken into full consideration ; and the difficulties which practically meet them in carrying out the Church's work were discussed in the most brotherly and loving way, and practical suggestions, well weighed and considered, were made for dealing with those difficulties. Now, those difficulties are very many ; and in the front of them stands the exceeding difficulty of giving sufficient definiteness and body to the Church there, to enable it to do corporate acts. Not having the legal status of the Church at home—being, as it is, in that particular province of South Africa, in the midst of a population which, settled originally from other parts of the world, belong to other denominations of the great Christian family—the Church of England has of late been a scattered body in the midst of professing Christians as well as of the surrounding heathen people ; and, of course, it was needful, if they wanted to act as a body, that there should be something to define what constitutes the membership of the body. The endeavour throughout has been to get the clergy and the laity of the Church to meet together, and to act as one in their Synods and gatherings for laying down all the rules of the Church according to apostolic model. Then came the question of, who were to be considered members of the Church ? If it were only those who were communicants nominally in such a state of society as exists in those newly settled colonies, where many of the outposts of the colony have been long without the regular means of grace, then the number would not be sufficiently restricted ; and if those were to take part in the administration of the affairs of the Church, much evil might be done. On the other hand they could not allow any one in the colony, without his declaring himself a member of the Church, or being a communicant, to take part in administering

the affairs of the Church. Therefore, they claim in that as in the other colonies as the expedient best suited to meet the difficulty, the framing of a simple declaration of membership, of their holding the doctrines, and of meaning to adhere to the discipline of the Church of England, and regarding themselves as members of that body; and that those who sign that declaration shall in virtue of such declaration be regarded as Church members, and be capable of taking part in the deliberations of the Church. Accordingly, this form of declaration has been drawn out, and the Bishops who have made this communication to your Grace are very anxious that the members of the Church at home should pronounce some opinion on the form of declaration, and give it the brotherly sanction which you probably would give, and they know not to whom they could refer so well as to the Convocation of the Province of Canterbury. True, it is not a full and complete representation of the Church at home; yet it is the best. Consisting as it does of the Bishops of the largest province, with your Grace at their head, and the representatives of the other orders of ministers—the Deans appointed by the Crown, the Canons appointed by the Bishops, and the Proctors by the parochial clergy; they thought that it was as good an exponent as could be got of the voice of the Church, and in that particular they would like to have the voice of the Church at home in favour of the declaration which they desire should be the basis of the right to take part in the administration of the affairs of the Church in the colonies. Another point of difficulty in some respects was the relations which Missionary Bishops sent across the frontier of the Queen's dominions into the heathendom beyond ought to occupy with reference to the Church they left behind them. Of course, if they merely went forth into the heathendom of themselves as individuals, with no basis of operation with the Church at home, it would be contrary to all early precedent and full of inconvenience. If these Bishops were free in reference to the formularies, doctrines, and articles of the Church, and assumed the power to found new branches of the Church, with strange doctrines, discipline, and practice, then every kind of evil might arise. We might find it difficult to know if we could maintain communion with them; and where the point was at which we should break off communion with them; and thus every possible trouble might arise to them, to the new Church, and to ourselves. Therefore, the Bishops took counsel with the first Missionary Bishops sent out, Bishop Mackenzie being of the number, with the view of providing the necessary safeguards, of defining the relation of the Missionary Bishops to the Synod of the neighbouring province, and the amount of liberty to be given to them. There were other questions suggested subsequently, and which were referred to the same joint committee of Convocation, and the committee have met and deliberated with great care and an earnest desire to come to some conclusion which might be useful in the way of advice to our brethren out there. Of course not the slightest idea is entertained that we have any authority to direct them. We claim none whatever, At the same time, we have

no right to refuse our brotherly counsel. We owe a great debt to those of our brethren whom we sent to the outskirts of Christendom in the midst of all the temptations and difficulties from which we happily are so mercifully shielded. We owe it to them, inasmuch as they have borne the brunt of the battle, and have fought for Christ's sake among the heathen; and we ought, as far as we can, to be fellow-labourers with them, in order that we may be fellow-sharers with them in the blessedness of their reward. But we arrogate to ourselves no authority. We can only give them advice and counsel on their seeking it. And next, as we have at home learned leisure, learned men, and extensive libraries; as we have the traditions of past years to help us, we may be reasonably supposed able to give good advice to those who require it; and therefore we are bound to give them all the help and brotherly counsel in our power. It was with this intention that your Grace consented to the nomination of the joint committee of the two houses; that my right Rev. brother the Bishop of London and myself have attended its sittings; that the members of the other house have met from day to day, and at last, having regard to the various points upon which our advice is asked, have prepared a joint report containing answers to the questions sent home for our consideration, to which I believe there is no valid objection, and which I think would greatly strengthen the hands of our brethren in those distant parts. I beg to move, therefore, that the report of the joint committee presented to your Grace by my right Rev. brother the Bishop of London be now taken into consideration, with a view, if the house pleases, to the adoption of so much of the recommendations as it may approve of, in order to their being communicated to our brethren of the South African province, as being the recommendations which we make in answer to their request to help them in the practical difficulties they have encountered. In doing so, I wish much that there should be forthwith a distinct understanding that upon the several points our advice has been asked, not by one or other of the Bishops of South Africa, but by all united in a joint fraternal representation to the Houses of Convocation; that we claim no authority over them in reference to the matter; and that as they feel we can help them, we desire to do so to the best of our ability. The report has been the result of much care and thought, and I pray God that the answers we send them may be such as to aid them in the great work of planting our Reformed Church in the midst of those distant regions.

THE BISHOP OF LONDON.—I beg to second the motion. The Bishop of Oxford has quite correctly stated what is our position in regard to this matter. A formal document has been laid before us by your Grace, which formal document comes from the Metropolitan and his suffragan Bishops of the province of Capetown, held on the 26th day of December, 1860, and following days; and appended to it are the names of the Bishop of Capetown, the Bishop of Natal, the Bishop of St. Helena, and the Bishop of Grahamstown. The whole subject of the connexion of the Colonial Church with the Church at home is

a very difficult one, and I believe that the difficulties connected with it are likely every year to increase. But, of course, that is no reason why we should cease our efforts to extend our own Church, with the Bishop at its head, in those colonies. Still we must be prepared for their encountering very great difficulties. These seem to arise more especially, perhaps, in the Australian colonies; they also arise, to a considerable extent, in the colonies of Africa, and the colonies connected with the province of Capetown in particular. At present I do not myself see what the settlement of these difficulties is to be. Many of them are connected with legal questions, upon which I feel myself incapable of pronouncing any opinion. That, however, is no reason why, when our counsel or advice is asked, we should not give it guarding ourselves, as the Bishop of Oxford has markedly done, against its being supposed that we intended anything more than our advice, whilst even our advice requires to be given with very great consideration indeed; for, from communications which have been made to me by more than one of the Bishops of South Africa, it is quite plain that kindly feeling towards us disposes them to regard what we do in the light of a rule which they are to follow. Therefore we must take care, and be very cautious that even the advice which we give in a friendly manner is not looked upon as anything in the nature of a command or a rule which we lay down for them; and even to that advice we must give the utmost consideration. Indeed, I observe in the minutes of the proceedings in December last—which form the basis of all our subsequent operations—a note appended to one of the pages by the Bishop of Grahamstown, which shows that he enters into the feelings which I have expressed as to the importance of our guarding in every possible way against its being supposed that we are interfering with the liberty of the South African Churches. What the Bishop of Grahamstown says¹ in that note, would of course apply also to all other matters. We utterly disclaim all intention of dictating to them. All we desire to do is to give such advice as we may be able to give in order to strengthen by the bonds of love and of mutual kindness the connexion subsisting between those several branches of the Church. It is most important that that connexion should be kept up and maintained in every way; and, although the legal difficulties may be great, I am on that account the more willing and anxious to cement this union. When this matter concerning Missionary Bishops first came before us, I felt in their full force all the difficulties which now present themselves to my mind; and one of those difficulties which I always felt was that a Missionary Bishop stood so much by himself, that if, in the course of time he happened to be a man of eccentric modes of proceeding, he might upon his own responsibility compromise both the Church at home and the Church in the colonies, and yet have no authority to represent the one or the other. At the same time, neither the Church of England nor the Colonial Church, near which he was labouring, would have the power

¹ *Colonial Church Chronicle* for April, p. 129, note ².

of applying to him any sort of restraint ; and, in point of fact, you might in the course of time have Bishops of the most unsound opinions representing the Church of England, and carrying on in apostolic succession, it might even be an altogether heretical Church. That exists at the present moment in Asia, and might come to exist in other parts of the world—namely, an heretical sect, headed by the Bishop or Bishops, who derived their consecration from the Church of England. That, of course, is an evil which I felt to be so great that I was very anxious that we should pause before we took any steps in the matter, and the matter was delayed for a year, and very gravely considered. It appears that between the Bishops of the province of Capetown some difficulty presents itself, and therefore they refer to us a very important question—the connexion of the Missionary Bishop of the province in the neighbourhood in which he was labouring. From these documents, as well as from private information, I gather that there are two difficulties that present themselves to the minds of the Bishops of that province. The first is, that unless the Missionary Bishop is incorporated into the province, he will be subject to no restraints whatever, but may fall into any eccentric course. They therefore consider it desirable that such Bishop, not having a diocese in the province, he may be incorporated into the province ; and the mode that is suggested has been that of making him a member of the provincial Synod. It may be said that a difficulty occurs in that respect, and I believe that when the Bishop of Capetown proceeded to consecrate the first Missionary Bishop, an opinion was given by the law officers of the Crown, that a Missionary Bishop was not to assume the status of a Bishop within her Majesty's dominions. Then came the question whether his being a member of a provincial Synod is not an assumption of the status of a Bishop, which, as far as the opinion of the lawyers goes, is illegal. The answer to that is, that suffragan Bishops, when they existed in England, did take their seats in Convocation. It does not appear that they lost their seats as Bishops, but they had their seats in Convocation. It is true, they generally held some other office, as Dean of Canterbury, and so on ; but still they were persons whom the Church represented as Bishops, whom the State even represented as Bishops, but were not Bishops of any see in England. They were merely the assistants of the Bishops of the sees ; and though I do not mean to say that the analogy is perfect, yet it seems to me to guard against that difficulty. The Missionary Bishop may very well, I think, be present at the Synod, and may give his voice in the Synod, and yet he may do that without infringing the rule which says he is to assume the status of a Bishop. But then comes another difficulty of a totally different kind, which is felt more strongly by some than by others of the Bishops in the South African Church—namely, the fear that if these Missionary Bishops who have not sees in the provinces, sit in the provincial Synod, they may, becoming numerous, altogether overrule and override the Bishops who have dioceses in that province ; and a fear is not unnaturally entertained that there might be, at no dis-

tant time, more Missionary Bishops than Bishops who have sees, and that, therefore, the Bishops who have sees might be altogether outvoted. That is a great difficulty. No one can understand the particular difficulty and wants of diocesan matters so well as those who have to conduct diocesan affairs ; and a Missionary Bishop, whose occupations are of a totally different kind, might be a very unfit person for this office. The committee, therefore, of which I am a member, though, unfortunately, from the numerous engagements this see entailed upon me, it was impossible for me to be present at more than one meeting, and part of a second—this committee has, I think very wisely, suggested an arrangement by which this difficulty may be got over. I give my most cordial approval of that part of the report. There are other parts of it on which I feel it would be better to suspend my judgment. There is another point of the greatest importance which is mentioned at the beginning of our report—namely, our advice that no portion of the Colonial Church should alter either the doctrine or the discipline of their Church, so as to make it different from the doctrine and discipline of the Church at home, without the greatest consideration, and without carrying the Church at home altogether along with it. I look with a little alarm to the time when these Australian and African Churches may on important matters get into a different position from that which they now occupy, and when that unity of the Church which we all desire to see maintained in every branch of the Church of England, may be impaired by one or other of these provincial Synods, adopting rules which are not exactly in accordance with the rules of the Church of England. I can conceive a provincial Synod throwing itself so completely into a mediæval view of the Church, as to make it very different from that wide and tolerant and wise system which we have inherited from our forefathers. I can conceive that difficulty increased by the circumstances in which these Churches find themselves. If I may mention the experience of the northern branch of the Church in this kingdom, no doubt the Scotch Episcopal Church has always a tendency to be thrown into one section of the Church from the very fact of the Establishment there taking from it that which would constitute in our own Church the Low Church party. So it is in the case of a Church where the Bishop and his clergy and people find themselves not placed in a higher position than the various other bodies, the Presbyterians and the Independents, and so on, and where there is a strong spirit abroad, as there is in these colonies, resembling that which exists in America, and where, therefore, the Church of England is more likely to become exclusive than at home. I, therefore, am very desirous that no rules should be adopted by these Churches in the colonies which should alter them so as to make them different from our Church at home, either on the side of greater reliance on mediæval traditions, or on the other side. I think that the more they remain like ourselves the better. I think that a Bishop of the Church of England going into one of these colonies, ought to endeavour to make himself the representative of English Christianity, and that anything which confines his sympathies to a

section of those among whom he finds himself will do infinite harm both to the Church of which he is the head, and, what is of more importance, to Christianity. I believe it is the desire of our colonial Bishops to act in this spirit, and I am sure that the more they do so the more will they carry out with them the hearty sympathies of the Church at home. Therefore, I am anxious that they should be guarded from any power of altering their branch of the Church from the likeness of our own. Hence we recommend, that "provided it be understood that nothing is meant in prejudice of the right of diocesan or provincial Synods, to frame their own bye-laws for the local adaptation and enforcement of the discipline now in operation under other conditions in this country, and for the accommodation of the authorized services of the Church at home, to such special circumstances as may arise in the Church at distant parts." We provide that that liberty should be secured to them, but that they should be very much on their guard indeed against any change in doctrine or in discipline, without being perfectly certain that such changes meet with the full sanction of the great body of the Church at home. The Bishop of Lincoln, in looking over our advice on this matter two days ago, remarked that our advice was a little vague. But I think the vagueness is not in us, but in the subject. What we have said is that nothing should be fully confirmed as to change of doctrine or of discipline by the Synod of a local province, until the judgment of the Church at home shall have been expressed thereon. He naturally asked what the government of the Church was, and that is a question that is easier for him to ask than for us to answer. But what we do is, that we beg of them to keep as like the Church at home as possible. Then comes the question of the declaration of principles. On that I wish to reserve my opinion at present. There are several other points on which, if we enter into the discussion, I should wish to express my opinion; but thinking that these two points are very important, and that the sooner we respond to the appeal made to us in regard to them the better, I second the motion.

(To be continued.)

MISSION AT CONSTANTINOPLE.

WE have been kindly allowed to print the following extract from a private letter from the wife of the Rev. A. Tien, Missionary at Constantinople of the *Society for the Propagation of the Gospel* :—

"July 7, 1861.

Mr. Tien hopes to have the pleasure of baptizing two Turks very soon. One of these men appears to be deeply impressed with the truths of Christianity, and says 'his earnest desire is openly to profess Christ. Not caring what he may have to suffer from friends on account of his change of faith.' One day an Englishman inquired of him what steps were to be taken previous to embracing Islamism. He replied—'Would you sell the precious pearl for filthy lucre? How can your conscience allow you to exchange the hope of the

unparalleled happiness of being with Christ for the misery of remaining in sin.' The man wished to marry a Turkish girl, which was his reason for endeavouring to become Mahomedan. A poor Turk, formerly a Derwish, was robbed, beaten, and thrown into a ditch, by his former companions, for embracing Christianity. They said, 'such a wretch was unworthy to live;' but this treatment only made him cling closer to Christ, for he said, 'strength was given me to bear all without anger, and to pray for my persecutors.' Another poor man was kept three weeks in prison for the crime of professing Christ. There is, indeed, much of deep interest in Missionary work, and my husband labours incessantly to preach the Gospel, and make known the glad tidings of salvation. His Sunday duties are heavy; at nine o'clock, short service, with extempore address in prison; ten o'clock, school; eleven o'clock, Turkish service, with sermon; two o'clock, brief service at hospital; three o'clock, at Embassy Chapel, either to read prayers or to preach; seven o'clock, service in the Mission Chapel with Mr. Curtis. You can imagine how fatigued he is in the Evening. Two services only are required of him, the others are voluntary."

THE CHURCH IN SWEDEN.

(Continued from page 268.)

THE vindication of the Apostolical Succession of the Swedish Episcopate may now be suitably followed by an exhibition of the manner in which their Order has been propagated from the days of the Reformation downwards.

Respecting the consecrations performed by Manson himself, among which was that of Archbishop Lawrence Pearson the first, it has already been seen¹ that the ceremonial observed is not precisely known, there being only a general statement left on record that imposition of hands and prayer were retained, while all mention of the Pope was dropped. But the Swedish Church was presented with her first Reformed Ordinal by the just-mentioned Archbishop in 1571, in *Then Svenska Kyrkeordningen*,² a manual of Divine service and Church discipline, which received the assent of Convocation in the following year. Of this Book a revision was made in 1575 by the Liturgistic party, under King John's influence; but this, being accused of Romanizing, was, after that sovereign's death, set aside in favour of the original work. Thus restored, the Book of 1571 remained legally in force until 1686, when it was cautiously revised, in a conservative spirit not much unlike that in which it had first been drawn up. Unhappily, towards the end of the last century, the example of French infidelity set by the Court of Gustavus III.,³ and the importation of German rationalism into the Universities, induced, among other evil effects, an agitation for a modernized Church-praxis, which resulted, in 1809, in another change, not so well advised.

¹ P. 146.

² Baelter, cap. 6.

³ Knös, "Schwedisch. Kirchenverfassung," S. 155, 157.

However, the Book in its present shape retains all essentials; its alterations and curtailments were admitted as involving no change in the substance of doctrine; and the Church revival bids fair at no distant date to succeed, by the blessing of God, in restoring it to something nearer its former fulness and archaic solemnity.

Omitting, then, the consecrations by Manson, and also the so-called Romanizing or Liturgistic Ordinance of 1575, it will be sufficient to give here the Form for Consecrating Bishops contained in the original Book of 1571, subjoining in the notes a comparison of the more important variations in the Books of 1686 and 1809.¹

“¶ CONCERNING BISHOPS, WHO IN LATIN ARE CALLED
SUPERATTENDENTES, ORDINARII, OR ORDINATORES.

Episcopus or *Superattendens* signifies in Swedish overseer [Tilsynsman]; and therefore every clergyman² was so called in Scripture, because he ought to have oversight or inspection of them that are under his charge, that it may fare with them well and Christianly. Thus says St. Paul, ‘Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you bishops,’ that is, overseers. For the difference which now is between bishops and mere priests, was not in Christendom at first, but bishop and priest was all one and the same office, as is very manifest from many places in the writings of St. Paul. Yet was not this long suffered before the difference was made; so that they who had not the care of more than one congregation kept the name of Priest, while they who took charge over several congregations together with their pastors or priests, appropriated this name of *Episcopus*.

And, according to St. Jerome, the occasion of the institution was this: That at the time Christendom began to increase and grow, so that even in one city there were several congregations, whereof each had its own particular bishop or parish-priest, it happened—as through such equality troubles are ever apt to occur—that between these bishops or priests strifes and contentions arose, to the great damage of the Christian congregations. And for remedy hereof, the said congregations, with their bishops and pastors, consented that a Bishop should be chosen from among them, who should have respect from all the rest, with power to ordain and to govern both priests and their congregations, so that there might be better harmony.³ And he who was thus elected preserved the name of Bishop, while the others had that of *presbyter*, priest, &c.

Wherefore, as this institution was wholly useful, and without doubt proceeded from God the Holy Ghost, the Giver of all good Gifts, so also was it acknowledged and received throughout Universal Christendom; and thus it hath henceforth been, and still further must be so long as the world standeth, though abuse, which herein as in all other useful and necessary things hath been great, must be done away. For the right office of a Bishop, which consists in preaching God’s Word, and in overseeing them that are under his authority that they also preach rightly and do according thereto, hath been neglected by the Bishops of these many years past, who encumbered themselves instead with worldly business and superstitious corruptions. . . .

¹ The text is a direct translation from the *Kyrkoordningen* of 1571; for the citations from the Books of 1686 and 1809 the writer has relied on Baelter, cap. 42, § 21.

² The passages of St. Jerome from which this whole statement is derived are his Comment. in Ep. ad Titum, ad cap. i. v. 7; Ep. 85 ad Evangel.; Ep. 83 ad Ocean. These three are all incorporated by Gratian in his Decretals (P. I. dist. 93. c. 24; dist. 95. c. 5; dist. 21. c. 1), where the Reformer probably became first acquainted with them.

The language of Hooker (VII. v. 1, 2) is curiously similar to what is said above.

³ See on this of St. Jerome the remarks of Hooker (VII. v. 7); and of Saravia (in Keble’s note 52 *ad loc.*)

[Then follows a description of the true duties of a Bishop, the manner of holding visitations, and other details; after which it is said :—]

So belongs also this to the Bishop's office, to ordain in his diocese, and do what else thereunto is requisite, according as St. Paul writes to his disciple Titus, whom he had sent for such an overseer into Crete: 'For this cause I let thee remain in Crete, that thou shouldest set in order the things that are wanting, and ordain priests in every town, as I had appointed thee.' And for this cause a Bishop was also called *Ordinarius* or *Ordinator*, which means in Swedish an Ordainer or Sender.

Touching this ordering of Priests, St. Paul thus writes to Timothy: 'Lay hands suddenly on no man.' By which words he gives knowledge that he who is *Ordinarius* shall heedfully acquaint himself with each one who will be ordained to the office of Priest, whether he can serve thereunto or not . . .

[Then, after speaking of the duty of Bishops with regard to simony, matrimonial causes, &c., the following direction is given as to Confirmation :—]

The Chrism-confirmation which Bishops have used under the Papacy, as it hath no commandment of God for it, and hath been associated with grievous errors, shall henceforth be disused. But when the Bishops hold their Visitations, let them have in the churches preaching and public prayers especially for the young children, that God would confirm them in the things which were promised at their Baptism. . . .

¶ Of the Election of Bishops.

Of old time there hath been a custom for the whole congregation to elect as well Bishops as other Church ministers. But now, as the state of things is different, the dioceses being larger, and few of the multitude having a knowledge of the persons best qualified, the Election of Bishops shall be put in the hands of men of the clergy and others who are sufficiently experienced for the business, who shall make oath that they will elect and nominate such as shall seem to them before God most fit for such office.

[The Election shall be decided by a majority of voices, or, when the votes are equal, by casting lots :—]

He that is *Electus* shall straightway be sent to the authorities *pro confirmatione*. After which confirmation obtained, he shall be publicly ordained [*ordinerat*] in the cathedral, or where most convenient, by some other Bishop, one or more.

¶ MANNER OF ORDAINING¹ A BISHOP-ELECT.

Upon some Sunday or other Holy Day, before the Mass is begun, the *Ordinandus Episcopus* comes before the Altar, having on him an alb and cope, and two Priests with him of the diocese to which he shall be ordained, also clad in albs and copes.² Then the *Ordinator* standing at the Altar, also clad in alb and cope, shall briefly exhort the assembled people unto prayer, on this wise :—

Dearly beloved, let us pray Almighty God our Heavenly Father, concerning all our wants and necessities, and especially that He would vouchsafe to grant to this person elected to the office of Bishop His holy grace, that he may so discharge such office as to be acceptable to Him, and useful and profitable to the people committed to his care.

¹ Swed. ; *at ordinera*. The English Reformers, on the contrary, in their offices of Ordination, "so far betray the influence of the Papal and Scholastic arguments as to employ the term *Ordering* (for *Ordaining*) only of Deacons and Priests, and the term *Consecration* of Bishops." Thus remarks Bp. Wordsworth (Discourse on Scot. Ref., p. 138), who subjoins at the same time the following from Bp. Andrewes, (Opusc. Posth. p. 182): "*Si Consecrationis nomine delectentur [Pontificii] fruantur sane. Olim aliter locuta est vel Ecclesia ipsa Romana.*"

² Book of 1686: "After Divine Service ended, a Hymn is sung, during which two Provosts in Mass-vestments begin the *procession*, followed by the new Bishop, in surplice, also by the Archbishop as *Ordinator*, and three or four Bishops as Assistants, all of whom are clad in copes. One of the Provosts bears the new Bishop's cope, and lays it on a stool standing before him."

The Book of 1809 says: "The Archbishops and his Assistants," but does not prescribe that the latter must be Bishops.

And this exhortation thus made, the *Ordinator*, *Ordinandus*, and all others who are present, fall on their knees, and two young men sing the Litany.¹ But the *Ordinator* shall read or sing the Collects following after :—

Let us pray.

O God, who knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly; grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome, through Jesus Christ our Lord.² *Amen.*

And then he reads or sings the second Collect for the Ministry [*Lärarenar* :]—

Almighty everlasting God, Father of our Lord Jesus Christ, who Himself hath taught us to pray unto Thee for labourers in Thy harvest, that is, for faithful ministers; we therefore pray Thee, of Thine infinite mercy, vouchsafe to send us faithful teachers. Put Thine holy and wholesome word in their heart and mouth, so that they may without any error rightly teach, and all Thy commandments faithfully execute, and that we being through Thy Holy Word taught and exhorted, may do that which is pleasing to Thee and profitable to ourselves. Grant us, O Lord, Thy Holy Spirit and wisdom, that Thy Word may ever remain amongst us, increase, and bring forth fruit; and that Thy servants may with all boldness, as is meet, preach Thy Word, so that Thy Holy Church may be thereby advantaged, serving Thee with a steadfast faith, and abiding continually in Thy knowledge, through Jesus Christ our Lord. *Amen.*

THE EPISTLE.—1 Tim. iii. 1—7.

THE GOSPEL.—St. Luke xii. 42-48.

Hereof the *Ordinator* shall make a brief declaration, in this manner :—

In these words Christ our dear Lord, doth plainly shew us, first, that they who are called to such an office as this of a Bishop, have received a charge from God, not concerning any mean thing, but

¹ This serves to illustrate the present custom at Lincoln. The Swedish Litany is nearly the same as the English. It first appeared in 1548, and contains the following suffrage :—

“At Tu allas Biscopar, Kyrkioprester, och Kyrkietionare, i helsosamma orde, och helligho liffuorne werdighas behalla.”

Here the distinction is clearly marked between Bishops and Priests; but the meaning of the third term is not perhaps so precise. Perhaps by it was not only intended Deacons, but the minor orders then unabolished. The order of Deacons itself has since disappeared in Sweden, unless the unordained clerks of that name in some of the cathedrals may be considered such. Neither does even the Book of 1571 give a form for their ordination. But the MS. additions to the copy of that work used by the writer records a “formam ordinandi Diaconi ad ministerium almæ Ecclesiæ Upsaliensis,” which shows that the omission was, for some time at least, practically supplied. In Hooker's opinion, the Order of Deacons was not of the same necessity as that of Bishops or Priests (VII. v. 8). Bp. Anjou says: “The revival, however, of the Order is to be wished. And prayer with imposition of hands would, so far from being contrary to Scripture, be expressly justified by Acts vi. Those ‘candidates’ who now assist parish priests in certain ecclesiastical duties ought always to be thus ordained.” (*Tidskrift för Svenska Kyrkan*, Ups. 1850, p. 347).

² Collect for 4th S. a. Epiph. in the English Book of Elizabeth, from the old Missals.

concerning His people and servants, even them whom He hath purchased and redeemed with His own blood, to supply them with what they stand in need of; that is, to nourish them with the word of everlasting life, through which they may be renewed and strengthened. Next, we hear also that God requireth of them hereunto two things—faithfulness, and skill or understanding, . . . Thirdly, we hear what manner of reward is promised them if they well perform their commission, namely, that they shall have part in all the kingly glory of their Lord; and what awaits them if they behave in this office otherwise than they ought, namely, an eternal punishment with all unfaithful servants. Let us, therefore, be all mindful of this word of our Lord Jesus Christ, and be watchful that we act not herein unbecomingly, but as good, faithful, and wise servants. Which if thou also will do with the help of God. say yea.¹

(Ans.) Yea.

Then the *Ordinarius* again says to him :—

Wilt thou, in the name of God the Holy Trinity, receive this ministry and office of Bishop ?²

(Ans.) Yea.

And wilt thou make it thy study to use it aright and worthily, to the glory of God and to the benefit of His Church ?

(Ans.) Yea.

Wilt thou also ever abide by the pure word of God, and avoid all false and heretical doctrine ?

(Ans.) Yea.

Wilt thou so frame thy life as to give a good example with no offence unto any ?

(Ans.) Yea.

Wilt thou always seek the universal peace of the land, and bear thyself loyal and obedient to lawful authority, as much as in thee lies ?

(Ans.) Yea.

Thereupon the *Ordinator* shall bid him repeat after him these words following :—

All this I will so do, with God's help and grace.

And the *Ordinator* shall say to him :—

¹ In the later Books, the Confession of the Faith precedes the interrogations. The Apostles' Creed was substituted for the Nicene at the last review.

It is worth while to notice here that the charge sometimes brought against the German Protestants (which, however, proves nothing in their case either), of falsifying the Apostles' Creed by saying "I believe one holy *Christian* Church," cannot be advanced against the Swedes. In the Apostles' Creed, they say, "En, helig, *Allmännelig* Kyrka," and in the Nicene, "Och en, helig, *Allmännelig* och Apostolisk Kyrka." The word *Allmännelig*, *Universal*, has been used thus as a translation of *Catholicam*, time out of mind, long before the Reformation. And when the Creeds appear in Latin in any of their public ecclesiastical acts, the word *Catholicam* always maintains its place, as indeed is the case with the German Protestants also.

The Royal authorization is read by the Notary, in the Book of 1686, before the Epistle,—in that of 1809, after the Exhortation which follows the Gospel.

² This and the following interrogations, with a single change, the substitution of the word *Bishop*, are common to the Service for the Ordering of Priests.

Confess thy faith.

Immediately he shall begin to rehearse the Articles of the Faith, saying:—

[NICHEN CREED.]

After which the *Ordinator* says to him:—

Herein, and in all good, the Lord God strengthen and comfort thee for ever. Amen.

Thereafter the whole quire sing the *Responsorium*. ‘*Sint lumbi vestri præcincti,*’ &c. And that being ended, the *Ordinator* delivers to the new Bishop the Bishop’s office, saying,

‘Now that thou art lawfully called to the office of Bishop, hast confessed thy Faith, and pledged thyself by thy oath to fulfil thy obligations, I therefore by the authority which is to me on the part of God entrusted for this business by His Church, do deliver to thee the office of Bishop, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.’²

¹ Book of 1809: “The Creed having been repeated, the Archbishop says, ‘The Lord God give thee His grace, to abide in this faith unto the end, and therewith to strengthen them that are thy brethren in the faith.’ The Archbishop next asks the following questions: ‘Dost thou declare thyself willing to take on thee the holy office of Bishop of *N*. diocese, with all the duties thereof? Dost thou pledge thyself to apply unto the exercise of this office all the powers of thy soul and body? Dost thou pledge thyself to provide that the word of God only, the doctrine of reconciliation, be preached for wisdom, for justification, for sanctification, and for redemption? Dost thou pledge thyself to be, with God’s grace, for an example to others in rightness both of faith and life? Dost thou pledge thyself with the utmost vigilance to drive away all mischief, and strengthen that which is good, useful, and of good report?’ After these questions have been answered with ‘Yea,’ the Archbishop says, ‘Thou thus acknowledgest thy obligations. Thou hast declared thy earnest intent to fulfil the same: Now therefore ratify this with the oath of thy office.’”

² Book of 1686 adds:—“Therewith the Archbishop gives him the authorization into his hands, and puts on him, with the aid of the *Assistentes*, the Episcopal mantle. Then is begun the Hymn, *Nu bidja vi den helga And*, all kneeling. When they have risen, the Archbishop and *Assistentes* all lay their hands on the new Bishop’s head, reading, ‘Our Father,’ and adding thereunto this prayer” [as above.] The Book of 1809 puts the following words in the mouth of the Archbishop: “And I, according to the power which to me is on the part of God for this business by His Church committed, deliver to thee herewith the king’s authorization, and besides that the ministry of Bishop in *N* Diocese. Fix thou also on thy breast this emblem of Jesus Christ [a cross of gold, to be hung by a gold chain round the neck, that of the Archbishop being distinguished by a glory from those of the other Bishops], for a perpetual remembrancer that it is His precious doctrine of reconciliation which thou shalt set forth and sacredly guard. Moreover, I deliver unto thee this staff, as a token of thine uprightness, and to remind thee of thy duty to lead and govern the flock now committed to thy charge. And this I do in the name of the Father, and of the Son, and of the Holy Ghost. The Most High grant that this may redound to the salvation as well of thyself as those who are to thee committed. Wherefore let us beseech God, from whom all good and perfect gifts do come, uniting now our sighs with that prayer which our dear Redeemer hath taught us, saying *Our Father,*” &c.

It will perhaps be scarcely believed that De Warimont (p. 109) has had the effrontery to travestie the language of the Book of 1809 thus: “En vertu du plein pouvoir qui m’a été donné à cet effet, je te confère l’autorisation royale pour remplir les fonctions épiscopales dans le diocèse *N*.” If this were a true translation, there might be some colour for his assertion, “Les évêques luthériens de Suède, dont les pouvoirs spirituels émanent directement et entièrement du roi, ne

Then the *Ordinator*, together with the other Bishops or Priests that are present, layeth hands upon the head of the *Ordinandus*, the *Ordinator* saying in this wise :—

Let us pray.

[LORD'S PRAYER.]

And hereto addeth the prayer, which is before set down in *Ordinatione Presbyterorum*, and thus beginneth :—

Merciful and everlasting God, our heavenly Father, who by the mouth of Thy well-beloved Son, our Lord Jesus Christ, hast said unto us, 'The harvest is great, but the labourers are few; pray ye therefore the Lord of the harvest that He would send forth labourers into the harvest;' by which words Thou hast given us to understand, that we cannot have faithful and true teachers save only from Thy loving hand: We therefore pray Thee now also with our whole heart, vouchsafe graciously to behold this Thy servant whom we have chosen and taken to Thy service and office of Bishop,¹ giving him the Holy Ghost, that with faithfulness and ability he may execute Thy holy work, teaching and rebuking with all boldness and learning. So that Thy holy Gospel may be amongst us for ever, pure and undefiled, bearing in us the fruits of salvation and eternal life; through Thy Son Jesus Christ our Lord. Amen.

After which the quire sing *pro Introitu*, '*Nu bidie wij then helpe And*,' &c.

Then finally they proceed with the Mass, wherein among the others the *Ordinatus* shall communicate first.

NOTE.—The following account of the mode of *Episcopal Election* customary in Sweden at the present day was furnished by a Swedish clergyman to the *English Review*, in 1853 (vol. xviii. p. 473 *sqq.*):—"The appointment of a Bishop is at the present time proceeded with in the following manner: When a vacancy occurs, the clergy in ordinary of the diocese meet together, each district by itself, and the Chapter at their official place, all on a certain day previously fixed by the king. After having taken an oath to choose according to the best of their conscience, they proceed to vote for three persons. The votes being cast up, those three who have obtained the majority are put in nomination before his majesty, who appoints one of them whom he thinks most fit for the office, he having no right to go beyond those three in nomination. With respect to the appointment of an Archbishop, the Chapter of the diocese of Upsal and its clergy in ordinary, the Chapters of the other eleven dioceses, the Chapter of the city of Stockholm, consisting of all the rectors in the city and suburbs [a Swedish *Sion College*], and the *Senatus Academicus* of Upsal (*i.e.* all the Professors in ordinary to the University), making in all fifteen bodies, give their votes in a similar way for three persons,

sont par conséquent que de fonctionnaires de la couronne." But, on the contrary, the words "and besides that," prevent such a misunderstanding—they show plainly that the "king's authorization" is a civil thing distinct from the conveyance of the spiritual power of Order. The latter is bestowed by the Archbishop on the behalf, not of the king, but of God; as the organ, not of the state, but of the Church.

With regard to the word translated here *Church*, it is indeed literally *Congregation*, but as the word 'Congregation' has acquired in modern English a meaning different from that which it carries with it in the English Prayer Book, and here, the rendering *Church* has been preferred.

¹ This prayer in the office referred to has the word *Priest*; but the word *Bishop* was of course substituted when used here. This circumstance is not without importance, it being one (though not the only one) which serves to define the intention of the laying on of hands,—determining it to the Episcopate as distinguished from the Priesthood.

each of these bodies having one vote. Those three persons who have the majority of votes are put in nomination before the king, who also in this appointment is restricted to those in nomination. The selection of these electing bodies originated in the threefold function of the Archbishop, viz.: as Bishop of his Diocese, as the Metropolitan of his Province and ex-officio President of the Estate of the Spirituality at the Diets, and as Vice-Chancellor of the University of Upsal."

BAPTISM OF POLYGAMISTS.

BY THE BISHOP OF GRAHAMSTOWN.

AT the conference of bishops of this province, lately held in Cape-town, on the occasion of the consecration of Bishop Mackenzie, one of the subjects discussed was that of polygamy among candidates for baptism, which it was resolved to recommend to the consideration of Convocation; but three of the bishops present intended to express their individual sentiments in a "minute" on the subject.¹ The following is, accordingly, the minute of the Bishop of Grahamstown:

Although in common with the other bishops of this province, I am desirous that the subject of polygamy among candidates for baptism should be discussed in all its bearings, I do not wish it to be implied, in commending it to the consideration of Convocation, that I have myself any doubts as regards the main question, or that I view it only as one of ecclesiastical discipline. On the contrary, believing polygamy to be opposed

To the original institution of marriage;

To its true character as defined both by our blessed Lord and St. Paul;

To the validity of the contract, which is mutual;

To the principles of moral law; and

To the happiness of all concerned;

I should regard the allowance of this state among native converts as the admission of an evil of no ordinary magnitude in the Christian Church.

On the other hand, since this state is hardly to be distinguished from concubinage, especially where there is no obligation contracted by the man to perform the duties of a husband—when divorces have no restraint except the comparative value of a woman's labour, and the price which has been paid for her, marriage being "simply the purchase of as many women by one man as he desires or can afford to pay for,"² I cannot admit that the relation which subsists between a polygamist and his wives or concubines, would afford any claim for its continuance, even if the Christian law of marriage were less clear and imperative.

Difficulties undoubtedly arise from polygamy before conversion, as from every departure from God's laws; but the most serious difficulty by far among native converts now (as among the Corinthians in apo-

¹ *Colonial Church Chronicle*, April.

² *Compendium of Kafir Laws and Customs*, compiled by authority of the Kaffrarian government, pp. 68—70, and elsewhere.

stolic times) springs from those passions and habits to which polygamy ministers, but which are not confined within these bounds; and these difficulties are not to be overcome by lowering the standard of Christian duty.

In the missions of this diocese, within the four last years, many hundred converts have joined the Christian Church, of whom many were polygamists before their conversion. In no case has a state of polygamy been allowed either in a man or woman after baptism; and amidst the many trials and discouragements that beset the infancy of a Church gathered out of a demoralized and corrupt state of society, there is nothing to indicate that any other course than that adopted would have promoted purity of life among the native converts.

The following resolutions passed at a conference of the missionaries of this diocese on the 20th of February, express both their convictions and the result of their experience :

1. "That it is the unanimous and decided conviction of the missionaries of this diocese, that no person living with more than one wife ought to be admitted to Christian baptism."

2. "That whilst they fully admit that such cases require Christian wisdom, delicacy, and consideration, especially in regard to the woman concerned, yet they are satisfied, from experience, that there are no difficulties which do not soon disappear before a faithful adherence to the Christian law of marriage."

In conclusion I would observe, that whilst the absence of positive legislation on this subject by the early Church does not affect the present question, since by Roman law a man had only one wife at a time, and polygamy was condemned by the natural conscience of the gentile world; yet a history of the question from primitive times would be of great value, and might afford guidance in some cases of difficulty.

A YEAR OF MISSIONARY LIFE IN SARAWAK, BORNEO.

(Continued from p. 258.)

September 2d (Sunday).—Twenty-five people at Morning Prayer. Spoke on the History of Noah, and after the Collect used the Prayer for Fair Weather, that the Dayaks may be enabled to proceed with the burning of their farms, preparatory to planting, which the present daily rains completely hinder. More than twenty at Evening Prayer. Spoke on "What shall it profit a man, &c." A good deal of attention shown.

7th.—Went to my house on Mount Peninjau for a change. House decaying fast, so I determined to give it up, as I cannot afford to keep a servant to look after it. It is a little native house, and was built towards the end of 1858. Peninjau, moreover, seems no promising field for missionary exertions, and I cannot attend to it properly as long as I continue to reside in the Quop district. At night the weather was *quite cold*, the combined effect of the high wind and heavy rains.

18th.—For the last few days the whole country as seen from this high hill was enveloped in dense clouds of smoke, the burning of the Dayak farms being now going on in all directions. Left for Sarawak.

21st.—The Sarawak Dayaks being all busy farming, I determined to accept an old invitation from the Resident of the River Ladong, and take a short tour with him among the tribes in his district. At ten p.m. entered my boat, which had a crew of five men, and went down the river with the tide, reaching Moratabas, the most easterly mouth of the River Sarawak, about two A.M.

22d.—The Sadong is a large river and district lying at least twenty miles east from Moratabas. Left the mouth of the river with the ebb about eight A.M. After several hours' pulling, the wind being right ahead, and the tide carrying us out to sea, we made fast to some fishing stakes off the mouth of the River Samarahan. With the flood a strong breeze sprung up, and by sunset we were off the little River Sampun, where we passed the night. A few years ago this river was a noted lurking-place for pirates and head hunters.

23d.—Left Sampun at dawn, and entered the Sadong River about eight A.M., but the tide soon turned against us, and we were obliged to make fast again to some fishing stakes and to wait for flood, which made at sunset, and by ten P.M. we had arrived at our destination, Semunjan Fort, having passed in our way the village of Ensungi, formerly the residence of the notorious Serif Sahib.

24th.—Semunjan Fort is situated on the river of that name, at its junction with the Sadong. It consists of one large oblong fortified house, divided off in the interior into resident's and fortmen's rooms, hall, &c. On the other side of the river is a wharf and offices belonging to the Borneo Company, which formerly worked the coal found in a highish hill some two miles distant, but operations were stopped over two years ago. The President was up country collecting the Dayak revenue, and had left a message for me to follow him to a place called Mora Kadup, where he has a small house.

25th.—Left the fort about eleven a.m. for up country, in a very crank boat, lent me by the head Malay of Semunjan. About five P.M. stopped at a place called Benawat, as the tide had begun to run down. The tides in this river are very strong, and at certain periods of the moon's age there is a furious "bore," i.e. the tidal wave at the commencement of flood, rushes up the river with terrible violence, and several feet in height. Fortunately there are several "benahan," or deep places in the river, where its power is but little felt, or accidents would be numerous, and the navigation of the river in small boats much impeded. Here I dined and slept, in spite of mosquitoes and the unpleasant unsteadiness of my boat, which rocked from side to side at the slightest movement, and at midnight we went on with the tide, and passing the river and village of Gadong, arrived at the little village of Jai about five A.M. of the 26th. Here I managed to borrow a smaller and less crank boat, and after cooking, bathing, and eating, we went on again. But our progress was very slow, as we had to contend against a heavy fresh. About two P.M. we stayed to

rest at a Malay farm-house, where I did a little doctoring, and in return got some rice, fruit, &c. given to me. After an hour's rest we re-entered the boat, and towards dusk arrived at a place called "*Tanah putih*," where a large number of Malay boats were gathered together. There was also an encampment on the bank, and a huge fire made visible the gloomy darkness of the old dense jungle that lined both sides of the river. Round it some forty or fifty dusky, half-naked figures were assembled; they had come up the river to "*tuba*," but the fresh prevented their operations. The "*tuba*" is a root, the infusion of which is poured into the waters of a river just before flood tide, and it stupifies all the fish which come within its influence, so that they rise to the surface, and are easily captured. In the evening the head-man of the party came into my boat and chatted awhile, but I found him either very ignorant or very shy. Nearly up to this place, the banks of the river are lined by a continuous succession of Malay farms (agriculture being the chief pursuit of the Sadong people). The scenery is very poor, and the river itself very muddy. At night, however, one sees wonderful illuminations of even tolerably large trees by myriads of fire-flies, which sparkle amid the gloom like innumerable living diamonds.

27th.—Left our resting-place about seven A.M., and at noon reached Empongan,—where there is a large garden, formerly belonging to the Dalu Bandhar Kassim, of Gadong, the chief man of the Sadong, who was removed some months ago from the river, for conspiring against the Government. Here lofty hills came in sight, and we might be said to enter on the Dayak country. At sunset, stayed for the night at the landing-place of the Selabi tribe of Dayaks. Two of my boatmen (Malays), were very zealous at their prayers, and loud and long were their morning and evening supplications. "*When thou prayest enter into thy closet*," is the Christian precept; the Mahomedan idea, however, seems to be that the more public the occasion, and the louder the recitation, the greater the merit. At night, we all found that our little boat, some thirty feet, by four, in its greatest breadth, was rather a "*res angusta*" for seven full-grown men; but rain came on, and we were all glad enough that we had even a mat-roof over our heads.

28th.—Left about six A.M. and in less than three hours reached our destination, Mora Kadup. Here the river is divided into two streams—the Kadup and Batang Kyan,—on the former of which the Resident's little house is erected. It is a little place some ten feet square, with verandah all round, built on a low hill, and commanding a charming view of the hilly country by which it is surrounded. The whole furniture consists of *mats*. Found that Mr. H—— was a long distance up the main stream, on a visit to a small Chinese gold-digging settlement, which he is encouraging, but determined to await his return here. Thronged all day with Dayak visitors, and find that their dialect is closely allied to that of the Sarawak tribes.

On the 30th, Mr. H—— returned from his trip.

October 2d.—We went on a visit to several of the tribes. After boating a short distance up the main stream (Batang Kyan), we arrived

at the village of Tebakang. The houses are not nearly so spacious and well-built as those of the Sarawaks. Here we got men, and went on to Se Lanchang, a village of the Bukar tribe. These people have four villages, two on the Sadong, and two on the Samarahan waters. The path was pretty good, chiefly through farms in which the young green shoots of the paddy were just making their appearance, and through spacious valleys, surrounded by low picturesque hills. Se Lanchang is built on the right bank of the clear pebbly little river Bukar, and is a large and pretty village, overlooked by a somewhat imposing hill, at least 2,000 feet high. Population, about sixty families. There are no less than FIVE headhouses, each "elder" owning one. Our arrival was greeted by the firing of guns, and the display of coloured streamers; we then took up our quarters in one of the headhouses, and refreshed ourselves after the fatigues of our three hours' walk, with fruit and cocoa-nut milk. The people seem intelligent, and the lads are by no means shy—a great advantage. A *circumspect* Missionary would, I am sure, from what I heard and saw, meet with a hearty welcome here. In the evening we attended a feast which had been prepared to do us honour, in the long-room of one of the houses. We sat down on low platforms, covered with a pile of white and coloured mats, over our heads was a canopy made of gaudily-coloured cloths, and before us was ranged a profuse display of rice, eggs, and arrack. The eating and drinking over, then came dancing by the "elders," before an assembly of at least 150 people; but the modesty of the women was too great to allow of their being persuaded to display their agility before us.

3d.—About eight A.M. left Se Lanchang for the village of Riis Tambawang, a small place, containing only fifteen "doors." We enjoyed a most delightful morning walk, of about two hours' duration. The path lay for the most part through farms, along the hill-sides, and the view on all sides was most charming. Upper Sadong, though hilly, is more agreeably so than Upper Sarawak, the hills are less rugged and abrupt, and the intervening valleys are larger and less like defiles. The whole country, moreover, has a less rude aspect, many of the hill-sides have been cleared of old jungle, and their green and grassy appearance, *almost* reminds one of the smiling slopes of "home, sweet home." There seems, also, to be a larger proportion of the land under cultivation here, than there is in Upper Sarawak; in whatever direction our eyes turned they rested on large farms, in which, amid the felled and charred trunks of the trees, which always cumber them, the young green paddy was just appearing; down the slopes, small streams pursued their quiet course, with a gentle murmur, forcibly recalling to our minds verses ten to fifteen of that glorious 104th Psalm, which has so often stirred up the devotion of every lover of the works of the God of nature and of grace. To reach Riis we had to ford a small stream, and here we were met by the village dignitaries,—both male and female,—who conducted us, amid gonging and drumming, to their house,—which was very dirty and ruinous,—where a substantial welcome, of the same character as last night's, awaited us, but we pre-

ferred breakfasting on our own cookery. Eating over, dancing began, and in it young and old, male and female, took a part; at the conclusion of which we went on our way again, and after a rough and dirty walk, which lasted two hours, chiefly through old farms, reached Tebakang again, where we had promised to pass the night. In the evening dancing was kept up with great spirit. That of the women was of the usual up and down jockey-like character, but their gay scarfs of coloured cotton, their black velvet petticoats, with borders of red and white, adorned with a perfect armoury of fine brass chain-work, and strings of small silver coins hung round the waist, and their high conical bead hats, made up a very imposing Dayak spectacle. The dancing of the young men, however, was excellent. In addition to the usual jackets and "sarongs" or kilts, they tied on to their ancles a number of large hawk-bells, and with these they kept up a most musical tinkle, in exact time with the beating of the drums and gongs. The festivities over, I had a long chat with several of the more intelligent young men, I spoke to them about the future life in heaven or hell, and told them how the Balows of Banting, the Sebuyows of Lundu, and the Sentahs of Sarawak, were all learning to serve God, that they might enter heaven after they died; and all agreed that they would like a teacher to come and live amongst them, and said, that if one did come he should not want for learners.

4th.—Returned to Mora Kadup.

5th.—Went after breakfast to pay a visit to the tribe and village of Koran, about an hour and half's distance from Mora Kadup, by river and land. The houses are built on a low elevation at the foot of Mount Muja, and are surrounded by a dense forest of fruit-trees. There are at least 500 cocoa-nuts in full bearing. Population, forty families. The "Orang Kaya,"—Dugak by name, I found to be a very superior man, and in answer to my inquiries as to his willingness to receive a Missionary, he replied, that he and his people would be truly glad to have a white man among them, and to learn from him the way of God.

The feast was not spread till nearly nine P.M. Twenty brass stands, loaded with rice, eggs, fruit, &c. were then arranged down the centre of the room, and in the midst of them were placed two new measures, a "passu," and a "gantang," filled with rice, as an offering to the good spirits, in order that they might return the compliment, and cause the measures never to be "hungry," from a lack of corn to put in them. A white fowl was next waved over the heads of the company, boiled rice, stained yellow, was cast into the air, and an invocation for "good luck" in all enterprises, addressed to the spiritual powers, the powers of nature, and the ruling powers of earth. The feast was followed by dancing and arrack-drinking, and the "ball" was prolonged till near daylight, our slumbers being grievously interrupted by the gonging and yelling.

This river was much disturbed last February by a vile impostor, sent by one of the most implacable and bloody enemies which our Government has, who, assuming the name of the Pangeran Tumang-

gong of Brunā, (brother of the sultan), came into the district to stir up the Malays to revolt against the Rajah. He was eagerly followed by the disaffected, and he went with a number of attendants right through the district, demanding large fines of the Dayaks. Dugak told me that the Malays who were with the pretended Pangeran, boasted that now the Malay rule was going to be reestablished, the Dayaks would no longer "tread on the heads of the Malays!" The "treading on their heads," consisting on the Dayaks exemption under European rule, from Malay oppression and robbery. Woe, indeed, to the unfortunate Dayaks, if the Malays ever again become the ruling power! Many of the latter feel bitterly the burden of that fair dealing and honesty with which the Government forces them to treat the Dayaks, and should they ever again get the upper hand, their revenge will be relentless. For the sake of humanity then, and to secure the temporal, and in time (let us pray), the spiritual well-being of many thousands of our helpless brethren, it is surely the duty of every Christian man to do all he can to support our philanthropic Rajah, in his glorious "work of faith and labour of love."

6th.—Returned to Mora Kadup. From this date to the 15th, both H—— and myself suffered from ill health, which quite hindered us from visiting several other tribes as we had hoped to do. Early in the morning of the latter day we took boat, on our return to Semunjan, reaching Gadong about midnight, where we slept in our boat. About four A.M. (16th), we were startled from our slumbers by the roar of the bore, as it came tearing up the river. As we were in deep water, it did not break near us, though it gave us good tossing about. Reached the fort about one P.M. At three o'clock the bore came up again. Its roar is tremendous, and the wave is at least six feet high. (This is at the season of the new and full moon). The flood-tide in the Sadong is the strongest I ever saw. It regularly *races* up the river, with a hoarse murmur, like that of the sea breaking on the coast.

24th.—The whole Dayak population of this river numbers about 8,000 souls. Left Semunjan at one A.M. for Sarawak, in "the *Jolly*" gun-boat, and arrived there about noon of the next day.

26th.—On reaching Sarawak, I found that the Missionary at Banting was lying seriously ill at Santubourg, and had been ordered by our doctor to leave immediately for a colder and less enervating climate. I therefore went down to see him, and agreed to go to Banting, to get together his tools, books, &c., and to take measures for the keeping up of the Church and Mission-house, till the return from furlough of the Rev. Walter Chambers, whom we expect early in 1861.

Nov. 3d.—Having been kindly allowed the use of the *Jolly Bachelor* gun-boat by the Government, I dropped down the river in the morning, *en route* for Banting. At eight P.M. stood out to sea; and about eight A.M. (4th), we anchored in the mouth of the river Batang Lupar, as the tide was against us, and there was no breeze. The Batang Lupar is the next river east of the Sadong, broad, but shallow, and with a dangerous bore. Bantang is a large Sea-Dayak village (of the

Balow tribe), built on the Claû, a branch of the river Lingga; which is a tributary of the Batang Lupar. Lingga is at least ten, and Banting twenty miles from the sea. Got under weigh again in the afternoon, and by dark had anchored off Lingga Fort. The fort is of the same character as that of Semunjan, and, like it, is now merely a police-station; the seat of the Resident of the district being at Sekarang Fort, a fine strong building, situated at least sixty miles further up the Batang Lupar, opposite the mouth of the river Sekarang.

6th.—Went up to Banting in the morning in a small boat belonging to a Lingga Chinaman. The population of Banting is about 1,500. The people (in common with the Sebuyows, Sekarangs, Saribas, Kaitibas, Batang Lupars, &c.) are called *Sea-Dayaks*, on account of their being able to manage boats at sea—an art which they learnt from the Malays, whom, in old times, they used to accompany in their piratical expeditions,—the Malays getting the plunder, the Dayaks the *heads*. The *Land* or *Hill-Dayaks* never venture out to sea by themselves; and, indeed, many of them are quite destitute of any knowledge of boating even on the rivers. A Missionary has resided at Banting almost constantly since 1852, and the fruit of his exertions appears in a neat lasting church (consecrated and dedicated to the memory of St. Paul, in 1858) and small mission-house, both situated on Banting-hill, at the foot of which the Dayak houses nestle amid groves of plaintains, and in a “spiritual house” of nearly one hundred baptized and catechumens. The hill is a long, low elevation (perhaps 200 feet in height), and is thickly studded with all kinds of fruit trees, particularly the famous “durian;” so much so, that church and mission-house are completely embosomed amid large and lofty trees, and several “jungle monarchs” cast their graceful shade over the little churchyard.

7th.—Saw several of the Christians, and they were much grieved at the thought that they would never more on earth see their friend and Missionary, Mr. Glover, who, in his two and a half years’ residence among them, seems to have won their simple hearts. I exhorted them to stand fast till the return of their “father in Christ,” Mr. Chambers; and having put church and house under the care of a Christian lad, on the 8th I returned to Lingga, with a boat-load of *impedimenta*—for such, indeed, I found them, being about four hours in getting over the ten miles of distance. There I met the Resident of the district, and with him I dined, and passed as pleasant an evening as a severe bilious attack would allow me.

9th.—Left Lingga at two A.M., and arrived at Sarawak at eleven P.M. on the 10th.

Till the 29th, I was detained at Sarawak by illness; but at length, by God’s mercy, I got better, and on the 30th arrived again at Quop, and found my poor people exceedingly glad to have me back among them again. In the evening, had an assembly of at least twenty to prayers.

Dec. 10th.—Some few days ago, a man named Ma-Nigum brought a charge of adultery against another, who denied the truth of it; and

as the plaintiff had no witnesses, it was determined to settle the matter by means of the birds ! The Dayaks say that birds were produced by the union of a Dayak and an "antu" (spirit), and that because their ancestors took care of this strange progeny till they were able to look after themselves, they have ever since evinced their gratitude by warning the Dayaks of coming evils, and by performing other useful services. In the daytime, only three particular birds are consulted, and this only when a distant journey is about to be undertaken. At night, all the birds which then fly and cry are used ; and their advice is taken as to the fitness of a proposed locality for farming, house-building, &c., and also about the guilt of any one who is accused of any transgression which he denies having committed. Then a small shed is erected in a convenient place in the jungle, or in farming, on the proposed spot ; an offering of rice is made to the "antu," and if a bird flies from a distance in front of the shed, and alights anywhere round about it, the accused is guilty, or the place is full of "antu," who must not be disturbed by farm-making ; but if it flies past the shed without alighting, and settles in the distance, then all is well, the defendant is innocent, and the ground may be used without fear of sickness and misfortune. In Ma-Nigum's case, the defendant was declared guilty, and had to pay two jars, worth four or five reals (a real equals four shillings), the usual penalty of his offence. He then confessed that the punishment was deserved, and so another proof was added to the evidence of the value of consulting the birds of omen. I have noticed several similar coincidences, and sometimes they are rather disagreeable ; for instance, when one is doctoring a sick man, his friends often at the same time call in the Dayak doctors ; and if he gets better, they, and the patient as well, attribute it entirely to the skill of their ancestral medicine. But a short time back, I gave one of my catechumens some medicine for inflamed eyes ; in a day or two he got better, and I remarked to him that he would soon be able to work again. "Ah, yes," was the response ; "yesterday, my brother spit all over my eyes, and that is why they are well so soon." A mixture of spittle and betel-nut juice being considered an almost infallible universal remedy.

12th.—Began teaching a translation of the Christmas Hymn, "Hark, the herald angels sing !"—"The fruit season has now fairly commenced, and will last till about the end of February. This, however, is an unfruitful year, about every third year being a season of real abundance ; yet, notwithstanding, my house is redolent of the (to some) most disgusting smell of the truly rich, custard-like "durian," and my pile of "jack-fruit" and "langsat" daily increases. The "langsat" is a golden-skinned fruit, about the size of a plum, and very pleasant. The delicious "mangustine" is very scarce this year ; but all these, and the other lesser fruits, are held in little esteem by the natives, if the adored "durian" be but plentiful—then, for a short time, it is almost their only meat and drink ; and it certainly deserves its pre-eminent reputation.

16th (Sunday).—Between forty and fifty people present at Morning

Service, attracted, no doubt, by the arrival, yesterday, of a friend from Sarawak. May God grant that my poor people may soon be filled with as great a desire to meet with the living God in His sanctuary, as they are now with that of seeing and hearing some "new thing," and that a love for the service of their Saviour may, ere long, attract them all to the amiable tabernacles of the Lord of Hosts ! Spoke on Revelation i. 7, "Behold, He cometh with clouds."

19th to 21st.—At the village of Sentah (see *June 5th*). Just before one enters the village is a largish house, called a "guna." Most Land-Dayak tribes possess a similar erection; frequently, however, it is built at some distance from the village. Within it are kept the "ping-aroh," or "magic-stones," which are used at the paddy doctorings. These stones are, in some tribes, obtained at the same time, and in the same way, as the "semüngi" of the paddy (see *March 2d*) ; but the stones used at Quop were got, it is said, in a dream by the late "Orang-kaya," or chief. He dreamt that an "antu" came and gave him several; and when he woke up, he found himself grasping a number in his hand ! They were received with all due reverence by his people, and to this day they are made use of at all the great feasts. The Dayaks repose great confidence in dreams : no one presumes to become a doctor, or even a blacksmith, without being thus told to do so; and one of the Sentah "Orang-kaya" (Pa-*Ng-ait*) told me that in a dream his soul was one night transported to the dwelling of Tūpah, one of their chief good spirits; and that he saw him there, wearing a "chawat" (waist-cloth), like a Dayak, and sitting in a house plentifully adorned with spears and guns.—Much disappointed by the shyness of the young people, and the "hardness of heart" exhibited by the elders. In the evenings, a good number of people of all ages came round me; but it was with the greatest difficulty that I could persuade any of them to repeat after me what I tried to teach, consequently my instructions were but cold and lifeless. The chief men do not oppose, but they do not encourage my efforts; and all seem far better pleased to hear of the wonders of Europe than of the wonders of Redemption. May the Lord the Spirit enlighten their hearts and subdue their wills ! A good deal of the indifference manifested probably arises from the jealousy that exists between the two "Orang-kaya;" each seems afraid of supporting me by his influence, for fear the other should oppose, and each complains to me of the carelessness and assumption of his rival. They were both created during the Malay Rajah's time, and their appointment is a specimen of the tortuous policy which these gentry generally adopt.

23d. (*Sunday*).—Over twenty at Morning Prayer. Spoke on St. John iii. 16, "God so loved the world." After service, my house was regularly taken by storm by a swarm of house-bees, who wished to colonize the drawers of my dressing-table; and, at last, they got so troublesome and impudent, that I was compelled to smoke them out, by kindling a fire below the house. The Dayaks call this sort of bee, "ny-ōwan;" and there is another kind, "būnyich," that lives on the tops of high trees. For the former, they place bark hives in the long room of their houses, to entice them to take up their abode therein;

but, of course, their kindness is not at all disinterested, as the bees find when they have made their honey.

24th.—Left Quop, to spend Christmas at Sarawak; and on the 25th (*Christmas-day*), I preached in the church, from St. John I. i. 14, to a good congregation, of which nearly the whole adult portion remained to partake of Holy Communion.

Early in January, 1861, I returned again to Quop, and began preparing about a dozen of my most forward catechumens for receiving Holy Baptism at Easter; and I have also been gratified by several of my lads coming forward, and asking to be taught to read and write. As they are busy all day, for their benefit I have commenced what I imagine is somewhat of a novelty—a Dayak Evening-school.

Having thus brought to a close my history of “A Year of Missionary Life in Sarawak,” I trust that from it some correct ideas may be gathered concerning the habits and customs of the people among whom we labour, and the kind of life we lead amid the dense jungles of this wild and primitive land. It is a plain statement of *events* as they occurred. I have said nothing concerning my *hopes* and *prospects* in a missionary point of view, as the reader himself may gather a tolerably correct and unbiassed idea of these from the *facts* which I have narrated; and should any be thereby stirred up to offer themselves for the work of God amid the ignorant and superstitious Dayaks of Sarawak, I shall indeed give thanks to Him, from whom alone proceed all our “holy desires, good counsels, and just works.” The climate is, on the whole, mild and tolerably healthy; on the high hills it is delightful. The thermometer varies in general from 72° Fah. in the early morning to 86° in the afternoon, when suspended in a room sheltered from the sun by verandahs. The extremities of cold and heat are 68° and 90° Fah. The greatest drawback to missionary exertion is the large quantities of rain which falls, especially in the wet monsoon, from November to April, rendering travelling amid the roadless jungles exceedingly disagreeable and difficult. Of this river and the Samarahan, the population is about 10,000 souls, who live in nearly thirty villages; of the river Sadong, between 7,000 and 8,000, who are distributed in upwards of thirty villages; and amid this wide district I am the only and solitary Missionary. “The harvest truly is great, but the labourers are few.”

Before concluding, I will give a few hints as to what my not very long experience has taught me seem to be the requirements of Borneo Missions; and I think, also, that some of them may be applicable to other Missions which may hereafter be commenced among wild and barbarous tribes, similar to our Dayaks.

I.—As to the Missionaries.

1. Great mental qualifications are by no means necessary, as the teaching is almost elementary; earnestness will sufficiently atone for the lack of these.

2. They should be men of an exceedingly *patient* temper, not easily disheartened, self-contained; and if they possess a knowledge of some manual occupation, or are even keen sportsmen, so much the better.

3. Some little knowledge of medicine and music is an absolute necessity.

4. They should be of a hardy physical constitution, have little regard for the *conveniencies* of life, be young, and unmarried,—the latter especially, if they go among Land-Dayaks, whose villages are any distance inland. Where the people live by the side of navigable rivers (*i.e.* navigable for boats), it does not so much matter; indeed, being married would then not only be a great comfort, but it might be an advantage.

II.—As to their mode of life.

1. They should always be “two and two.” Few men are able to sustain for any length of time a solitary jungle life.

2. Let the Mission-house be built *close* to the village. This is especially necessary as the time the people are most ready and able to hear is at night, and if the Mission-house is very near their houses, there will be a nightly succession of visitors and learners.

3. The three villages nearest to the head-quarters should be included in the Missionary district, and monthly visits paid to each. But this can only be done when there are two Missionaries together.

4. Few occupations should be engaged in which may not immediately be laid aside on the arrival of visitors. Time should be devoted (and it will not be wasted), to the *amusement* as well as the instruction of old and young. Thus influence is got.

5. Bear with the superstitions even of the catechumens. They cannot be *reasoned* out of them. Be patient and pray much. Enlightenment is what they want, and this will and must be very gradual.

III.—As to the mode of dealing with the people.

1. Try to conciliate all the elders (though few of them will probably give any ear to your teaching), and to associate with the young men,—the latter is no easy task, as I have found many of them exceedingly selfish, wilful, and forward.

2. Do not be disheartened at having a congregation consisting chiefly of lads and children,—“the men and women of the future” are worthy of one’s most devoted attention.

3. Avoid mingling over much in any disputes which may arise among the people, and always show your respect for the lawfully constituted authorities and their ancient customs.

IV.—As to the mode of instruction.

1. When once an entrance for the Word is obtained in a village, do not waste time in making desultory harangues which are probably not understood; begin formal tangible teaching (such as hymns, a prayer, Commandments, &c.) *at once*.

2. Instruct privately and personally as well as generally.

3. Insist on the Faith not merely as a system of worship (“*sambayang*”) but as a *rule of life*. The former is the light in which most of the Mahomedans whom I have met look upon their creed. They consider the being able to utter a form of prayer as an ornamental accomplishment which entitles a man to respect here and happiness hereafter, but as *nothing more*.

4. Graduate the length of Divine Service according to the attainments of your learners.

5. Make free use of hymns and illustrations, and attend much to *externals*.

6. Try to connect the Service of the Church with the wants of the people's daily life, using prayers for rain, sunshine, in time of sickness, and harvest—thanksgivings, &c.

7. Acknowledge the truth of Mahomedanism so far as it goes, but insist on the Trinity in Unity, and on the Atonement of *the Son of God*,—disclaiming entirely the Mahomedan appellation of "the prophet Jesus."

8. Teach Christianity, not as a substitute for their own "adat" (customs), which would at once provoke the most determined opposition on the part of the "elders," but as something *beyond* these, of which they know nothing, and which has an eternal rather than a *temporal* reference.

The overthrow of the present system of childish superstition must be a work of time and education; the "adat," or customs (most of which are foolish rather than sinful), are deeply rooted in the affections of all classes; they give importance to the elders, influence to the women (who are the chief paddy-doctors), and amusement to the juniors, who constitute the band of musicians; yet I believe the day will come when "the knowledge of the Lord" shall cast down all these "vain imaginations," and put an end to this "vain conversation received by tradition from their fathers;" for with the Word of Truth in our hands, can we doubt that all *these* "ends of the world shall yet remember themselves and be turned unto their Lord," and that the day is coming when Christ our Saviour shall be "King over all the earth," when there shall be "One Lord, and His name One"? May God hasten it in His time!

Colonial, Foreign, and Home News.

SUMMARY.

THE Rev. F. Gell, D.D. was consecrated Bishop of Madras, in the Chapel of Lambeth Palace, on St. Peter's Day, Saturday, June 19, by the Archbishop of Canterbury, assisted by the Bishops of London, Durham, Chester, Carlisle, and Labuan. The sermon was preached by the Rev. I. Y. Nicholson, Rector of Aller, Somersetshire, formerly Fellow of Emmanuel College, Cambridge.

On Friday, June 28, a conference of Secretaries of Missionary Candidates' Associations was held at St. Augustine's College, Canterbury. Among other points of interest and importance, it was agreed that there is a large class of candidates suitable for the work of Catechists, but not likely to be ever fitted for ordination, whose training ought not to take place at any purely clerical college, and that a distinct institution is urgently wanted, where such persons might have at least one year's special training with a view of their being qualified to *teach*, either as schoolmasters or catechists. There was also, on the same day, a Meeting of the Missionary Union, which was well attended: proposals were considered for circulating some address

among the members of the Union, and for increasing the number of available manuals of devotion on missionary subjects.

Great harmony appears to have characterised the proceedings of the Synod recently held at KINGSTON, in Canada. The Eastern diocese is to bear the name of Ontario, and Bishop Lewis' seat is to be at Kingston. We wish we had space to give the Bishop of TORONTO's Address to the Synod, entering as it does into very interesting particulars respecting the practical working of the mode of Episcopal election customary in the United States.

The fixing upon MONTREAL for the permanent metropolitan See of Canada has called forth the expression of a feeling, shared in by the Bishops themselves, who are placed under the new jurisdiction, that it will be but fair to give the other dioceses a share in the election to that See on all future occasions of vacancy.

The Foreign Committee of the American Board of Missions have stated that 25,000 dollars will be needed before October 1st, to enable them to end their financial year without debt.

Riverside, Burlington, the home of the late Bishop Doane of NEW JERSEY, has been secured to the diocese as a permanent residence for its Bishop.

The statement of the *New York Daily Times*, that the house of the Bishop of LOUISIANA was burnt down by *negroes*, has been contradicted by Bishop Polk himself.

The Archdeaconry of BAHAMAS is to be formed into a diocese, and the Archdeacon, Caulfield, is nominated the first Bishop.

The Archbishop of Canterbury has signified his readiness to consecrate as Bishop the Rev. T. N. Staley, formerly Fellow of Queen's College, Cambridge, and afterwards Vice-Principal of St. Mark's College, Chelsea, with a view to his proceeding to Honolulu (Sandwich Islands) at the King's request.

At Sydney, the "Church of England Synod Bill" has been withdrawn for the present Session, at the instance of the Bishop of NEWCASTLE, in consequence of an alteration made in it by the Legislative Council, limiting the Bishop's *veto* to matters of spiritual concernment.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*July 2.*—The Bishop of London, and afterwards the Bishop of Rochester, in the chair.

The Rev. J. Williams, British Chaplain, writing from Milan, June 20, forwarded a letter from the Vaudois Pastor in that city, Signor Oscar Cocarda, applying for a grant of the Society's publications in aid of the establishment of a shop opened in Milan, with the help of an English gentleman, especially for the sale of religious publications. Mr. Williams pointed out the importance of establishing such a *dépôt* in Milan, "a city which takes the highest stand in all Italy for educational matters;" and while asking for Italy, he at the same time mentioned the case of our own countrymen, of whom there were resident about 150, many of limited income. Last year there were 3,000 English visitors.

The Secretaries brought before the Board a letter from the Rev.

Lewis M. Hogg, thanking the Society, on his return from Italy, for the grant made to him of Common Prayer Books in Italian. Mr. Hogg advocated the increased diffusion of the Italian version of the Prayer Book, together with their version of the Holy Scriptures, and of such other publications of the Society as might be deemed desirable, in the present condition of religious inquiry in Italy. He urged the importance of employing Book-hawkers or other agents for the distribution of them. The Standing Committee thought that the Society could not undertake to make themselves responsible for the employment of such agents, but that they should always be ready favourably to entertain applications from British Chaplains and others for Bibles, Common Prayer Books, and other religious books and tracts on the Society's catalogue, for distribution and for sale throughout Italy.

The Board agreed to grant at once books to the value of 100*l.* to the Rev. J. Williams for Milan; and to place 400*l.* for Italy generally, at the disposal of the Secretaries, according to a recommendation of the Standing Committee. Information respecting the present religious state and prospects of Italy was given by Dr. Camilleri and others; and it was resolved, that it be referred to the Standing Committee to consider the propriety of employing agencies in the distribution of Bibles, of the Common Prayer Book, and of other publications of the Society, in Italy; and that they be authorized to proceed forthwith in such employment if they shall think fit so to do.

The Bishop of Labuan having applied to the Society for aid towards certain objects, specified at the last General Meeting, the Standing Committee, in pursuance of the notice then given, proposed that the sum of 1,000*l.* be placed at their disposal, to be appropriated towards the promotion of those objects, in such manner and proportions as the Standing Committee, in conjunction with the Bishop of Labuan, may think most desirable. This was carried unanimously.

The Report of the Foreign Translation Committee was then read; after which, a letter from the Rev. Francis Fleming, who has been appointed by the *Society for the Propagation of the Gospel* at the head of the Mission about to be sent to Independent Kaffraria. Mr. Fleming was to take out two clergymen and four catechists. He applied to the *Society for Promoting Christian Knowledge* for a liberal grant towards the erection of three large stations, which it was proposed to erect at once in Kaffraria; each station to consist of a school, chapel, and missionary's dwelling-house, with a long building attached to contain catechists' rooms, workshop, and Kafir boarding-school. The central station was to be at the Bashee River, amongst the Kafirs of the tribe of the Chief Fubu, who has given a grant of land as a site, and where a catechist is already located. Mr. Fleming proposed to reside at this station for the first few months, until he can erect two other stations in more advanced positions, one of them, if possible, among the Amopondu tribes of Faku, on the south border of the colony of Natal.

The Standing Committee gave notice, that, at the next General Meeting of the Society, on Tuesday, October 1, they would propose to the Board, that the sum of 1,000*l.* be granted towards building a school-chapel, or school-chapels, in Independent Kaffraria.

The Rev. David Simpson, Secretary to the Madras Diocesan Committee of the Society, in a letter dated Madras, April 27, forwarded a Report of the Committee's operations in that Presidency during the past year. The Report referred to—

1. The Native Christian Girls' Boarding Schools. These schools, to which the grant of 1,000*l.* from the special Indian Fund of the *Society for Promoting Christian Knowledge* had been appropriated, were stated to be in a very satisfactory condition. The total number of boarders in the seven stations enumerated appeared to be 215, and of scholars of the Society 108.

2. The Vepery Mission Seminary. This institution is under the care of the Rev. A. R. Symonds, Secretary of the *Society for the Propagation of the Gospel*. Young men are trained here for catechists, and ultimately for receiving Holy Orders. The present number of students is twelve; five of whom are supported by the grant of 150*l.* per annum from the Parent Society.

3. The Tinnevely (Sawyerpuram) and Tanjore (Vediarpuram) Seminaries. In these institutions, the village schoolmasters and catechists of the *Society for the Propagation of the Gospel* are trained; the youths of the greatest promise being drafted into the Vepery Mission Seminary. The number of students at Sawyerpuram is 65—16 being students of the *Society for Promoting Christian Knowledge*; at Vediarpuram 46—20 being Society's students. It was stated that the *Society for Promoting Christian Knowledge* now grants 30*l.* per annum to the Tanjore Seminary; but that the scholars are mainly supported from the local sources of the Madras Committee. It was suggested that the Parent Society might well grant 30*l.* a year to the Sawyerpuram Seminary, which is a precisely similar institution.

4. Day Schools. As the education of boys in day schools is now under the especial attention of the *Society for the Propagation of the Gospel*, the Madras Committee had increased the number of boys' schools now supported by them. These schools are at Aneikudi and Meloiethalie, both in Tinnevely.

5. Combaconum and Nangoor Catechists. In these districts, which formed part of the Society's Tanjore Missions many years ago, eleven catechists and readers are still supported by a grant from the Parent Society.

With respect to the Native Christian Girls' Boarding Schools, Mr. Symonds, on the part of the Madras Committee, earnestly requested the Society to renew their grant for another term of three years, and to increase it, if possible, to 500*l.* per annum, as in the case of Bombay.

With respect to the subscriptions and donations to the Madras Diocesan Committee, Mr. Simpson reported that they had not reached the amount collected in 1859 by 700 rupees, though the number of the subscribers had continued to increase.

Mr. Simpson reported that the work of "Vernacular Publications" was proceeding satisfactorily; and that the quarto edition of the Tamil Common Prayer Book, in aid of which the Society granted 100*l.* in January, 1860, was approaching completion.

The Secretaries reported that the Standing Committee, having considered Mr. Simpson's letter, and the Report of the Madras Diocesan Committee, had appropriated out of the Indian Fund 300*l.* for 1861 towards Native Female Education in Madras, making, with 200*l.* originally voted, the third annual grant of 500*l.* for that object ; and that, while adhering to their resolution that it is not expedient to keep up the Society's printing press at Madras, they were willing to grant this year 100*l.* from the Indian Fund, towards the purchase of paper, to be used in printing such works as may be decided upon by the Diocesan Committee, with the sanction of the Bishop.

The Standing Committee had also agreed to assign, for the present, from the same fund, 30*l.* a year to the Seminary at Sawyerpuram.

These grants were accordingly made.

Several grants of books, &c. were made ; among which was one to the amount of 10*l.* to the Rev. R. W. Hartshorn, Assistant Colonial Chaplain, &c. of Sierra Leone, for French sailors visiting that port, and for the negro population ; and five to the amount of 4*l.* each, to gentlemen going out to missionary work in the East.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*July 19.*—The Bishop of Labuan in the Chair.

A letter was read from the Bishop of Columbia, asking aid to enable Clergy or Catechists to work among the Indian tribes, eight in Vancouver Island, and six on the mainland part of his diocese. A grant was made of 300*l.* for two years and a half. In reply to an application from the Bishop of Brisbane, the sum of 250*l.* was granted for maintaining an itinerant Missionary.

A communication having been received from the Committee for Establishing the Church in the Sandwich Islands, stating that they purpose to send out shortly a Bishop (whom the Archbishop of Canterbury has consented to consecrate), two clergymen, and one school-master ; and that they expect these will be joined on their arrival by one or two clergymen from America ; it was agreed, in accordance with their request, to grant 100*l.* per annum to each of three clergymen appointed by the Bishop, who should hold themselves pledged to extend their labours especially to the British sailors there.

The sum of 40*l.* was granted for the passage of a native school-mistress to Borneo, and maintenance was promised to a Malay youth at St. Augustine's College. A grant of 100*l.* per annum for a Missionary in Walpole Island was confirmed to the Rev. A. Jamieson.

The loudly-vaunted attempt of the ROMAN pontiff to create a schism in the Church of BULGARIA has entirely failed, the few seceders having already returned to the pale of orthodoxy. The See of CONSTANTINOPLE has conceded greater liberty of action to the Bulgarian Synod, and sanctioned in Divine Service the use of the vernacular. This, and the undertaking in RUSSIA of a new translation of the Holy Scriptures, are encouraging omens for the future of the Greek Church.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

SEPTEMBER, 1861.

SUBDIVISION OF THE DIOCESE OF MADRAS.

It is with pain that we have once more to draw attention to the obstructions offered by the Committee of the Church Missionary Society to the increase of the Indian Episcopate. On the present occasion this has been manifested specially with reference to the subdivision of the Diocese of Madras. We have this advantage in dealing with the subject, that the Church has been favoured with the reasons upon which that Committee refused to accept the invitation sent to them by the Standing Committee for the *Society for the Propagation of the Gospel* to concur with them in urging upon Her Majesty's Government the division of the Diocese of Madras upon the occasion of the recent vacancy of that See by the death of Bishop Dealtry.

These reasons, as they are given in the *Ecclesiastical Gazette* for June, 1861, we propose briefly to review. It cannot but be of importance, as it is certainly a matter of curious interest, to ascertain what are the reasons which have approved themselves to a body specially deputed to further the missions of the Church of England in India, as justifying them in opposing the subdivision of the Missionary Diocese of Madras.

1. We are told "that the present number of clergy, 152, appears to this Committee an inadequate reason for the division of the See of Madras." Here we are met with a bold statement that, at least as regards the great Diocese of Madras, one Bishop is quite sufficient for 152 clergy. Will the Committee proceed to argue that 152 clergy are amply sufficient for the supply of the spiritual wants of the Christian population, and for the work of gathering

in the forty millions of heathens of Southern India to the Christian fold? If they are not, will the Committee go on to argue that they consider that two Bishops are less likely to increase the number of chaplains and missionaries than one? If they decline this argument, then we would put it very seriously to their conscience whether they have not incurred a very heavy responsibility as a body of men solemnly entrusted to advance the Missions of the Church of England in India, in obstructing that one measure which common sense shows, and the experience of the last twenty years has proved to be, under God, the great means of increasing missionary clergy in the colonies and dependencies of the British empire. And will the Committee further tell us how far they will allow their logic to carry them, or when their feelings as Churchmen will lead them to sacrifice their logic to the happy inconsistency to which their missionary interests and duties must bring them? When a Bishop was first sent to the Cape, there were but thirteen clergy of the Church in all South Africa. Did the Committee at the time consider this small number an utterly inadequate reason for sending a Bishop at all? The total number of clergy in South Africa and St. Helena, now that there are five Bishops, is less than the 152 under the one Bishop of Madras. Will the Committee tell us, in spite of all the manifold blessings God has vouchsafed to episcopal missionary labour in South Africa, that they consider one Bishop would be amply adequate to the number of clergy there? or that they wish the number reduced to the proportion they seem to select as the model for a heathen diocese? There are but very few of our colonial dioceses which have the number of clergy in them that are contained in the Diocese of Madras. Will the Committee tell us they consider the Bishoprics of Sydney, Newcastle, Victoria, Adelaide, Perth, to be superfluously numerous in Australia? If they had their way, would they have these suppressed? If not, why will they not allow to Madras a change in the proportion of bishops to clergy, which if they had the power they would not choose to oppose in Australia? Or, if they reply that with a colonial diocese they have nothing to do, that *their* wants may be more urgent than those of more purely heathen regions, we ask them, what of New Zealand or of Sierra Leone? Will they say that there is a ludicrous excess of bishops in the former island in proportion to the number of clergy, i.e. five bishops to a total number of clergy less than the 152 of the single diocese of Madras? If so, why did they not oppose to the uttermost, and protest against the consecration of missionaries of their own, when measures were being taken to subdivide into five bishoprics the original Bishopric of New Zealand?

It is painful to have even to appear to argue this matter with a body of Churchmen. 152 clergymen, scattered over an area of 260,000 square miles—three times the size of Great Britain—the length of the diocese being 1,100 miles, labouring in the midst of 40,000,000 unconverted heathen, it is argued are not at all too many for all those labours, all that care, all that encouragement which the solitary and struggling ministers of the Church have so much occasion to demand at the hands of their Bishop in India.¹ Will the Committee gainsay the fact stated by Archdeacon Shortland to a Committee of the House of Lords in 1852, that to visit all the stations which ought to be visited by the Bishop of Madras, would take three years, leaving him not more than three months in each year to reside at Madras? We refer the Committee to the words of a memorial signed by the Bishop, and seventy-eight chaplains and *missionaries* of the Diocese of Madras—"That the ecclesiastical establishment should be increased and strengthened—1st, By a subdivision of the present large diocese." We implore them to ponder these words of the late Bishop of Madras:—"The necessity of the extension of the episcopate *no man who knows India can dare to deny*. I believe, too, that the erection of bishoprics for these parts of the country, where our native converts have become so numerous that we count them by thousands, would be of incalculable benefit to the Missions." We refer them once again to the words of the late respected and experienced Bishop Carr:—"The increase of the Indian Episcopate is indispensable to the efficiency of the ecclesiastical service."

2. Still more extraordinary is the second reason of the Committee against what the late Bishop Dealtry states would be of "incalculable benefit" to his missionary diocese.

The Committee say, "Because the geographical circumstances of the Diocese admit only of a division of the southern from the northern parts in which Madras is situated, by which division the bishopric of Madras would be shorn of its chief missionary fields in Tinnevely, Travancore, and Tanjore, and would be thereby greatly reduced in its relative importance in comparison with the southern bishopric." We cannot see why this division into north and south is the only practicable one. There are those, and among them we may count the late Bishop Wilson, of Calcutta, and the late Bishop Dealtry, of Madras, who have gone so far as to suggest missionary bishops for each of its districts of Tinnevely, Travancore, and Tanjore. But we

¹ We are indebted for the statistics, &c. quoted in this paper to the very able "Memorial" of the *Society for the Propagation of the Gospel*, drawn up in 1857, and published by Bell and Daldy.

further venture very seriously to ask the Committee what possible place has a question of the relative "importance" of the Bishop of Madras and the Bishop of Tinnevely to do with a matter involving the interests of immortal souls, the building up of the Church of Christ, and the gathering in of the heathen to the saving faith? If the Bishop of the reduced Diocese of Madras coveted "importance" as a missionary bishop, we could promise him a field worthy of a noble ambition, a field more than adequate to all his powers in those vast portions of the heathen population of his diocese to which he could direct his undivided energies. Will the Committee of the *Church Missionary Society* deny, that in laying himself out to establish new missions in and around Madras itself, in the North Carnatic, in the district of the Northern Circars, in Hyderabad, in Berar, in Gondwana, all the "importance" and distinction that the most ardent missionary could wish to attach to his labours among the heathen, might be secured by a bishop of the northern portion of the Madras Presidency? Is the Spirit of God bound to Tinnevely? Are both missionary effort and missionary success to be for ever stereotyped to that district?

3. The third reason alleges that "the missions of the Society in South India have hitherto received the full benefits of episcopal superintendence from the Bishop of Madras;" that "the facilities of travelling will increase the efficiency of such superintendence;" and that "the separation of their southern missions from Madras, where the local Missionary Committees and local support of Missions must always be situated, would be attended with great risk to their best interests."

To the first assertion we oppose the testimony of the late energetic Bishop of Madras, who expressly stated, in 1852, that a separate Bishop for the purely missionary districts of Tinnevely and Travancore, "whose attention should be *exclusively directed to them*, would be of incalculable benefit to the Missions." We challenge the Committee to collect the opinions of their own devoted missionaries on this head. Again we must repeat, we are ashamed to have to appear to argue with a Church Missionary Committee, whether in a province like Tinnevely, one hundred miles long and seventy broad, with a population of 1,200,000, where, in 1857, there were said to be 52,000 native Christians, and an urgent need for an ordained native ministry, to make the work missionary as well as parochial, the work of God would be advanced by the consecration as Bishop of some devoted and experienced missionary.

Purely local support from Madras would not be diminished, or if it were, the loss would be counterbalanced by the progress towards self-support the native Church of Tinnevely would make.

To the threatened and hypothetical loss of a Madras Committee we confidently oppose the sure gain of a Chief Pastor—Christ's own appointment; and we would suggest that committees of the *Church Missionary Society* might easily be formed in Southern India on the model of those which have for so many years existed in their New Zealand Missions.

4. The fourth and last reason asserts that "the time is fast approaching when the native Church in Southern India will be ripe for a native bishopric, and they apprehend that the proposed constitution of a southern bishopric will impede rather than facilitate that desirable measure, especially by keeping the native Church too long and too closely identified with a foreign episcopate." When does the *Church Missionary Society* Committee contemplate the consecration of a native Bishop for Tinnevely? before the present generation of English missionaries have died out, or after? And does that Committee profess seriously to contemplate a native Bishop governing and presiding over such English missionaries as Messrs. Thomas, Pettitt, and Caldwell? All we ask is, that as long as *English Missionaries* are at work in Southern India, they shall be presided over by an *English Missionary Bishop*. When English missionaries shall have done their work, then, the Committee must on reflection see, will be the time for a native Bishop, but not before. We boldly assert that the wisest step to obtain a Native Missionary Bishop, is to begin with an English Missionary Bishop. Still, if that body can, after a reconsideration of the whole question, adhere to the conclusion that "the time is fast approaching for a native bishopric," most gladly will we meet them on that common ground. They have hitherto obstructed—in direct contrast to the noble example of their predecessors on the *Church Missionary Society* Committee in 1814 and 1834; in direct contradiction, we will add, to the views and wishes of many thousands of their subscribers and constituents, lay and clerical—all the efforts made by their fellow Churchmen in this generation for the increase of the episcopate not only in Southern but also in Northern India. Still, as they now assure us that "the time is *fast approaching* when the native Church will be ripe for a native bishopric," so fast that they think the appointment of even one English Missionary Bishop would delay that happy consummation, we can promise them full and hearty support on the part of Churchmen at large in any plan they may originate for this desired object. All we ask is, should they find that such considerations as we have hinted at make the speedy approach of a Native episcopate after all very doubtful, that then, with the candour that ought to distinguish Christian

men, in a matter so vitally concerning the spread of the Gospel among the heathen, they should join their brethren in striving to secure what is *possible*, a *Missionary Episcopate*, in preference to what may prove, though *most desirable*, as yet *unattainable*, a purely *Native Episcopate*.

CONSECRATION OF THE MISSIONARY BISHOP OF THE SOUTH PACIFIC.

WE have been favoured with the following account of one of the most interesting events in the history of our Colonial Church. It is from an intimate friend to the sisters of the new Bishop:—

The Bishop's House, Auckland, Saturday, Feb. 23.

DEAR FRIENDS,—Your dear brother is to be consecrated Missionary Bishop of the Isles to-morrow (D.V.). This morning he has opened your box here, and I have been helping him to identify his new possessions by your list, and have been selecting and arranging all the things he will want to-morrow. The silk cassock and rochet have been tried on, and all things are ready. He looks happy and quiet, though full of feeling.

Monday, Feb. 25th.—How shall I tell you about yesterday? First, though, our Saturday evening closed with a special service of intercession, in the little chapel of St. Stephen. The Bishops of Wellington and Nelson had agreed upon a service formed out of the Consecration Service. The three bishops, the Martins, and Mr. Lloyd, your brother and I, were the congregation. We wished that Mrs. Selwyn could have been with us, and joined in those prayers which so affected both father and son, the Metropolitan and his dear follower in all missionary labour. When we left the chapel, the sunset glow was bright aloft, and the moon rising in the eastern sky; we shook hands, and wended our way homewards, with thankful hearts. Yesterday was a glorious day, and all fears about "how we should get to church" relieved. The consecration was fixed at three o'clock, at St. Paul's, which was the cathedral for the time being. Lady Martin, the Judge, and I found ourselves together nearly in front of the altar, where a goodly assemblage of clergy, amongst them Hohna's fine intelligent brown face, were gathered, beside the Metropolitan and his two suffragans of Nelson and Wellington, all three noble-looking men. (Waiapu, alas! has not arrived.) Some ten or eleven of the island boys were ranged in front of the altar rail, with Mr. Kerr as their leader, and your brother in the centre, in the quaint rochet, his robes lying by his side—the church being too crowded for any moving to and from the vestry. Lady Martin, who had never been present at a consecration before, says she shall never forget the expression of your brother's face; it reminded her of the figure of some young knight watching his armour, as he stood in his calm steadfastness and answered the questions put to him by the Metropolitan. When they were over,

came by desire an interval of perfect stillness, which lasted some minutes. In all that congregation not a sound was heard, not so much as a long drawn breath, but profound silence. Then all rose from their knees; the Bishops of Wellington and Nelson took the robe, shook it out of the folds in which you had packed it, and in a moment it was put on, and the young Bishop elect was kneeling on the upper step of the altar-rail. The whole service was very nicely ordered, and the special psalm well chaunted. With one exception the music was good, and your brother said was a special help to him; the pleasure of it, and the external hold that it gave, helping him *out of himself* as it were, and sustaining him. The sermon was very thrilling; you will doubtless read it; but I only wish you could see the picture as I see it now in memory, especially when the Metropolitan asked the prayers of the congregation for the consecrating bishops, and described their desire to choose fairly and without partiality, and the way in which they had spread the matter before the Lord in prayer, and had sought and obtained the full approval of the laity in this choice. I wish you had seen him look round on his brother bishops when he spoke of the *Eton Brotherhood*, and the tenderness of his glance upon the bishop elect when he spoke of his father having given him to the Lord, and how he was his *own son* in the work, and therefore how impossible it was not to be partial; yet with all the scrutiny such a conviction enforced, no whisper even of conscience had ever suggested a doubt of the fitness of him whom they had chosen for this arduous task; and again, when he asked their prayers for the new bishop, dwelling on the urgent need, while describing the nature of his labour. At last, when he ended with a special charge to the bishop designate himself, which was most touching and thrilling; but I cannot make you see the two countenances—the look of heart-felt confidence, and love, and joy with which the Metropolitan gazed upon your brother, as he spoke those deep words of counsel and encouragement, and committed him in his loneliness to the Lord and Master, who had promised to be with him always; nor that upward answering glance, which ever and anon was cast, with steadfast earnest eye, upon his “Father in God,” as though he would drink in the fullest meaning of those words, and which assured one that your brother could bear it all in the strength of quietness and confidence. There was another picture which I wish I could set before you—the actual moment of consecration—when the book was held before the Metropolitan by one of the island boys, who thus formed a sort of living lectern for the occasion, of speaking significance. Nothing could be more simply beautiful and touching than Tagalaba’s young face as he performed this good office. There was nothing artistic about it; the boy came forward with a wondering yet bright look on his pleasant face, just dressed in his simple grey blouse, holding up the great Prayer-book for the Bishop to read from behind your brother. But I must not attempt more. The Holy Communion was administered by ten of the bishops and clergy at one time. More than 220 remained to partake of it.

Saturday, March 2d.—On Thursday last we had another happy day at Kohimarama, when Bishop Patteson was duly installed in the temporary chapel of St. Andrew's College, as we hope to call it. We had a pleasant sail from Auckland, and were received by the new bishop and Mr. Swainson on the beach at Kohimarama. The Metropolitan and the missionary Bishop planted a Norfolk pine in the centre of the buildings—"the tree planted by the water-side." The Bishops robed and proceeded to the chapel, and the Bishop of New Zealand led the little service, in which he spoke the words of Installation, and the new Bishop took the oath of allegiance to him. The *Veni Creator* was sung, and the Metropolitan's blessing given; whilst the island boys looked on from one transept, and the sailors of the *Iris* from the other.

Correspondence, Documents, &c.

MISSIONARY BISHOPS—DEBATE IN CONVOCATION.

(Continued from page 296.)

THE BISHOP OF GLOUCESTER.—I suppose now is the time for any person not agreeing generally with this document to express his objection to it. With regard to the object of the document, we must be all agreed. To preserve, as far as we can, unity in our daughter Churches is a great desideratum; but I altogether disagree as to the expediency of the proceedings now being taken. I think that, for an individual to give advice where he has no authority to offer that advice, and where he is ignorant as to the effects of that advice upon those to whom it is offered, is a dangerous thing; and it is more dangerous when it comes to be a body that offers that advice, inasmuch as the advice then comes with an apparent authority which it does not possess. Besides, persons are apt to seek advice when their minds are made up, in order to get a little help; and your Grace must recollect instances where persons have sought advice in the hope of sheltering themselves under the protection of a name from acts which they have done, and which may meet with some little opposition and suspicion. I cannot help thinking that this is the feeling of the parties at Cape-town. Now, it seems to me it would be very dangerous that the heads of the Church should assume an authority and a power which, happily, in this country they do not possess, and the assumption of which is completely prevented by the influence of the public opinion, by the influence of newspapers, and by the voice of the whole country. There is not the same kind of influence in the colonies. The Church of England there is just like any other body of Christians, and it is not influenced in the same way. There have been indications already in some of the colonies that the Bishops have been disposed to use arbitrary and despotic authority; and I should regret putting into their hands any opinion of ours which might support them in

such proceedings. So far from this act of ours tending to unity, we should be putting the greatest obstacle in the way of unity by alienating a large portion of those colonies. Another objection I have is this, that the Upper House of the Convocation of Canterbury are taking from your Grace the authority that you legally possess, and for various reasons which I can well conceive on the part of the Bishop of Capetown and his suffragans. They think it more pleasant that a committee of the Upper House of Convocation of the Province of Canterbury should be directing them in what they wish to do than that they should apply personally to your Grace. Now, it seems to me that there is an important link between the mother Church and the colonial Church in the obedience which is due from the colonial Church to your Grace, and that by this proceeding we are very much weakening that canonical obedience. At the same time, I cannot but feel that it would be much better for the colonial Church that the regular and legitimate course of proceeding should be carried out. I cannot but feel thankful when I look back to the last few years of your Grace's government of the English Church—that is to say, to the wisdom and impartiality of your Grace's proceedings, by which the Church has been saved from serious divisions; and I cannot but feel that your Grace's kind and wise advice to any of these Bishops would be far better, recommending them, as I am sure you would, to watch over the dangers of an infant Church, the danger of acting with an arbitrary power not possessed, and to remember that a Bishop of those distant colonies is not to expect every man to look at things with the same eye that he does. Moreover, we are assuming not merely your Grace's right and position, but we are, with considerable presumption, in this Upper House of the Convocation of Canterbury, speaking in the name of the Church. We are giving forth our dictum as if it were the dictum of the Church. We are assuming an authority which we do not possess, and are seeking to convey to the Church abroad the impression that we are the voice of the Church of England. Then there is another strong objection. It is, that it seems to me that our proceedings are now exceedingly hasty, not merely because it was only yesterday that this important document was put into our hands, recommending rules for the guidance of the colonial Church, but because we are so ignorant of the real difficulties of the case. We find, from documents before us, that already there is considerable difficulty and uncertainty on the part of these Bishops, and that there is a protest that what we recommend is not to be considered binding. There is a doubt as to whether the Metropolitan, the Bishop of Capetown, has any authority over a Bishop sent out to that province, because his diocese is limited by letters patent. They are beset with practical difficulties of that kind, and then we sent out a recommendation to this body of Bishops to adopt a formal declaration with regard to their rules, which to me appears to be an extraordinary one. We have just changed a canon, just adopted a harvest prayer; we have just resolved that it is a great objection to the Church of England that it has no fixed hymnal, the absence of which gives a latitude to

our Church ; and we recommend that each of these Bishops should declare his assent to the Psalter or Psalms of David.

THE BISHOP OF OXFORD.—I quite object to that.

THE BISHOP OF GLOUCESTER.—I am quite aware of that ; but remember how it will be looked upon. It recommends them to acknowledge the canons of the Church of England, yet ties them in a way in which we do not consider the clergy in England are tied up by the canons of our Church. On these grounds, I take objection to the latter portion, which assumes a right to recommend who is to be appointed a Missionary Bishop ; a proposal which, if it succeeds—but it never can—will be practically subversive of two great religious societies. Therefore I think it desirable that this document should be laid upon the table, instead of being acted upon. This document might be divided into three parts. First, it gives more power to the Metropolitan at Capetown ; secondly, it takes away the right of the clergy and laity of the diocese of Capetown ; and thirdly, it seriously injures the power at Capetown of two great societies, and seeks in Convocation a power which Convocation does not possess. I move, as an amendment,—

“ That the report of the joint-committee of Missionary Bishops do lie on the table ; and that, in reply to the communication from the Bishops of the province of Capetown, his Grace be requested to communicate to the Metropolitan the confidence of this house that the Bishops of the province, together with their clergy and laity, are the best judges of the rules which are expedient for the regulation of the relation of Missionary Bishops to the mother and colonial Church ; and that this house is fully assured that, in the adoption of any rules, they will be most careful to preserve, in all essential points, unity in doctrine and discipline with the mother Church.”

THE BISHOP OF LONDON.—The motion is that this document be taken into consideration, not adopted. I feel as strongly as any one with regard to some of the points.

THE BISHOP OF SALISBURY.—After the very clear manner in which the Bishop of Oxford moved his resolution, and the equally clear manner in which the Bishop of London seconded it, I should not have troubled your lordships with a word, had it not been for some of the objections of my brother of Gloucester. Had my right Rev. brother confined himself entirely to one of the objections—which was, that we were somewhat hasty in deliberation about this matter ; that the report of the committee had only been very lately brought before the house ; that it involved questions of the greatest importance ; that we should give more time to it, and have more of the Bishops collected together, in order to bring their wisdom and their piety to this subject—I should have thought it might be wise to give more time to consider this question. But I must say, that if some of the things which my right Rev. brother has said with regard to our brethren in Africa went forth, and no observation was made upon them, I am sure they would tend to weaken the connexion between them and us, and which they seem desirous of securing and confirming. My right Rev. brother

has said it was often a most dangerous thing for individuals, and more dangerous for bodies, to give advice, and that this danger is very much increased by the fact that such advice is often sought after the persons who seek it have made up their minds what course to adopt—that they desire to shelter themselves behind opinions of greater authority, and to seek security for their proceedings in the sanction of a body of such weight and authority as the Convocation of Canterbury. My brother of Gloucester could have no real intention of what I believe is the very honest and sincere desire not only of the Metropolitan Bishop of Capetown, but of the Bishops of Natal, Grahamstown, and St. Helena, not to shelter themselves when they have perhaps done something wrong, but to have our advice; and if we were enabled to show them that they had taken any erroneous steps, they would, I am sure, be most anxious and most ready to give the fullest weight to every particle of advice which we in our wisdom should be able to give them. Then there is another, which is a trifling point, which my right Rev. brother rather misapprehended, which is this, that they are under no check at all in these colonies from newspapers. Why we are not half so much under the influence of newspapers here as they are there. Let me point to Brisbane: the Bishop there, if he did not act with the greatest firmness, would be put down by clamour; he would be deterred by the newspapers of those provinces. Therefore it is a great mistake to suppose that the press of these colonies is not made to bear upon the Bishops. But I think that I see the reason why my right Rev. brother is so unwilling to be engaged in this matter, and I am sure his Grace will absolve me from detracting from that expression of feeling in which we all share in thanking your Grace from the bottom of our hearts for the way in which you have endeavoured to preserve the unity of our Church. But while I say that, I really cannot see that there should be anything to depreciate your authority. It is not depreciated in any possible degree by the Bishops, the representatives of the Church of England in this sacred Synod, expressing our opinion and showing our sympathy where we are required to show it, with our brethren in the colonies. My right Rev. brother of Gloucester takes every opportunity here to depreciate this Synod. What does it consist of? It consists of men who are supposed to be able to govern a diocese. We are brought together to deliberate on those things, and I maintain most distinctly that the deliberations here, whether right or wrong, whether the issue is wise or unwise, are invariably conducted with brotherly love and kindness; and when such a spirit as that overshadows the deliberations of the Church, I do hope and trust that the issue will be peace. Therefore, I cannot understand why my brother of Gloucester should take every occasion to depreciate and vilify this Convocation of the Province of Canterbury. Here are the Bishops, the Archdeacons and Deans, and Proctors chosen from among the clergy. If it were the *Society for the Propagation of the Gospel*, or the *Church Missionary Society*, we should, in the opinion of my right Rev. brother, have a decision that we are to receive; and yet when we come to the decision of a Synod

which meets and prays for the blessing of Almighty God on its deliberations, that decision is to be regarded as unfit to be sent to our brethren in Africa, who ask us for our advice. I can only say, in conclusion, that I entirely agree with what the Bishop of London has said with regard to the difficulties that beset this question. But because there are difficulties, we should be the more ready to give the very best advice we possibly can. And therefore, instead of being able to join with my right reverend brother the Bishop of Gloucester in endeavouring to prevent the consideration of the report, I shall support the motion that we proceed to take the report into consideration.

THE BISHOP OF OXFORD, in reply, observed that, when they were taking into consideration so important a matter, to treat it with contumely or try to induce others to do so, was not the conduct which a brother, who had joined in prayer to God to grant his guidance to them in their deliberations, should pursue. Believing, as he did, that their advice was sought, not as individuals but as Convocation, which, in his opinion, was a body most capable of giving advice, he could only say that he adhered to the resolution which he had moved, and prayed his Grace to allow them to enter into the details of the question.

THE BISHOP OF LONDON thought his brother of Oxford had rather misrepresented, no doubt unintentionally, the Bishop of Gloucester. He did not think that his right Rev. brother jeered—that was too strong a word—at the idea of their giving advice and guidance in this matter to the colonial Church; but he understood him to mean that while the Upper House of Convocation was a very important body, having important duties to perform, in the performance of which they might legitimately ask the assistance of God in their debates, that body was by no means identical with the Church of England; and he (the Bishop of London) confessed that there were occasions in which they suffered from appearing to claim more than really belonged to them in their position as Bishops of the Church. At the same time, when his Grace requested the assistance and advice of the Bishops of the Church in this matter, he was quite sure that it was their duty to give it with a due sense of the responsibility of their position, and it would be best shown that they acted under that responsibility if they confined themselves to the exact duties which devolved upon them in that capacity. There were certain things which they were bound to do, and in the doing of which they might reasonably hope for God's blessing; but if they went beyond that, and assumed a position which did not belong to them, not only could they not expect God's blessing, but they might render themselves ridiculous to the public. The question at issue was one of fact, whether in this particular matter, as the Bishop of Gloucester thought, they were overstepping their just limits. He did not think they were. His Grace had asked their opinion, and he thought it was important to let the public understand exactly what it was they wished. His Grace, as Metropolitan, had asked them for their friendly advice, and

although they had met in Convocation, and had prayed to God to send His Holy Spirit to their assistance, by giving that friendly advice they were not claiming to be the universal Church, nor even the Church of England, but to be a certain number of Bishops assembled in a very solemn capacity, and asked for their advice in regard to a certain point.

THE PRESIDENT said that he thanked the house for their expression of opinion upon the matter, and that it was very gratifying to him to know that the course which he was desirous of taking was one which they approved of.

The resolution was then agreed to, the amendment of the Bishop of Gloucester, which was not seconded, falling to the ground.

THE BISHOP OF GLOUCESTER then moved—

“That the report of the Missionary Bishops do lie on the table; that his Grace the Archbishop be requested to communicate with his Grace the Archbishop of York, to ascertain whether it would be possible to obtain the assistance of a joint committee in that province, in order to draw up suggestions for the forming of a body of rules with respect to the relation of the Missionary Bishops to the mother and colonial Church.”

This resolution was negatived without any discussion.

The house then went into committee on the report, and, after some discussion on the first section, came to the following resolution:—

“This house, having had before them the report of the joint committee on Missionary Bishops, have resolved:—

‘That in answer to the application of the Most Rev. the Metropolitan Bishop of Capetown and his suffragans for the advice of Convocation on certain points, we, the Archbishop and Bishops of the Province of Canterbury, in Convocation assembled, desire to convey through his Grace to the said Metropolitan and Bishop of South Africa the assurance of our confident conviction that they, and the clergy and laity under their charge, will seek by all lawful means to maintain throughout our Church, as through the blessing of God it extends its borders, unity in doctrine and discipline; and to suggest to them the following general rules as important for the maintenance of the same.

1. That, saving such matters as are plainly indifferent, and therefore liable to be changed from time to time according to local expediency, no alterations affecting doctrine or discipline be finally adopted by any diocesan Synod until the same shall have been confirmed by the Synod of the local province; nor be finally confirmed by the Synod of the local province, until the judgment of the Church at home shall, so far as may be possible, have been expressed thereon. Provided it be understood that nothing is hereby meant in prejudice of the right of diocesan or provincial Synods to frame their own bye-laws, for the local adaptation and enforcement of the discipline now in operation, under other conditions, in this country; and for the accommodation of the authorised services of the Church at home to such special circumstances as may arise in the Church at distant parts.

2. That where any Missionary Bishop is sent forth to minister in places external to the Queen's dominions, if the intended sphere of such Bishop's labours be contiguous to any existing colonial province, or most directly accessible from it, such Missionary Bishop shall take the oath of canonical obedience to the Metropolitan of that neighbouring province; who shall also, if the Mission be maintained by that province, be the consecrating Metropolitan, unless with his consent, and for more convenience, it be ordered otherwise. That such Missionary Bishop shall take his seat in the Synod of the contiguous province; and that, whilst for the avoidance of difficulties which might arise from his episcopal *status* not being known to or recognised by the Crown, it is not expedient that such Bishop should vote on questions affecting the Church within the Queen's dominions, he shall be entitled to a free and equal vote on all questions which may concern the Church beyond the same, and that he be bound in his missionary diocese by the decisions and constitutions therein determined.'

That this resolution be communicated to the Lower House, and their concurrence requested."

THE BISHOP OF LONDON inquired whether any provincial Synod had been held?

THE BISHOP OF OXFORD.—Strictly speaking, I believe we may say that no provincial Synod has yet been held. The Bishops of the province of South Africa had requested her Majesty's Secretary of State for the Colonies, before their gathering or meeting, to ascertain at home, and send them out word, whether, if such a provincial Synod were held, it would be lawful, they having already received an answer that a diocesan Synod was lawful. But the answer from the Colonial Office had not arrived when the meeting of the Bishops, under their Metropolitan, was held. Consequently, as they had not then received an answer, they thought it safer and more expedient to term their gathering a meeting of the Metropolitan and his suffragan Bishops. Soon after they had parted, however, an answer came, stating that, in the opinion of the Government at home, a provincial Synod was just as lawful as a diocesan Synod; that they depended on their general rights; that the Church not being established there, unless the law of the colony itself forbade it, they were allowed to meet in provincial as much as in diocesan Synod; and that they might meet for the purpose of framing rules for their action and government. If that letter had arrived in time, the meeting would have been called a provincial Synod; but as it did not, it was called a meeting of the Metropolitan and Bishops.

THE BISHOP OF LONDON.—Is it known, in the event of a provincial Synod being held, whether that would be a Synod of the Bishops of the province only, or a Synod of the other clergy and laity along with the Bishops?

THE BISHOP OF OXFORD.—I presume, under the opinion of the Colonial Office, that that would be a matter for their own laying down. Of course there is a difficulty, at such wide distances, in gathering

together the representatives of many parts of the Church; and they would be guided by their notions of expediency to regard it one way or the other. In one sense, I should apprehend that it would have no legal power, and its decisions might be considered analogous with the decisions of any other voluntary society—making rules for their own internal management, and, if not in violation of any existing law, would be legally binding as between themselves.

THE BISHOP OF LONDON moved, that the second section, which had reference to the declaration of members, be postponed for further consideration. He doubted the advisability of making an express declaration such as that proposed. They had all lately had some experience of the difficulty which would attend a man in this country declaring himself not a member of the Church of England, and it had attracted the attention of the Legislature. They ought to regard the Church in the colonies precisely as they did at home, and throw open its doors as wide as possible. He therefore objected to the adoption of anything which might have the effect of reducing the Church of England abroad to the condition of a denomination or sect, which he was apprehensive such a declaration would. He knew very well that in the colonies difficulties might arise to render that course necessary; but, at the same time, without a much more intimate acquaintance with the subject than they yet had, he doubted the expediency of at once proceeding to make this declaration necessary, and therefore it was that he was in favour of postponement.

THE BISHOP OF OXFORD admitted that the difficulty raised by the Bishop of London was a real and tangible one; and therefore, as the object was not to put the matter off indefinitely, but really with a view of more fully considering it, he should not object to the postponement.

The postponement of the section was then agreed to.

On section three, the BISHOP OF LONDON, in reference to the future status of Missionary Bishops, observed that he understood the opinion of the law officers of the Crown to be that, although Missionary Bishops might be consecrated, they could not assume the status or dignity of Bishops within the Queen's dominions. The difficulty, therefore, arose which he had all along foreseen—namely, as to what was to be their status, or the status of the clergymen whom they might ordain.

THE BISHOP OF OXFORD admitted that the whole question of Missionary Bishops was full of difficulties. In this case, however, he thought the difficulty would not be practically felt, because although undoubtedly the Missionary Bishop and his clergy would not occupy the status and position of Bishops and clergy in this country and the colonies, yet they would have a certain defined social status, similar to that occupied by ordained Roman Catholic priests or Dissenting ministers in this country; or perhaps, to speak more accurately, the position of ministers of the Episcopal Church in Scotland.

THE BISHOP OF GLOUCESTER thought that the evidence as to the necessity of Missionary Bishops was hardly sufficient at present to

render immediate action necessary; and he saw the difficulty which would result from the appointment of a board of members of that and the Lower House of Convocation to manage questions which were connected with sending out Missionary Bishops. He was, therefore, desirous that the further consideration of the matter should be postponed until they had the benefit of the presence of a greater number of Bishops.

THE BISHOP OF OXFORD was quite content to leave it to a fuller meeting, but pointed out the inconvenience that would result from delay in this matter, because he believed that the *Society for the Propagation of the Gospel in Foreign Parts* had collected funds for sending out a Bishop to South Africa, and they were anxious to have the sanction of Convocation. They had made all preparations, and great difficulty would arise if they were now stopped. As to the evidence of Missionary Bishops being required, he thought that was abundantly manifest; for they had before them a resolution agreed to and signed by the Bishops of Capetown, Natal, St. Helena, and Grahamstown, that the time seems to have arrived for sending forth a Bishop to promote the advancement of Christ's kingdom in the regions lying beyond Orange River. Surely, then, when they received such an intimation from the African Bishops, they ought to lose no time in sending out a Bishop to take possession of the land in the name of Christ.

THE BISHOP OF LONDON suggested whether the report could not be modified to this extent, "that they were of opinion that steps should be taken, and they saw no reason why the Metropolitan of South Africa should not proceed in that way."

THE BISHOP OF OXFORD then moved:—

"That in our opinion, as the judgment of the Metropolitan and Bishops of the South African Church is unanimous in favour of sending forth a Bishop to the regions beyond the Orange River, we approve of seeing one duly sent forth.

That this be communicated to the Lower House, for their concurrence, if they deem fit to give it."

The resolution was agreed to.

The following resolution was also adopted:—

"The Upper House, having taken into its consideration the report of the joint committee of both Houses of Convocation on Missionary Bishops, has agreed to certain portions of such report, and sends it down to the Lower House, requesting their concurrence.

This house resolves to postpone the consideration of the other parts of such report until a future session, and that his Grace the President be requested to communicate this resolution to the Lower House."

In the Lower House, on Tuesday, July 9, the PROLOCUTOR having stated that the first business was the consideration of the resolutions of the Upper House regarding Missionary Bishops, ARCHDEACON DENISON objected to proceeding with this business; first, because, in consequence of a paragraph which appeared in the *Times*, a great many of the members were led to believe the business would be but

formal, and had absented themselves; and secondly, because the document put before them was incomplete. He complained, in strong terms, of the House being treated in this manner, and moved a resolution on the subject. A long discussion followed, and there was a pretty general feeling expressed that the House had not been properly treated in the matter. Eventually an amendment, moved by SIR GEORGE PREVOST, to the effect that the House was unable to go into the matter at length, but expressing concurrence with the Bishops so far as sending forth a Bishop into the regions beyond the Orange River was concerned, was carried.

DIOCESE OF CAPETOWN—SPECIAL SERVICES ON
WHIT-TUESDAY.

WE regret that we have not been able before to insert the following pastoral letter of the Bishop of Capetown :—

“MY DEAR BRETHREN,—At the recent conference of the Bishops of this province on the occasion of the consecration of Bishop Mackenzie, several of the Bishops then assembled expressed a desire that some day might be set apart for special prayer to God for the outpouring of a larger measure of His grace upon the Church of this land, and it was agreed that Whit-Tuesday should be appointed for that purpose. A form of service has been prepared for the occasion, copies of which have been forwarded to the several parishes, and which may also be procured at Messrs. Robertson's and Sammons', in Capetown.

There were two chief ideas present to the minds of the Bishops in desiring the appointment of a day of prayer :

- i. Our own needs as an existing Church.
- ii. The needs of our newly planted and daily extending missions, especially that recently sent forth to Central Africa.

I need hardly dwell upon these needs.

Who that beholds the coldness, lukewarmness, worldliness, and divisions of the Church, the want of love and holiness within him and around him, can help feeling that our deep and earnest cry should be that God will not take His Holy Spirit from us.

And who that knows what a great work the Mother Church is doing for God amongst the heathen of this land—for the work is hers and not ours, she supplying both the men and the means—and how much more still remains undone, can help feeling that it is ours at least to pray that God will bless the labour of His servants, who for His Name's sake go forth, taking nothing of the Gentiles; leaving them in His holy keeping—and raising up many more like them to labour to spread His truth and kingdom, and win the heathen from their darkness and their ignorance, to Him who is their true light and Lord?

I trust, then, that on that day we shall all meet together in the house of God, and lift up hearts and hands and voices, and pray

that the Blessed Spirit may be vouchsafed unto us and unto our brethren.

The clergy will, I trust, generally, preach with reference to the occasion ; and I propose that the offerings on that day should be devoted to the support of our missions.

I am, my dear brethren,

Your affectionate friend and pastor,

R. CAPETOWN."

The following is the form of special prayer used on Whit-Tuesday, throughout the dioceses of the Province of Capetown, as published by authority :—

MORNING PRAYER.

Sentences St. Luke xv. 18, 19 ; Psalm cxliii. 2.

Proper Psalms . . ii. lxxii. xevi.

Proper Lessons . . Isaiah xxxv. ; John x. to v. 19.

After the Collect for the Day, shall be said the following Collects :—

ALMIGHTY GOD, and Heavenly Father, who hast promised to give Thy Holy Spirit to them that ask Thee ; hear the supplications of Thy people, who at this time agree to seek Thy face. Pour down upon us, we beseech Thee, the abundance of Thy Grace, and refresh Thine inheritance ; that we being filled with Thy Spirit, may with one heart and one mouth glorify Thy Holy Name, through Jesus Christ our Lord. *Amen.*

O LORD, who by Thy blessed Son hast commanded us always to pray and not to faint, vouchsafe to us the Spirit of Grace and Supplication, that we may give Thee no rest until Thou arise, and have mercy upon us, and do for us exceeding abundantly above all that we can ask or think ; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY and Everlasting God, with whom nothing is impossible, but who canst do no mighty works amongst them that believe not ; help our unbelief, and grant that, with full assurance of faith, we may receive Thy gracious promises, and that neither the infirmity of the flesh, nor the temptations of the world, nor the subtle devices and assaults of Satan, may turn us aside from this faith in our Lord and Saviour Jesus Christ. *Amen.*

¶ *After the Prayer for all conditions of Men, shall follow the Third Collect for Good Friday [substituting for "Have mercy upon all Jews, Turks, Infidels, and Hereticks"—"Have mercy upon all Jews, Mahomedans, and Heathens, and take from them," &c.,] then shall be said the following :—*

O LORD Jesus Christ, who hast set Thy Church as a light in the earth, forgive, we beseech Thee, our negligence and unfaithfulness in the trust committed to our charge ; and grant that we to whom Thou hast given the knowledge of Thy salvation, may be ever mindful of Thy covenant, and of Thy great mercies vouchsafed unto us ; but that being filled with compassion for the souls of men, and zeal for Thy

glory, we may all be helpers of Thy Truth, and that many may be raised up, even from our own selves, who being dead to all earthly things, and counting not their lives dear unto them, shall spread abroad the Gospel of Thy grace; and so let Thy mercy O Lord abound towards us, that our sins may not hinder Thy Gospel, nor our divisions be an occasion of offence, nor our lukewarmness make our works unfruitful, but that through our means Thy purposes may be fulfilled to Thy praise and glory, who livest and reignest with the Father and The Holy Spirit, one God, world without end. *Amen.*


O ALMIGHTY God, who hast given unto Thy Son, our Saviour, Jesus Christ, all nations for His inheritance, and the ends of the earth for His possession; Look upon Thy servants the messengers of the Churches, who go forth in Thy name to preach unto men the glad tidings of reconciliation with Thee. Protect them in all dangers, strengthen them with might by Thy Holy Spirit, endue them with all needful gifts, and let Thy glorious power be seen upon them, that the people may be subdued unto Thee, and Ethiopia may soon stretch forth her hands unto God, and from the rising of the sun even to the going down thereof, the offering of the heathen may be acceptable unto Thee, through Jesus Christ our Lord. *Amen.*

O LORD GOD our Heavenly Father, look down, we beseech Thee, upon us Thy servants in this land; establish the kingdom of Thy Christ amongst us by Thy mighty power; cause the words of Thy truth to grow in the hearts of Thy people; and make Thy means of grace effectual to their salvation. Raise up true and faithful labourers to gather in the harvest of the Lord. Grant also that they who preach the Gospel may live of the Gospel; let none be hirelings, who care not for Thy sheep; but may they watch for souls as they that give account. Bless all schools and seminaries of Christian education; that they who instruct the children of Thy people may bring them up in the knowledge of Thee, and in the discipline of Christ. May faith and love be multiplied amongst all who call upon Thy name, and may they have grace to overcome the temptations of the world, and to walk in the way of Thy commandments. These and all other blessings we ask for the honour of Thy great name, through Jesus Christ our Lord. *Amen.*

¶ *The Prayer for Unity.*

EVENING SERVICE.

Sentences . . . St. Luke xv. 18, 19; Psalm cxliii. 2.
 Proper Psalms . . . cviii. cx. cxlv.
 Proper Lessons . . . Zech. xii. 10, xiii.; 1 Cor. xii.

 *Collects and Prayers as in the Morning Service.*

THE BISHOP OF GRAHAMSTOWN'S PASTORAL.

THE Bishop of Grahamstown issued the following pastoral, addressed to the clergy, announcing his intention of commencing a visitation of the diocese immediately after Easter, and then of formally "instituting"

the respective clergy to their respective cures and benefices. The Bishop also directs the attention of the clergy to an important point in regard to the solemnization of marriage, and discountenances the idea that a "license" authorizes the solemnization of a marriage elsewhere than in a recognised place of public worship, without the sanction of the Bishop first had and obtained.

" March 19, 1861.

It is my intention (D.V.) after Easter to commence a visitation in due course of every parish within the diocese. On visiting your church, of which sufficient notice shall be given previously, I shall be prepared to give you institution, should your position be such as to render it expedient, on the required declarations being made. At the same time I shall hope to receive from yourself or your churchwardens, who can then make their declaration of office, information as to the state and wants of your parish or congregation; and I should wish then to inspect the registers, vestry books, and list of communicants in your church. I purpose at the same time to hold a confirmation in each church, if required. To one point of much practical importance as regards the solemnization of marriage, I would call your attention at once. In order to prevent clandestine and irregular marriages, the English law requires the performance of this rite in public, in a place in which banns may be published; and a marriage in England by a clergyman, in any place not consecrated or licensed by the bishop, without a special license for this purpose from the archbishop, is null and void. In accordance with this law, the rubric to the marriage service prescribes, that 'the persons to be married shall come into the body of the church, and shall kneel before the Lord's table;' and the language of the service implies that it is performed 'in the face of the congregation.' The civil law of this colony, though different in some respects from that of England, contains the express provision that 'nothing in this order shall authorize or require any clergyman' of the Church of England 'to solemnize marriage in any other manner than is prescribed by the rubric,' which provision applies equally to marriage after banns and license from the Governor. As therefore marriage in any house, which is not recognized as a place of public worship, is contrary both to the letter and spirit of the rubric in a fundamental point, the law of this colony, as well as that of our Church, requires that no such marriage shall be solemnized by any clergyman of our Church. When there is no usual place of divine worship, where banns may be published, within reach of the persons to be married, a license must be obtained from the bishop, on the recommendation of the clergyman to whom it shall belong to perform this rite, so as officially to recognise some suitable house for the occasion as a place of public worship. I also take this opportunity of informing you, that it has been agreed by the bishops of this province, to observe in their several dioceses the approaching season of Whitsuntide as one for special and united prayer for the outpouring of God's Holy Spirit, and particularly for a blessing on our missions among the

heathen. A special service has been drawn up for Whit-Tuesday, and I shall be obliged by your informing me how many copies you will require for your congregation. I leave it to your discretion to use such other means as may be expedient for encouraging a spirit of earnest prayer at that time in public and private. I feel assured that you will not fail to call due attention to this important subject, and so to set before the people committed to your charge the blessings to be obtained through a right observance of this season of prayer, that the benefits desired may not be lost."

ORDINATION OF A BENGALLI.

THE following is an extract from a private letter which the Editor has just received from the Rev. C. E. Driberg, of Tollygunge, near Calcutta, who was in England two years since :—

"By far the most interesting fact in connexion with missionary matters that I have to mention, is an ordination which took place at the Cathedral, on St. Peter's Day last. It was the first really native ordination. Hitherto, the few natives who have been ordained were English scholars, and so were able to be examined in English, and the ordination service has been in English; but on this occasion the candidate knew not a word of English, and was therefore examined in Bengalli, and ordained in Bengalli. Professor Bannerjea preached the sermon (a most impressive one, on the words, "Ye are the light of the world"), and Dr. Kay, Mr. Sandys (C.M.S.), and myself assisted in the Holy Communion. I take deep interest in the candidate, for he has been working under me for some years. He is now the Rev. Brojo Nath Pal, Deacon and Pastor of the Native Church at Meerpore, forty miles down the river Hooghly, where he laboured as catechist eight or nine years under my superintendence. I have mentioned him by name, that you may remember him in your prayers, and beg God's blessing upon him, that he may be faithful to his life's end.

The principal church in my district of Jhánjra has fallen down, and we are trying to get funds to rebuild it. It will cost 500*l.*, and I have only 250*l.* Can you help us?"

Mr. Driberg is personally known to many of the readers of the *Colonial Church Chronicle*. If they wish to help him, the Editor of the *Colonial Church Chronicle* will gladly take charge of their contributions.

MISSION AT CONSTANTINOPLE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

WE have been requested by the Rev. C. G. Curtis to insert the following reply which he has addressed to the Editor of the *Compass* :—

"Sir,—My attention has been called to an article headed 'Constantinople and Christianity,' and to a paragraph of missionary

intelligence in your paper, the *Compass*, for Friday evening, May 31, 1861.

Judgment is therein passed on the *Society for the Propagation of the Gospel* and its agents in Constantinople. The writer says—'The course of procedure followed by the agents of the *Gospel Propagation Society* is fraught with evil almost unmixed;' and he grounds this judgment upon certain data, assumed to be true.

Now, if I am not wrong in considering the Editor responsible for what is published in his journal, I should be doing you an injustice if I thought you unwilling to receive a more correct account than has reached you concerning missionary affairs at Constantinople, and if I did not give you the opportunity of reconsidering so severe a sentence.

Of course whatever has been done here by the Society has been done through its agents, and as I was the sole agent from April 20, 1856, to January 6, 1857, and again from January 13, 1859, to March 26, 1860, that is, for about two years, I may be supposed to know something of its operations here, and not be thought impertinent in venturing to reply.

The writer says of the Society's agents here: 'They are proselytising from the American gathered congregations the already converted native Christians and Mussulmans.' I am forced to confront this first positive assertion, as to native Christians, not only by as positive a contradiction, but by the assertion that I, on the part of our Society, have publicly disavowed the intention of making the attempt. This field is specially and exclusively open to American enterprise. The value of the writer's statement as regards the Mussulmans may be judged when I have taken each case that he afterwards cites. Does he mean it to be understood that the four Mussulmans mentioned by him were converted by the Americans? If he does not, where is the force of the statement and its illustration? If he does, where is the truth of the one or the aptness of the other?

The four converted Mussulmans, whom he names, are—Major Mahmoud, Mr. Edward Williams (Selim Effendi), and his two sons. Not one of these was converted by the Americans; the first having been baptized in the English Church in England, the last three with the rest of their family in the Scotch Church at Malta.

The inaccuracy of the writer on that first point may serve to show his credibility respecting all the rest. His next charge against us is this: 'They are picking up the *employés* of the American missionaries.' Let us take each case by itself. Major Mahmoud was employed by them to make translations and give lessons in Turkish. I also paid on his account the rent of a room, but bound him to no service. He was not engaged in missionary work under the Americans; but such employment which they did not find for him he desired. Surely he was not obliged to leave the English Church because the Americans wanted him as a language master, nor to remain in an uncongenial position if he could meet with one suited to—what we may charitably believe to be—a sincere wish.

So again, Mr. Williams' sons left the Americans simply because they were *not* employed (how one of them became innocently attached to the *Church Missionary Society* we do not hear, but 'their course'—that is, the course of that Society—'has not been open to censure.') It must indeed be allowed that the American missionaries did employ Mr. Williams, the father; yet, as a member of their body said, 'If his own inclination led him into any other connexion, we shall recognise his right of disposing of himself as he pleases;' and again—'I am confident in adding that if Mr. W. has any desire for ordination in your Church and for the patronage of your Society, no objections whatever will be made, &c.' The truth is that Mr. W., as well as his sons and Major Mahmoud, had a right of choice and a power to use it, though he was the only *employé* in the missionary sense; and it should be remembered that as he expressed his wish in the matter more than a quarter of a year *before* salary was named to him—not by me, but by the American missionaries—so it was long *after* he had informed the latter that he should be compelled to leave their body if certain circumstances were changed; yet readers of your paper are led to believe that he gave no intimation of his wish to leave until the very day when he sent in his resignation.

This leads me to the last accusation, more broadly urged in your missionary intelligence—the accusation of sordid motives. Now this is a confessedly delicate subject, since the charge of 'pecuniary considerations' can be, as it may be, unjustly made against missionaries, who accept salaries certainly larger than that which the writer supposes to have been so attractive to their former *employé*.

But, Sir, you have sanctioned the intimation that he was bribed by the *Propagation Society*, for we read in your Journal:—'The salary he has been promised under that Society is much in advance of that given by the American Board, and it need be no wonder if native agents are induced to join an English Missionary Society when high pay is offered,' &c. This charge is met by a reference to dates as well as facts; for without entering into the question whether the sum alluded to be higher pay, inasmuch as for other advantages which he enjoyed in his former connexion, there are no equivalents under his new engagement, I would show the thing to be impossible, because his wish to leave the American connexion was expressed to me in January last, and the article containing what is called 'the offer' was published in the *Record* of April 5. On April 29, Mr. W. wrote:—'I have been informed by the Americans, who have read it in a newspaper, that I have been accepted by an English Society to which Mr. Curtis belongs, for 200*l*.' The Americans not being agents of the *Propagation Society*, it appears that the real agents had not proffered the sum then, that is by April 29; nor have they done so yet, nor will they do so till they have authority for so doing: they will have that authority only in the event of his being ordained. According to my instructions, therefore, I have as yet informed him of this only, that till that time he is to receive the same as he has received from the American Board and no more.

Now if, as you allow, the matter 'may admit of explanation,' let me beg you in justice to give to this explanation as great a publicity as you have already given to the charges that have called it forth.

With your conclusion, at least, I cannot but agree. 'The cause of Christianity in Constantinople is now in a threatened, not to say precarious, position, and demands renewed attention, effort, and prayer: let me add—does not that sacred cause demand another essential besides, without which, we are told, all else is 'nothing worth'—Christian charity?

I am, Sir, your obedient servant,

CHARLES GEORGE CURTIS,
Missionary, S.P.G.

Constantinople, July 31.

ENGLISH CHURCH AT PARIS, RUE DE LA MADELEINE.

Paris, 29 July, 1861,
21, Place de la Madeleine.

DEAR SIR,—Our design to rear an Anglican Church at Paris—taking advantage of the present extensive demolitions—that should not be altogether unworthy to represent her claims can certainly not be made too widely known, and I therefore request your kind permission to insert a few lines on the subject in your widely circulated Journal. We have on our committee already the Lord Bishop of Oxford, Sir Stafford Northcote, Bart., the Rev. George Ansley, Mr. Styleman Le Strange, and other influential Churchmen. But our object cannot be obtained unless good Churchmen generally think it worth their while to make a serious effort, at the cost of pecuniary sacrifices, to secure at least permanently one church on the Continent in a great capital, in which the Church's system should be fairly carried out, and her claim to essential Catholicity vindicated. Our hope is to be able to secure the services of a first-rate architect—Mr. Scott or Mr. Butterfield—so as to show the French people by practical evidence in brick and stone, that we have a claim to be considered a Christian Church and nation. Captain Lawrence Cave, of 23, Lowndes Street, S.W., is our Secretary, and will gladly receive all communications, promises of subscriptions, &c.; which may also be communicated to Sir Stafford Northcote, Bart., 42, Harley Street, W., or Pynes, Devon. The patronage of the church will be vested in the committee, which is to be capable of self-renewal, subject to the approval and sanction of the Lord Bishop of London.

I remain, dear Sir, Your very faithful servant,

ARCHER GURNEY,
Chaplain to the Temporary English Church,
17, Rue de la Madeleine, at Paris.

ELECTION OF THE BISHOP FOR THE DIOCESE OF ONTARIO.

(From the Montreal Church Chronicle.)

A MEETING of the Synod of the Diocese hitherto generally known as the Diocese of Kingston, but which it is understood will shortly receive the name of the Diocese of Ontario, was held at Kingston, on the 12th and 13th of June, for the purpose of electing a bishop. The proceedings commenced with Divine service in St. George's Church, on Wednesday morning. Rev. S. Givens preached, by appointment of the Bishop of Toronto. After services, the Synod was constituted by the Bishop of Toronto, who presided, and the certificates of delegates having been examined, the Synod adjourned till the following day. On Thursday morning the Synod proceeded to the election of a bishop. The Bishop of Toronto was, of course, in the chair, and seated beside him were the Archdeacon of York, Rev. Dr. Stuart; the Archdeacon of Kingston, Rev. Dr. Bethune; the Chancellor of the Diocese of Toronto, Hon. J. H. Cameron; the Bishop's Secretary, Rev. H. J. Grasset; and the Secretaries of the Synod, Rev. Dr. Lett and Dr. Bovell. The vote was taken by ballot, and, on the ballot-box being opened, it was found that Rev. Dr. Lewis, of Brockville, had received all the ballots thrown, viz. the votes of thirty-two clergymen and of thirty-nine parishes. The number of clergymen present being about forty, it appeared that about one-fourth of their number had abstained from voting. The claims of Dr. Bethune have been urged by many of his friends, but when it was ascertained that a majority were in favour of Dr. Lewis, those who would have preferred Dr. Bethune refrained from carrying the contest the length of the ballot-box. The result of the vote having been announced, the bishop elect, Rev. Dr. Lewis, was led from his seat by the Chancellor of the Diocese, and formally introduced to Bishop Strachan, by whom he was warmly congratulated on his election. He received also the congratulations of the Synod individually, not even excepting those who had opposed his election; and then, in a short address, thanked the Synod for the honour conferred upon him, expressed his sense of the solemn responsibility of the trust reposed in him, and hoped that by God's grace he would be enabled rightly to discharge it. The Synod then proceeded to elect delegates, clerical and lay, to the Provincial Synod, which meets in Montreal in September, when it is probable the consecration of Dr. Lewis will take place. Some discussion took place as to the best name for the new diocese, and the question was finally left to the decision of the Bishop of Toronto, who is known to have expressed a preference for the name Ontario. The Synod then adjourned.

We copy from the *Echo* the following notice of the newly elected Bishop, Dr. Lewis:—

"The reduction of the size of our diocese is a step in the right direction. There can be no question but that the great extent and

population of those in the mother-country is an anomaly in our Church system, and militates against that completeness of personal superintendence for which Episcopacy is designed. In striving to remedy this, the action of the Church of England is trammelled by many complications, from which we are, happily, altogether free ; and it may justly be accepted as an indication of the healthy and vigorous state of the Church in this province, when we see her, from time to time, expanding herself to meet the ever-growing requirements of her day. It is evident that, if the system of the Church is to work properly, no one part should outgrow the others ; a due proportion should be maintained ; and as her people increase, so should her ministry in all its orders of Bishops, Priests, and Deacons, be increased also.

The recent election was conducted with the order and solemnity befitting the occasion ; and the address of the venerable Bishop of Toronto, now permitted to preside at the second subdivision of his original diocese, was well calculated to impress upon all present the grave responsibility of the duty they had to perform. The advancement of Dr. Lewis to the episcopal chair will, we trust, under the Divine blessing, be promotive of the highest interests of the Church, both spiritually and temporally. Though, probably, the youngest of all the bishops of the English Church, being only in his thirty-sixth year, he has been long enough in Canada to obtain a thorough knowledge of the character and wants of a Colonial diocese, and also to give his brethren full confidence in his ability and fitness for the office to which he has been called. The *Kingston News* gives the following particulars, which will be interesting to our readers. The Rev. James Lewis, LL.D., is a native of the county of Cork, Ireland, and son of the late Rev. John Lewis, A.M., of St. Anne's, Shandon, in the same county. His career at Trinity College, Dublin, was very distinguished. Having obtained mathematical and classical honours in his undergraduate course, he finally graduated as Senior Moderator in Ethics and Logic, and was the gold medalist of his year. He was ordained deacon in the chapel of Christ's College, Cambridge, by the Lord Bishop of Chester, at his primary ordination in 1848, and was admitted to priest's orders by the Lord Bishop of Down and Connor in the parish church of Lisburne. Having served the curacy of Newton Butler, in the diocese of Clogher, for a short time, he proceeded on to Canada, as a Missionary of the *Society for the Propagation of the Gospel in Foreign Parts*, and, on his arrival, was appointed, by the Lord Bishop of Toronto, to the Mission of Hawkesbury, where he resided four years, when he was instituted to the Rectory of Brockville, of which he is the present incumbent.

The new diocese is to be designated as that of *Ontario*, though the seat of the Episcopate will be Kingston. It embraces all the counties of Canada West to the east of the river Trent, and northward to the Ottawa ; a district which, in 1851, contained a Church population of 66,823 persons. This number, according to rate of increase indicated by the recent census, must now, in all probability, be not less than 90,000. The clergy are fifty-six in number, the same as the number

in the neighbouring diocese of Montreal. The diocese of Toronto has still about double that number. The diocese of Huron has about eighty."

THE LETTERS PATENT OF THE BISHOP OF ADELAIDE.

IN the *Colonial Church Chronicle* for Nov. 1860 (p. 424), there appeared a petition from the Bishop and Synod of Adelaide to her Majesty the Queen. The following is the reply from the Secretary for the Colonies :—

Copy of a Despatch from his Grace the Duke of Newcastle to his Excellency the Governor-in-Chief, in reference to the Petition of Synod to her Majesty.

"Downing Street, Jan. 15, 1861.

Sir,—I inclose the copy of a letter which I have received from the Bishop of Adelaide, transmitting a memorial addressed to the Queen by the Synod of that diocese.

The memorialists desire, first, that the Letters Patent of the present Bishop may be revoked, and such others issued as may recognise the fundamental provisions, regulations, and forms of the Trust Deed adopted by the Synod as valid and binding, and provide that in future all Bishops shall govern the Church in accordance therewith.

They also appear to desire that steps may be taken to give effect to the appellate jurisdiction of the Bishop of Sydney, in respect to offences against Church discipline committed in the Diocese of Adelaide.

You will inform the Bishop that this memorial has been laid before her Majesty, who was pleased to receive it very graciously; and, in answer to the Bishop's letter, you will communicate to him a copy of this despatch.

The appellate jurisdiction of the Bishop of Sydney is a matter of unquestionable importance to the consolidation of the Australian Churches in communion with the Church of England, and I shall gladly consider any practical scheme for rendering it effectual; but it appears to me that any such scheme ought to be brought before her Majesty's Government, in the shape of a proposal adopted, after due consideration, by the body of Bishops concerned. Till such consultation is had, it would, in my opinion, be premature to take any steps in this country.

On the proposed alterations in the Letters Patent, I have first to observe, that the validity and binding character of the voluntary agreement which provides an organization and means of discipline for the Diocese of Adelaide, is a legal question to be determined by the Courts of Justice of South Australia, and not to be prejudged by her Majesty. The Queen, therefore, cannot be advised to pronounce a decision which she has not the means of enforcing or rendering authoritative.

But, as at present advised, I should see no objection to the insertion in the Letters Patent of a clause declaring her Majesty's pleasure

that all power and jurisdiction conferred by those Letters Patent on the Bishop should be exercised, as far as might be, in conformity with the fundamental provisions of the Church, and with such other provisions and regulations as might from time to time be lawfully made in virtue of the consensual compact.

If, therefore, it should appear impracticable to effect the object of the Synod in any better way, I should wish the Bishop, with proper legal advice, to frame such a clause as will best answer the purpose which he has in view, without causing her Majesty to express any judgment capable of being brought into question before a Colonial court of justice. This clause I will cause to be submitted for the opinion of the law advisers of the Crown in such matters, with every desire that I may be able to recommend it for her Majesty's adoption.

But I am anxious, on many grounds, that a different course may prove practicable.

It would be, I think, better in point of principle, that the relations between the Anglo-Australian Church, and the Colonies in which it is to exercise its functions, should be defined, not by an act of prerogative representing the central government, but by the free act of the colonists themselves represented by their respective legislatures. Such an act would give a popular character to the Church, which appears to me not unimportant.

But, moreover, it would have certain tangible advantages. Letters Patent may be altered at least on occasion of any fresh vacancy in the office of Bishop, and probably would be so altered from time to time. Nor is it easy to anticipate what exact authority may be allowed by Colonial Courts to particular provisions of such Letters Patent.

But a Colonial Act for the *quasi* incorporation of the Church may also be viewed as unalterable, except at the request of the Church itself, and must necessarily be admitted as of conclusive authority by any Colonial tribunal before which the acts of the Bishop or other Church officers may be called in question.

I think, therefore, that the most appropriate method of satisfying the wishes of the Synod is by an Act of the Legislature, giving to the South Australian Church (in effect) the character of a Corporation, with the power of making bye-laws. The objection to this course I collect from the Bishop's letter to be, that 'the Anti-State and Church principle on which the colony was founded, prevents the Church from obtaining a local statute giving effect to the acts of a Synod and the sentences of the Bishop.'

I cannot but hope that the Bishop has misapprehended, perhaps not the principle on which the colony was founded, but at least the actual temper and views of the colonists. In South Australia, as in other British colonies, bodies of persons engaged in commercial enterprises, with a view to their own profit, can obtain without difficulty the advantages of incorporation, so far as these advantages are required for the regular conduct of their business, or the effectual prosecution of their operations. It appears a matter of simple justice and prudence that the Church of England and other religious communities

united together for purposes certainly not less beneficial to society at large, should be encouraged in their useful work by receiving every facility which the Legislature can give them for carrying it on in their own way. The anti-Church and State principle appears to me not to prevent but to necessitate the application of this principle. For the more exclusively any Church is required to rely on the voluntary support of her own members, the more necessary is it that those members should be enabled to make binding rules to ensure the proper administration of their own funds, and the performance of their corporate duties to each other; or, in other words, for the enforcement of such ecclesiastical discipline as the nature of the particular Church requires.

These considerations, which are to my mind conclusive, lead me to anticipate that the South-Australian Legislature may be more ready than the Bishop supposes, to pass a law similar in principle to those which have been passed in Canada and Victoria, for the purpose of investing the Church of England (or any other religious communion) with the powers necessary for her effectual organization and action. No aid being sought by that Church from the public revenue, nor any exceptional dignity, nor any coercive power (except that which is inherent in the administration of her own funds and her own religious rites) it appears to me improbable that the community will view with any jealousy her present demand—the demand of powers which are accessible to any religious denomination which may ask for them, and are only available against those who voluntarily come within their range.

I should be very glad, therefore, if you would consider in conjunction with the Bishop and your responsible advisers, whether there would be any difficulty in passing an Act giving to the Church of England in South Australia powers analogous to those which she possesses under the Victorian or Canadian Acts of Parliament; and of course giving or enabling the Church to give validity to the provisions and regulations already enacted. If no such difficulty should exist, and if any member of the Church of England should introduce a Bill for effecting this object, I should hope that your Ministry would be able to give it their support.

If from any circumstance of which I am ignorant, this course should be impracticable, I shall hope to receive from the Bishop the draft of such a clause as he would wish to be introduced into his letters patent, with such observations from yourself as you may consider requisite.

I have the honour to be, &c.

NEWCASTLE."

MISSIONS FROM SCOTLAND.

(From a Correspondent.)

SHALL the Scotch Church undertake Foreign Missions? If so, where? The question has already been handled in this Journal, and we propose now to bestow a few more thoughts upon it.

Believing as we do that the true vitality of a Church is never more really manifested than in obedience to the Redeemer's last command, "Go ye into all the world and preach the Gospel to every creature;" believing also that God's providence is never in vain; we pause not to argue the first question whether the Scotch Church should or should not engage in Foreign Mission work. She has been so wonderfully preserved through centuries of oppression and persecution, she has of late evinced so much energy and zeal in the midst of great discouragements and perplexities,¹ that we may safely leave to its natural development, under the directing guidance and inspiring grace of the Great Head of the Church, this reviving activity, with the certain assurance that it will not rest satisfied till it has found an opening for its energies in some Foreign Mission. If we mistake not, the Church of Scotland longs already for the holy privilege of bearing her part in this paramount duty of the Church Catholic.

We propose, therefore, now merely to contribute a few thoughts which may possibly assist her rulers and counsellors in determining an answer to the question, Where may an opening be found for her to enter in, and in the name of Christ to take possession of unoccupied ground? With the great apostle to the heathen, she will not wish to build upon another man's foundation, nor to boast in another man's line of things made ready to her hand; but rather, as it is written, "To whom He was not spoken of, they shall see; and they that have not heard shall understand."

Let us take then the map of the world. We shall have the following principles to guide us as we survey its dark parts, that are even now raising the cry, Come over and help us.—I. No portion of heathendom within the limits of any existing branch of the Church Catholic can be properly regarded as a field for the Church of Scotland. This consideration at once sets aside all thoughts of Siberia and Tartary. They may fairly be taken as appertaining to the Church of Russia. In a similar way the tempting provinces of the Ottoman empire, yea, and of Persia also, may not be entered upon by our sister of Scotland. Whatever else may be in store for the lands over which the Mahometan Crescent now wanes to its final setting, few will venture to affirm that Western Christendom will find an opening there. Rather may we not contemplate with admiring gratitude the fact that, notwithstanding 1,200 years of tyrannical domination, during which to exterminate the Cross has been the Mussulman's highest object and aim, not one of those great Christian communities,

¹ We need only refer to the meetings at London House in proof of this.

which through six centuries covered those beautiful lands with churches, has become extinct, but their feeble remnants yet retain the flickering light of the Gospel with succession unbroken of an apostolical ministry, and with liturgies as holy, as consoling, if in parts disfigured with later incrustations, as our own. May we not hope and believe these feeble remnants of the ancient Churches of the East are reserved in the Divine wisdom and mercy for better times of revival, and are destined again to occupy their ancient seats, again to be conspicuous for their glory and beauty, again to make the desert rejoice and blossom as the rose? Our Western Reformation may be an example, but may not dare to supplant these rightful possessors of those ancient heritages.

The same principle also shuts out Egypt, Abyssinia, and North Africa, even to Morocco and the Sahara. Either the original native Churches for the former, or the Gallican Church for Algeria, have here a prior and indefeasible claim. Europe herself is, of course, out of the question. She is throughout Christian, even to Turkey itself.

II. Another principle equally restrains and limits the Church of Scotland in another direction. Not being any part of the Established Church of Great Britain, she cannot plant herself in any of the colonies of the Empire. For if there is anything that marks the present age of the Church, and at the same time is a convincing proof of the signal favour with which Almighty God is at the present time graciously blessing our own Church of England, it is the marvellously rapid growth of the Colonial Church throughout our multiplied dependencies. The mission of another Colonial Bishop is, we are grateful to say, an event of such frequent occurrence as to have ceased to excite surprise: we look for it every year. Therefore, even though there be yet some Colonies insufficiently, or not at all supplied with episcopal ministrations, we cannot allow that they form a field for the Scotch Church to enter upon: the Church of England, we doubt not, will in due time supply their need.

Under the action of this principle, Hindostan, Australia, and other similar wide regions are shut against missionary efforts from the Church of Scotland.

III. We come, then, to a third consideration. There are vast tracts of heathendom that are daily being brought into close intercourse with this country through war and commerce, which are not colonies of Great Britain, but where British enterprize is firmly planting stations that must one day exercise the most important influence upon the destinies of those wide regions. May there not be an opening for the Scotch Church somewhere there? Let us briefly survey them with the map before our eyes.

We begin with the extreme East—China and Japan. We hardly dare to speak of these enormous fields as having been in even the least degree occupied by the feet of the Christian Missionary. Are we to ignore the labours of the Nestorian Church, of the Church of Rome, of the Church of England? They say, "*Fiat experimentum in corpore vili,*" and surely China has been treated as the "subject" upon which every

Christian mediciner has tried to exercise his powers. We will yet hope for an indigenous Church in China, neither Greek nor Latin, English, Scotch, nor American. Meanwhile, what would be the result of placing a Bishop of the Scotch Church in Peking, as has been suggested by some? Though sister Churches, and therefore two and not one Church, the English and the Scotch are yet but one nation. And with an English Bishop at Hong Kong, with jurisdiction over all English settlements in China, and over English missionaries likewise, we fear the chances of collision, to say nothing of the certain misunderstandings, that would arise, and misrepresentations that would be made, by the general English community, were there another Bishop of another Church, yet speaking the same language, and a subject of the same civil power, in Peking. We do not forget the difficulties that have already arisen from the missions of the American Church, and the presence of Bishop Boone in the same quarter. Surely, it would not be the path of Christian wisdom to run the risk of an aggravation of these.

We pass to the Malay Archipelago; and with the Church of England already on the ground in Borneo, we are fain to hope that this great branch of the populations of the East may form a daughter province of the Church of England, connecting her two elder daughter provinces of India and Australia.

South Africa is of course the possession of the English Church, *de jure* and *de facto*. But what of the regions of Central Africa? No one can cast a thought upon the South African Church without feeling the certain assurance that all those multitudinous tribes are given unto her. Her missionary Bishops (one already gone forth, the heroic Mackenzie; the other, for the Orange River States, waiting but his summons), these leave no room for any action from the Church of Scotland. Indeed, Africa, long-neglected Africa, is receiving now a double portion to compensate for the injuries of bygone days. From the Mauritius on the east, round to Sierra Leone on the west, she is girdled with the missions of the Church of England in dioceses duly organized; and who can say how speedy may be the diffusion of Gospel light over the long benighted land of the negro and the slave?

North America is pre-occupied. From the West Indies upwards to Newfoundland and Canada, across through Rupert's Land to British Columbia, the Church of England is already firmly seated. Ere long we must cease to speak of these populous and settled regions as in any way part of the Church of England. Except in the holy intercommunion that in primitive times characterised the one Catholic and Apostolic Church, so these great and flourishing branches will have their own separate existences, self-sustained by their own abundant resources, one in faith, and of close similarity, though not necessarily of entire uniformity in arrangements of discipline.

British Columbia has brought us to the great Pacific Ocean. Again the Church of England is in the field. The Hawaiian group of islands, the great centre of traffic between North America and China,

the only group of any importance to the north of the equator, is even now to receive its bishop from these shores, by express and earnest request of its native sovereign.

In the South Pacific, New Zealand necessarily arrests the attention. A dark cloud hangs over the native Church there, to which we fondly pointed as an example of a heathen race reclaimed to civilization through the agency of Christianity alone. Nor will we despair that even yet, in God's good providence, the Maori tribes may be saved from that inevitable destruction into which a war with England would plunge them, to be the flourishing Church of our hopes and aspirations. And the recent sending forth of a Missionary Bishop to the countless isles of the South Pacific Ocean, that lie to the northward of New Zealand, forming thus the connecting link with Australia and the Malayan Archipelago, brings us at length to the point from whence we started, after traversing the circumference of the globe.

The survey thus cursorily taken of the Mission work of the Church of England ought, and doubtless will, call up reflections of devout and humble gratitude and praise. What, and who are we, that we should be blessed after this sort? Oh, may grace and wisdom be largely granted from on high, that we may ever act up to so high, so excellent a vocation! To God alone be the glory!

But where, in all this, is that we are seeking for, a locality for Foreign Missions of the Church of Scotland? We think of the words of the Song of Songs, "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?"

There remain, it is true, not many portions of the globe that would not seem thus to be pre-occupied. And yet there do remain some.

What of Madagascar? We would not be covetous: yet contiguous as that noble island lies to Africa, a portion as it were of that continent, we can hardly refrain from indulging the hope that this also some day may become the heritage of the Church of England, or rather we would say, of England's daughter Church of Africa. Meanwhile, God forbid that we should ignore the missionary labours of our Nonconformist brethren, or refuse to acknowledge with gratitude the success of their heroic zeal and endurance in that land of fearful persecution. But the very fact of the fierce hostility of the native government to Christianity, seems at any rate to give little hope of any present opening for the Church of Scotland there. Certainly not, if any better can be found.

That we may leave no opening untried, we may advert to the sparse and degraded wanderers over the frozen regions. But we may rather hope that the Swedish Church may find in the Esquimaux tribes a fit field for their own Foreign Missionary efforts whenever their day of missionary zeal shall arrive.

But there is a large and a hopeful field in a far distant part of the globe; one which in our bird's-eye glance over the various countries of the earth we have as yet passed over, where, in the Providence of God, we cannot but think the Church of Scotland may find occupation, without fear of interruption, for her warmest, widest zeal.

South America, southwards from the Rio Plata, through the interminable prairies of Patagonia, and across the Straits of Magellan into Tierra del Fuego, even to Cape Horn, is unoccupied, wholly unoccupied, by any Missionary body at all. No one is ignorant of the repeated but uniformly unsuccessful attempts, with the most disastrous results, that have at length extinguished the Missions commenced by the lamented Captain Allen Gardiner, and subsequently revived, and endeavoured to be carried on, by the Patagonian Missionary Society. The last report of that Society shows that its Mission is at an end; its staff is dispersed; its single ordained Missionary, the Secretary of the Society, who, to save its sinking fortunes, two years ago, went out himself to conduct its operations,—even he has withdrawn to take a chaplaincy to the English residents at Monte Video; it is surely not too much to say that the field is entirely clear. Yet have not the labours of Captain Gardiner and his successors been in vain. A knowledge of the English language, and acquaintance with English habits, and an appreciation of English character, has been diffused amongst the native tribes, to an extent that would surprise those who learnt it for the first time. The great preliminary obstacles have been almost entirely overcome; a dispassionate review of the past seems to prove that it has been from no insurmountable, or even very extraordinary, difficulties that such unhappy results have arisen; it may fairly be hoped that, with increased means, and especially with more prudent forethought and wise caution, prosperous days are yet in store for the cause of Christian truth in those regions.

The tract of country thus brought under review consists of two very opposite descriptions. Patagonia is an exceedingly fertile and beautiful land, with a genial climate, and a population not destitute of many amiable and attractive qualities. On its western border, adjoining Chili, an Englishman, working gold mines with a colony of *Scotchmen* (mainly), a band accidentally detained there when on their way to California, has already attempted, and that under encouraging circumstances, to bring the Araucanian Indians to a knowledge of the Gospel. It is impossible to doubt that such a Mission would gladly welcome the kind care of a Bishop from Scotland. Tierra del Fuego, on the contrary, is a most inhospitable clime; yet, has the Church of Scotland, we may ask, no hardy Highland sons capable of contending even with its fearful fogs and bitter cold?

We have said enough to show that there does exist a wide and an attractive field, hitherto unoccupied, and not altogether without some of those minor incidents which so often mark God's special providence, where we venture to think the Church of Scotland may find an opening for her contemplated Foreign Missions. Let her, in the name of Christ, enter in and take possession.

E.

Reviews and Notices.

The American Church and the American Union. By HENRY CASWALL, M.A. London: Saunders, Otley, & Co.

THE qualifications of Dr. Caswall for writing a book on the subject of this volume are well known. He left England in early life, and was ordained by a Bishop of the United States in 1831, and gained his clerical experience in America. He returned to England about twenty years since, and obtained a private Act of Parliament removing the legal disabilities of his American ordination, and has for some time been the Vicar of a rural parish in the Diocese of Salisbury. He has become known to the Church of England by many useful publications, among which we mention with special recommendation the "Life of the Rev. J. H. Leacock, the First Missionary to the Pongas."

We had marked many passages for extraction, but we are obliged, in consequence of our very narrow limits, to omit the greater part of them. In 1789 there was a Convocation of the American Church, at which Bishop White presided, and certain alterations in the Prayer-book came under discussion. It would not be difficult for us in England to fill up the blanks in the following passage with the names of our own contemporaries:—

"As a body, there is no reason to doubt that the members of the Convention acted from pure motives, and according to the best light which they had. Yet Bishop White tells us that a bystander who had heard some of the discussions made the following remark:—'When I hear these things, I look back to the origin of the Prayer-book, and represent to myself the spirits of its venerable compilers ascending to heaven in the flames of martyrdom that consumed their bodies. I then look at the *improvers* of this book in . . . and . . . and . . . The consequence is, that I am not sanguine in my expectations of your meditated changes in the Liturgy.'"—P. 143.

The following account of the excellent Bishop Chase will interest our readers:—

"In 1819 the intrepid Philander Chase was consecrated Bishop of Ohio. He was a native of New Hampshire, and a descendant of Captain Aquila Chase, a Puritan from Cornwall, who settled in America in 1640. The family records state that this Aquila was on one occasion brought to trial because, on his reaching home on Sunday morning after a long voyage, his wife gathered and dressed her first dish of green peas to welcome him. In vain he pleaded the danger of scurvy, and the necessities of health: the utmost favour he received was to escape the infliction of 'forty stripes save one' by paying a heavy fine. Philander Chase was the fifth in descent from Aquila, and of the same religious persuasion. He first became acquainted with the Prayer-book in his nineteenth year, while a member of Dartmouth College, in New Hampshire. He tells us, in his 'Reminiscences,' that 'amidst the manifold divisions, not to say schisms and heresies,' to which the Puritan system had led, 'the Prayer-book seemed a light mercifully designed by Providence to conduct himself and his friends into the paths of peace and order.' He became an earnest Churchman, and his convictions were shared by his parents and other near relatives. Instead of repairing their meeting-houses, in which the father and grandfather of young Chase had officiated as Congregational deacons, the people determined to pull it down and erect an Episcopal church in its place.

Philander was ordained deacon by Bishop Provoost in 1798, and priest in the following year. After doing good service as a missionary in the western parts of New York, and afterwards as the first clergyman of the church at New Orleans, he became rector of Christ Church at Hartford, in Connecticut. Hence he removed to Ohio in 1817, and, after exerting himself as a missionary during two years, became the first bishop west of the mountains. Having appealed for aid to the friends of religion in England, as well as in America, he succeeded in establishing Kenyon College, which has assisted greatly in supplying the western country with a native ministry."—Pp. 219—221.

The following is an account of the religious sects of America:—

"Most of the sects which figure so largely on paper have already undergone the catastrophe once supposed to have happened to a planet. They have split into fragments, many of them considerably smaller than the body with which it is our happiness to be connected. The Methodists, apparently so vast a 'denomination,' are divided into three or four sects, some of which reject the Wesleyan Episcopacy. Even those who call themselves members of the 'Methodist Episcopal Church' are divided into two distinct organisations, North and South, which separated on the question of the sinfulness of maintaining negro slavery. The Baptists, again, are divided into a multitude of minor sects, the very enumeration of which would be painfully tedious. We may mention among others the Seventh-day Baptists, who keep their Sabbath on Saturday; the Campbellite Baptists (from whom many of the peculiarities of Mormonism were derived), the Free-will Baptists, the Ironside Baptists (fatalists like the Mohammedans), and the Six-Principle Baptists. The Presbyterians again, besides the division between North and South, have their old and new school party (each with its separate General Assembly), Cumberland Presbyterians, Associate Presbyterians, Reformed Presbyterians, Associate-Reformed Presbyterians, and perhaps others."—Pp. 247, 248.

We have read elsewhere of the "Hard-shell Baptists" of America. Perhaps this is an *alias* of the "Ironsides."

We should be glad if we were able to transfer to our pages the whole of Dr. Caswall's remarks on "The Church and Slavery," in Chapter XI. We must, however, be content with only one more extract, on the prospects of the American Union:—

"The union of many States, if not of the whole, may long continue; the States which have now seceded may possibly return for a time to the original union; but a final and permanent separation of the South and North is far within the limits of probability. If united again, whether by conquest or consent, the same causes of contention will exist as before. The North will never be silent on the subject of slavery, and a power stronger than law, the will of a multitude which knows no master, will continue to prevent the arrest of negro fugitives. The evils of separation will, however, be balanced by certain advantages. The North will be set free from many entanglements, and will press forward with increased activity in the path of material prosperity. The South will quickly work out in her own way the difficult problems connected with slavery, unchecked by any political hostility in the Congress of Washington. It is not utterly impossible that the Southern Legislatures may find it expedient, under their new circumstances, to adopt conciliatory measures towards the blacks, and to commence preparations for changing the slave to a serf, and the serf eventually to a peasant. But if insane views of the excellence and blessedness of the present system should prevail, and especially if aggressions on Mexico, Cuba, and other countries should be undertaken by Southern armies, the moral and economical evils of slavery may soon prove fatal to the society which, by its own profession, is founded upon it. Jefferson, though a Deist and a slave-owner, said in his 'Notes on Virginia':—'I tremble for my country when I reflect that God is just; that His justice cannot sleep for ever; that an exchange of situations is among possible events; that it may become probable by supernatural interference. The Almighty has no attribute which can take side with us in such a contest.' And again:—'We must wait with patience the workings of an overruling Providence, and hope that it is preparing

the deliverance of these our brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress. Nothing is more certainly written in the book of Fate than that *this people shall be free.*"—Pp. 288, 289.

The whole volume is full of interesting matter, and we heartily commend it to our readers.

A Charge delivered in the Cathedral and Parish Church of St. Michael's, Barbados, May 16, 1861. By THOMAS PARRY, D.D. Bishop of Barbados. London: Rivingtons, Waterloo Place.

THIS very valuable Charge begins with a statement of the progress of the Church in Barbados since the appointment of the Bishop in 1841. There is additional church-room for 5,500 persons, and the number of clergy has increased from thirty-one to forty-five.

The Charge contains an eloquent and devout address on the necessity of unity among Christians—the greatest want of the day.

The following extract refers to the missionary work which has been instituted by the Diocese of Barbados. Since the Bishop's Charge was delivered, one of the Missionaries spoken of has entered into his rest.

"In reviewing the recent history of our Church, I would advert briefly to our missionary work on the banks of the Pongas, in Western Africa. When last we met, as now, in November, 1856, of the two Missionaries sent out the preceding year, one only remained, the excellent and indefatigable deacon, Duport, who has lately (February 24th, 1861) been ordained priest at Sierra Leone. Subsequently, with aid from England, including 300*l* a year from the *Society for the Propagation of the Gospel*, we were enabled to increase our number of ordained Missionaries to four; but once more we have to lament the loss of a very earnest and valuable labourer in our mission-field, the Rev. Joseph Dean (deacon), who died in January last. Yet amidst such trials, inseparable from missionary work, as indeed from all great and hazardous enterprise, it has pleased God to bless the mission greatly, and to permit us to enter recently upon a new station, with prospects of still farther extension as the children of our schools grow up to maturity. Our remaining Missionaries, besides the Rev. J. H. A. Duport, are the admirable evangelist, the Rev. W. Latimer Neville, and his worthy young colleague, the Rev. A. Phillips. For all three we ought to offer up to God our most earnest thanksgiving and prayers; thanksgiving for what they have by God's grace and goodness been enabled to do, prayers that they may long be spared for their noble work, and prospered in it more and more."—P. 10.

A Letter to the Right Rev. the Lord Bishop of London, on the subject of the present Religious Movement in Italy. By Rev. L. M. HOGG and T. PARRY WOODCOCK, Esq. London: Rivingtons.

Anglo-Continental Society. Report of the Proceedings of Dr. Camilleri in Italy. London: J. H. Parker.

WE recommend these pamphlets to the notice of those of our readers who have taken an interest in the late proceedings of the Anglo-Continental Society. We should be glad to make large extracts, but our space is too limited to allow us to do so. The following is from the letter to the Bishop of London:—

"The Anglo-Continental Association for making known on the Continent the principles of the English Church, has for several years past prepared and published a few works for Italy. Depôts of these publications are established in the principal cities. Last winter the Association made a further important move, by sending out the Rev. Dr. Camilleri (who has long been employed as their Italian Editor, and also by the *Society for Promoting Christian Knowledge*, for revision of the Italian version of the Prayer-book) on a Mission to ascertain how far a desire for Church Reform existed, and to aid and encourage it by such personal intercourse with individuals, priests and laymen, as we have above alluded to. The results of this mission were so far satisfactory, as unmistakeably to point the way for Dr. Camilleri's return if possible.

The Anglo-Continental Association is now prepared, if funds are forthcoming, to resume Dr. Camilleri's mission, and to undertake the employment of Book-hawkers, who shall spread the *Society for Promoting Christian Knowledge* publications, together with those of the Anglo-Continental Association. . . .

Some, however, will be disposed to inquire, what guarantee have we that the publications of the Anglo-Continental Association will fully and faithfully represent the principles of the Church of England? Your Lordship is aware that, in order to answer this reasonable inquiry, the Association have recently requested the following gentlemen to act as a Book Committee, to revise and select their publications for Italy, viz. :—Rev. Dr. Jacobson, Regius Professor of Divinity, Oxford; Rev. E. Harold Browne, Norrisian Professor, Cambridge; Rev. Lord Charles A. Hervey, Rector of Chesterford; Rev. Dr. Baylee, Principal of St. Aidan's College, Birkenhead; and Rev. F. Meyrick, Secretary of the Anglo-Continental Association; and further, your Lordship is aware that the Association have requested the Archbishop of York, together with your Lordship, and the Bishops of Bangor, Oxford, and Rochester, to act as Episcopal Referees, whose decision shall be final, in case of doubt arising respecting any publication of the Anglo-Continental Association. On this basis the Association is prepared to act, trusting that it will meet with sympathy and support from all who desire to see a full and fair representation of Church of England principles set before the Italians; and thus it is hoped that a way may be prepared for any more direct action on the part of the English Church, that may hereafter appear desirable, for the promotion of Christian truth and unity in a country, to which she herself was indebted in the sixth century for many spiritual benefits."—Pp. 11—13.

The Anglo-Continental Society have just added to their list of publications (J. H. and J. Parker), *Beveregii Episcopi Asaphensis Tractatus de Universalis Ecclesie Consensu: Necnon de Ritibus Ecclesiasticis Concio Synodalis. In calce Catechismus Ecclesie Anglicanæ.* Edidit FREDERICUS MEYRICK, A.M. And *Come Sia Stato Formato il Libro della Preghiera Comune della Chiesa Inglese.* Pel Rev. CARLO WHEATLEY, Curato di Brent con Aggiunta ecc. ecc.

We have received from Messrs. J. H. and J. Parker: (1) *Inspiration and Interpretation: Seven Sermons preached before the University of Oxford; with Preliminary Remarks: being an Answer to a volume entitled "Essays and Reviews."*—(Pp. ccxxviii. and 277.) By the Rev. JOHN W. BURGON, M.A. (2) *Peter the Apostle never at Rome, shown to be a Historical Fact: with a Dissertation of the Apostolic Authority of the Symbol (or Creed) of the Church.*—(Pp. 76.) By J. H. BROWN, M.A., Rector of Middleton-in-Teesdale. (3) *A Reply to the Letter entitled "The Suppression of Doubt is not Faith."* By one who doubts not, but fully believes that the Bible is the Word of God. (4) *A Charge.* By Archdeacon FRANCIS of Ely. (5) *Charge delivered by Archdeacon RANDALL of Berks.* (6) *Miracles not antecedently im-*

probable. By the Rev. W. ANDERSON O'CONNOR. (7) *Agnes Martin, or the Fall of Cardinal Wolsey*, being No. XXVII. of "Historical Tales."

The Unity of the Body Politic, is the title of an Assize Sermon preached at Antigua by the Bishop, and published in London by Davy, Gilbert-street.

Messrs. Rivington have lately published *The Two Last Sermons*, by the Rev. C. J. HEATHCOTE, whom we regret to speak of as the late Minister of St. Thomas', Stamford-hill.

A very interesting sketch of the Ancient Church in Holland has been lately published by Johanneau, 77, Rue de Rivoli, Paris, under the title, *Esquisse Historique sur l'Ancienne Église Catholique dans les Pays-Bas*, par C. H. V. V. . . *Prêtre Catholique et Curé de l'Ancienne Église Catholique à la Haye*.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of MONTREAL, Metropolitan of Canada, has appointed Wednesday, September 10, for the meeting of the first Provincial Synod of the Church in Canada. It had been originally proposed that the Synod should assemble on July 23.

The following resolution, proposed by the Rev. Dr. Beaven, and seconded by J. W. Gamble, Esq., was carried at the late Synod of the Diocese of TORONTO:—"That the Synod desires to express its deep sympathy with our venerable Bishop in his late trials and difficulties in consequence of the imputations cast upon the teachings of Trinity College, and with the Rev. Provost, as the exponent of that teaching; and declares its continued confidence in the College and its administration."

Amongst the resolutions passed at the late Synod of the Diocese of Huron was one prohibiting ministers from performing the Burial service for persons dying in a state of drunkenness, and another to provide accommodation for members of the Press at future meetings of the Synod.

We regret to learn that Bishop Leonidas Polk of LOUISIANA has accepted the appointment of Major-General in the army of the Confederate States. We should gladly learn that he has been removed from his Episcopal office.

The Right Rev. Bishop Bowman, of PENNSYLVANIA, died suddenly, August 5, while walking on the Alleghany Railroad.

We believe that no further movement has taken place in the case of the Bishop of CAPETOWN and the Rev. Mr. Long. It was to have been heard on June 6; but it appears by the Capetown papers, that

in consequence of the Chief Justice being fully occupied with his duties as President of the Legislative Council, nothing could be done towards deciding the case till the prorogation of parliament. The verbatim report of the trial before the Supreme Court, when the Bishop conducted his own case, has been published as a pamphlet by Messrs. Masters.

Our readers have learnt from other sources the sad tidings of the death of the Rev. William Latimer Neville, Missionary at the river Pongas. He died at Fallangia, on July 7th, aged 60. He was formerly curate of Trinity Church, Brompton.

We believe that the Bishop of VICTORIA (Missionary Bishop to the now open empire of China) remains in England.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Friday, August 16, a Special Meeting of the Society was held, when a farewell address was delivered to the Missionaries about to proceed to Singapore and Borneo, by the Bishop of Labuan. The Missionaries were the Rev. E. S. Venn (for Singapore), Messrs. Mesney and Crossland, from St. Augustine's College, and Messrs. F. W. Abé, J. Richardson, and J. L. Zehnder.

NEWFOUNDLAND.—(From the *Newfoundland Morning Post*.)—On the morning of Tuesday, June 18, the Lord Bishop of the Diocese consecrated a new church at Topsail, on the south shore of Conception Bay, by the name of St. John the Evangelist; and in the afternoon of the same day, the adjoining cemetery. His Lordship preached on the occasion in the morning, and the Venerable Archdeacon Lower in the afternoon. The Holy Communion was celebrated as usual, and administered by the Bishop and Archdeacon, assisted by the Rev. Mr. Fleet, the Society's Missionary on the south shore, and the Rev. Mr. Palairret, who has taken charge of the new church; the building of which, and laying out of the grounds, he has superintended and directed from the commencement. This church is due to the pious liberality of a lady; who has also presented Alma Cottage, for the clergyman's residence, with a considerable sum towards the endowment. The Rev. Mr. Palairret has exercised a like liberality in extending and laying out the glebe, and providing various paths and roads for the convenience of the inhabitants of the village generally, as well as more particularly for those who will attend the new church. The day being very favourable, many friends were present from St. John's; and, besides the clergy already mentioned, the following assisted in the services: the Revs. Messrs. Johnston, Gifford, Phelps, and Pearson. The students of the College were also present, and formed part of the procession both in the church and cemetery. The church was full at both services.

We are informed that his Lordship the Bishop intends to sail this morning (June 26) in the Church ship, on his voyage of Visitation along the Labrador and the north-east coast of Newfoundland.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

OCTOBER, 1861.

CHINA.

IT seems high time that we heard something more about the Mission to Peking announced many months back as going to be organized by the *Society for the Propagation of the Gospel*. Time hurries on, and it is more than a year since the Peiho forts were taken, and the outrage on our flag was fully avenged, and the treachery (for treachery there certainly was) received a signal retribution. We will not enter into the *vexata questio*, how far we were in the right. We are prepared to admit something to advocates of either side. None who will take facts, and judge fairly, regardless of what the consequence may be, or whether the conclusion they must come to will reflect honour or disgrace on their country, can, we think, deny these simple propositions,—viz. that we have sought *our* ends in dealing with China, and that we have acted towards her with a high hand, and in a temper and attitude which we should probably *not* have exhibited towards a stronger foe, say France or America. On the other hand, no one informed of facts can deny that, if selfishness took us to China, and some amount of force and injustice marked our dealings there, the Chinese brought retaliation on themselves by their faithlessness, duplicity, and cruelty. God reigns “over all”—over those who acknowledge Him *not*, as well as over those who do; and His ends are brought about either on the heathen by Christians, or on Christians by the heathen. We can argue but a very little way as to the deserts on either side from occasional success or failure. No doubt He

"defends the right," but what is "the right" is a point often assumed rather than examined; and how He is dealing with us, what ends He contemplates, how and when they are to be brought about, are questions none can answer confidently, or even approach satisfactorily except in hesitation and humility. A nation may be but an instrument in His hands, and external success in war or negotiations may really be no sign of His approval. Nay, it may be punished for doing what yet He wills them to do, because they do it for themselves, or in their own way, or for their own ends. The "Assyrian was the rod of His anger," but the Assyrian suffered for doing *as* he did what God yet had set him to do. And so, to draw the parallel, which will be clear to those who cannot ignore the Divine agency in *any* portion of human history, China may indeed have been meant to suffer at our hands, and yet we may not be blameless, or England may have suffered (as she has) at the hands of China, and yet China may be justly suffering in consequence. Truth and justice, or a "lying tongue" and "a false balance," are of consequence before God in Hong Kong or Tientsin as well as in England.

Thus far we seem to have been stating almost truisms. Yet it is well to bear this general aspect of the relations of the countries to one another in mind, when forming an opinion of our present duty. It is well, when we talk of England's greatness; and power, and magnanimity, to recall her scornful tone towards the barbarians (themselves using just the same phrase of us, which is not without its significance), and that one of the main *facts* in the controversy between England and China, now some twenty years old, was simply this,—the Indian Government gained a million annually by the opium trade, and could not afford to lose it. This was the argument which weighed with the *Christian* nation; one would have thought the sides changed, and that this must have been the heathen's plea. It is well to remember it, for it may check exaggerated phrases of self-praise, which cannot even if founded on truth be harmless. No, let us look the facts even the painful and the shameful facts in the face, and we may then look with better heart at those of a more cheering character, and take a truer and therefore assuredly a better view of the whole matter.

Now, there *are* other and happier facts, and to these, having said thus much, we willingly advert. Such are the foundation of the Bishopric of Victoria, and the good results of it, among which we reckon the avowal, borne on the face of it, of our Christianity before the Chinese, and our consequent responsibility as a nation towards our own people and towards them. Grant that the fruit has been less than might have been hoped,

the fact of a bishopric being established, and with a clergy, doing some work, is a cause for thankfulness, possibly best estimated by supposing for a moment that we had let all these years go by *without* such an act on the part of our Church and nation. Such, also, was the most important clause in the treaty concluded by Lord Elgin in 1858, and renewed in 1860, whereby China was opened to missionary efforts. We will give the terms of the clause, and put it to our readers whether the bare statement of such a claim by a Christian nation is not of considerable importance; whether the feelings, and we may hope aspirations, which more or less dictated it, and which made it a portion of a solemn act between the countries—one of the *necessary* conditions of peace being restored—are not both significant and valuable.

The terms of the clause were as follows: "Article viii. (of the treaty of Tientsin¹) The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending the laws, be persecuted or interfered with." We put it to our readers, whether a simpler or better statement of this condition of peace, and the grounds on which it rested, could have been inserted in the treaty;—a warrant it seems for fair action for the future on our part, and security for it on the part of the Chinese, *i. e.* if *adhered to*. But in itself, and so far as it goes, it is, we repeat, most valuable. It states, with a simplicity seldom perhaps found in diplomatic language, the lofty and yet lowly principle on which Christians act, and on which this country, as a Christian country, pledges itself to act towards China. It seems to say, *We* are Christians, and the first law of Christianity, that which was announced from heaven at its Founder's birth, and to which all His followers owe obedience, is "Peace on earth and goodwill to man"—"Whatsoever ye would that men should do to you, do ye even so to them." Only let us *act* on this, let us, as is so often said, "stand on treaties," and all will, all must be well. Whatever was the leading motive which dictated the insertion of the clause, whether it found its place there only through politicians' wish to please some to whom it was a real object—however much commerce really, while Christianity apparently, may have swayed our deliberations, the *fact* is there. Politicians, too, are but instruments, and are overruled; and by their mouths and their hands England avowed that she came

¹ See Oliphant's Narrative of the Earl of Elgin's Mission to China and Japan vol. i. p. 454.

to China as Christian—that as Christian and as Christian only would she henceforth act towards China.

Let us then glance at what has been done, and what remains for us to do. And if the latter surpasses the former in we know not what proportion, it may possibly be of service to take the whole of the most discouraging view; for not only is it best “to look the whole in the face,” but assuredly, if we are in earnest, the greatness of the call should lead to proportionably great exertions.

Commencing therefore at Hong Kong we have a bishop (on the eve, we understand, of returning to his post, with new strength, we trust, for his increasing field of labour), and a few clergy, and a college for training native candidates for holy orders. We have, as it were, just fringed—(no, we dare not say as much as that)—we have here and there, as at Canton Ningpo and Shanghai, a few clergy, amounting in all to some twenty; while into the interior we have not advanced at all. Jealous opposition to foreigners on the part of the Chinese Government, is sufficient partly to account for this, though this difficulty, as we have before intimated, is now removed; and we may do well to remember that this did not hinder the French Roman Catholic Missionaries penetrating into the country, and setting us an example, which we have been, perhaps, too careful of ourselves, or too cold in our work, to follow. We have a military chaplain at Tientsin, who remained with the garrison left in that place at the close of the war; but his time must be fully occupied, and his strength taxed to the utmost, in ministering only to the regiments at present quartered there. This will be obvious if we remind our readers that the force consisted of between 2,000 and 3,000 troops; and we have heard that he has suffered in health, and been at times incapacitated for his work.

Deducting military and naval and consular chaplains, we do not know whether the Church of England is represented by more than ten specially missionary clergymen in the whole of China,¹ whose population is one half of the human race! Now contrast with this, which is the result of the greatest naval and commercial power in the world, and which adds to the boast that the sun never sets on her empire the oft-proclaimed purity of her religion (which, in proportion as it is well founded, makes our responsibility the greater); contrast what we have done, who have vast means and opportunities, with what others have done with so much less. People speak with a patronizing pity

¹ We believe that all the Missionaries of the Church of England in China are sent by the *Church Missionary Society*, and to them be the honour; but surely the *Society for the Propagation of the Gospel* will not be content to do less.

of the Greek Church, and there may be much to deplore in their doctrines; but one thing is certain, they may retort with, "Show me thy faith by thy *works*." There has been a Russian Mission at Pekin some 130 years. Established by Catherine I. it "now consists of six ecclesiastical and four lay members, who study the Mantchow and Chinese languages. Their abode at Pekin extends to a period of about ten years, at the end of which they are relieved by others from St. Petersburg."¹ Would that we could say their "zeal hath provoked very many," very many of us. Not only Russians however are before us (in their cemetery, let it be remembered, lie the remains of our poor murdered countrymen); French Roman Catholics—the *restoration* of whose cathedral at Pekin at the conclusion of the treaty, and the prominence given to it by the French authorities should not be forgotten—and American Missionaries with their bishop are in the field; while we do just sufficient to show our sense of responsibility, and suggest how much *more* we ought to be doing. We would not, indeed, take either the French Russians or Portuguese as models in all things, very far from it; but if *fas est et ab hoste doceri*, we may learn something even from the Jesuits, whose very name suggests to many minds thoughts of suspicion and distrust, yet of whom Sir John Davis says, "The zeal and address with which these intelligent and adventurous men opened a way for themselves and their Mission is deserving of high praise; and the knowledge which some of them obtained of the language, manners, and institutions of the country has never been surpassed by any other Europeans."

But we must bring these remarks to a close. Our object is to excite an interest in a work which has been entrusted to us by God's providence, and which, if we do *not* do, assuredly we must expect to be done by others, who, ourselves being judges, will do it less purely less truly. "Enviest thou for my sake?" might well the Church of England say to us. "If my sons refuse the work, would God that all the Lord's people were prophets." If we *will* not, then it may be subject of rejoicing that Christ is preached, though it be by those who "follow not us." We do not forget or ignore the greatness of the work, the large number of labourers it demands, the many various languages (for to speak of them only as dialects of one conveys, we believe, a very incorrect idea), the trials of the climate; but we do say that difficulties only nerve and stimulate Englishmen in other matters—witness our geographical and nautical enterprises from the North Pole to Cape Horn—and if they do not here,

¹ See Davis' China, vol. i. p. 32. Might not we do well to adopt this plan of temporary service?

there is but one true explanation, the *will* is wanting. May our efforts, or those of others, contribute a little to the great end in view. Surely we have now inducements such as we have never had before. The treaty is being faithfully acted up to by the Chinese. Prince Kung, we are told, is conciliatory in tone and conduct towards us, and heads the party favourable to the English. We cannot indeed but fear (and we do not speak from conjecture, but good information) that we have already lost ground which we may fail to recover, that our attitude in Peking has diminished our *prestige*, and by not striking while the iron was hot, we have to some extent thrown away the opportunity which the entrance into the capital and the convention had secured to us. But let us hope for better things. We are mixing now with that vast nation in a way unknown before, and, shame as it is to reflect how our intercourse with the heathen in all parts of the world has often retarded rather than advanced His kingdom whose name we bear, we dare to hope that it is not so in all respects and with all. It was a happy way of "keeping Christmas" when our soldiers frozen up last year at Tientsin contributed a large sum to the necessities of many hundreds of the poor of the city; it was a still happier thought to associate this, as was done, with a notification of the season to the Chinese, and its holy and happy memories. And another matter of which we have heard is still more significant. A hospital, we have learnt, has been opened by the army surgeons for the special treatment of the Chinese, and though the number of in-patients was necessarily small, the number treated, "over 300 in a morning," has been so large, that we heard of one army surgeon being employed every morning from two to three hours, of course in addition to his own proper work. A feature in this very matter is striking and suggestive. "The fame of the establishment spread far and wide," and in some cases Chinese came "from 100 miles off" to be cured. We feel that some will sympathise in our recollection of occasions when "divers came from far," and will regret with us that so good an opening for higher work and better healing was unavoidably so little employed. Our great Example teaches us how the sufferings of the body form an avenue to the soul, and we feel that the remark in the letter which we have seen, that on those in the hospital the American Missionaries were said to exert themselves "with good effect" (others again, not Englishmen), completes the picture of what we ought to be doing, not by isolated efforts of individuals, but with system and large energy as a Church.

Let us end with words of happier augury. A "great door is opened," and there are *not* "many adversaries," not at least in

the original sense of those words. There is room for all, and, we fear, more than all the zeal likely to be exhibited. Yet let us take heart, and do what lies in us, and leave to God the rest. When the operations for the capture of the Taku forts were going on last year a bell from one of the temples was picked up as a curiosity. It had on it in Chinese characters "Peace and good-will over the whole world;" a strange memento and found at a strange time of that which God wills should be, an appeal from the heathen foe to the Christian conqueror, that what the idol-temple had been silently recording in words should be fostered and accomplished, by God's blessing, in act and deed. Some reply was given in the alms and hospital at Tientsin; but a larger response, one the only limits of which shall be those of China, is demanded by her, and is, we hope and pray, yet to come.

N. D.

AMERICAN PRESBYTERIAN MISSIONARIES AND THEIR ARMENIAN CONVERTS AT CONSTANTINOPLE.

THE remarkable document which we have received from Constantinople, and which we give *in extenso* below, seems to require some preparatory remarks, in order to make it intelligible to such of our readers as are not acquainted with the proceedings, perhaps not even with the name of the Society, which is designated in the following paper only by the compendious, alphabetical title of A.B.C.F.M., somewhat more complicated, and certainly less familiar to the majority of our readers than the venerable S.P.G., of 79, Pall Mall.

The American Board of Christian Foreign Missions have been actively engaged for many years past in the Levant in proselytizing from the old, indigenous Churches of the East, to that peculiar form of Protestantism which is professed in the Presbyterian and Congregationalist communities of England and America. With this object, the Board has long maintained very large and costly establishments in several centres of operation in the East, particularly at Beyrout and Constantinople; and many of its Missionaries have been men of considerable acquirements in the Oriental languages, as well as of exemplary lives and active zeal in their proper work. Their success has been in proportion to their labours, and the members of their congregations in Asia Minor, and in Syria, and in Constantinople itself, are now reckoned by thousands: far too many, in fact, and too widely spread, to be ministered to by a limited band of foreign Missionaries, not all equally qualified to conduct religious services in the Armenian, or Turkish, or Arabic language, as the

case may be. They have been compelled to avail themselves of the aid of native teachers, appointed and ordained by themselves, over whom they have exercised a quasi-episcopal control, not regulated by any laws, nor based, it would appear, on any constitution, human or divine.

This irresponsible power, exercised with jealous exclusiveness by the foreign Missionaries, excited, as was not unnatural, the jealousy—we use the word in no invidious sense—of the native Armenian pastors; and for some years past they have preferred their complaints to the Constantinople Committee of the American Board, claiming, as their natural right, a voice in the ecclesiastical arrangements, and in the government of the congregations to which they minister. Their representations and remonstrances were met, on the part of the Americans, with the declaration that “the missionary policy cannot move by even as much as a hair-breadth from its position and principles.” This was followed by a virtual vote of independence on the part of the Evangelical Armenian Church, at their annual meeting in 1857, by which they asserted their right of self-government, and renounced all connexion with their former masters, except that of mutual Christian sympathy.

In this arrangement the American Missionaries appeared for a time willing to acquiesce; but when they became convinced that the Armenian Protestants were serious in their determination to vindicate their liberty of action, they repudiated all further connexion or co-operation with them, under the pretext that they had now no sufficient guarantee against their converts lapsing into error.

It is under these circumstances that the Evangelical Armenian Church comes before the world with this “Declaration addressed to all Christian Churches,” the object of which is to vindicate their orthodoxy from the injurious suspicions of the Missionaries, and, by a statement of their grievances, to justify the course which they have pursued in throwing off “the intolerable yoke of such missionary principles,” to which, they protest, “wild and barbarous heathen converts can hardly yield their necks.” This is strong language, but not by any means the strongest contained in the document; for “The view of the Evangelical Armenian Church in general is, that the cause of the Gospel and the Church of Christ has been greatly damaged in this country by the system of action in which the Missionaries have hitherto persisted.” No wonder, then, that they utterly renounce all relation or connexion whatever with the Missionaries of the American Board, and declare themselves “free and disconnected from all administration and subjection of their missionary proceedings.”

Such are the salient facts in this curious and instructive document; and in proceeding briefly to comment on them, we desire to bear in mind two things: first, that we have only before us the statement of one of the parties in this quarrel; and secondly, that if we were fully conversant with the merits of the case, we have apostolical authority for declining to judge "them that are without." Again, the deep and bitter sense of our own grievous divisions at home, and of our miserable shortcomings abroad, indispose us, as far as possible, to regard with any feeling of triumph this palpable failure of the American Missionaries to hold together in their new organization of human devising those members which they had severed from the ancient Churches of the East.

The only question with which we are much concerned is this: Has this serious disruption of the so-called Evangelical Church been occasioned only by some new phase of the truly primitive (alas) and apostolical dispute for precedency and pre-eminence? is it merely the time-worn squabble as to "which shall be the greatest"? Or is it an indication, on the part of the Armenians, of a spirit of dissatisfaction with the meagre and soul-starving system of doctrine, discipline, and worship, which Presbyterianism has set up in the place of the ancient creeds and councils; of apostolic order and government; and of primæval liturgies, services and rituals? It was, indeed, every way to be expected that earnest and religious men, such as we believe the staple of these Protestant Armenians to be, who had once been enlightened with the doctrines of the Church of St. Gregory the Illuminator, as handed down by a long series of all but inspired fathers, and whose souls had been fed with the truly Evangelical devotions of their sublime offices (happily familiar to many of the English clergy through the translations of Mr. Malan¹), would soon feel the lowering effects on their spiritual life of the narrow range of doctrine, and the extemporaneous effusions which characterise the ultra-Protestant sects of Western Christendom, and that they would have evinced a desire to return to "the old paths," in which their forefathers had trod. Or, at least, if they had found just cause of offence in the comparatively recent accretions on the truly ancient traditions of the Church of their old obedience, that they would have desired to approximate to the universal type of Catholic Christianity, so far as regards, *e.g.* an episcopal form of government, fixed forms of prayer, and a definite standard of Christian truth.

¹ Prayers, &c. for the Holy Communion, chiefly for the Use of the Clergy, principally from the Armenian Offices. London: Masters. 1858.

It is with the deepest regret that we notice in this document the marked absence of any expression of such dissatisfaction; the utter want of any sense of the defectiveness of the pseudo-Evangelical regimen. So far, indeed, is this from being the case, that the Declaration before us puts most prominently forward the neo-rationalistic claim of "the inner light,"—the gymno-biblist principle, somewhat qualified to be sure, of "the Word of God as our guide, together with the testimony of our consciences," as the all-sufficient standard of faith; ignoring altogether the Church, declared by Scripture itself to be "the pillar and ground of the Truth." The dissentients wish it to be distinctly understood that "this separation of the Church from the missionary body is no division on the subject of religion and Christian doctrine." Alas! the question is narrowed to a very pitiful issue. Is it really so, that the low and limited platform of Geneva is wide enough for these sometime scions of the Church of the saintly Nerses? only "the system and principles of Evangelization adhered to by the Missionary Board, and their course of conduct," are "considered undeniably injurious to the cause of the Gospel, and [*quere* because] against our unquestionable rights."

We shall not be suspected of any undue bias to the American Missionaries; their repeated reply to the remonstrances of the Armenians—"let him who cannot agree with our course return wherever he came from"—appears to us essentially ungentle and ungenerous, as it was obviously irritating and unwise; but we will admit that they might have tendered their disaffected converts worse advice: and for ourselves we should have felt more sympathy with the aggrieved party had we been able to discover in their Declaration any feeling which would have indicated a disposition to follow it.

Let us not, however, be misunderstood. We are far, indeed, from wishing that those whose minds have been enlightened to see the corruptions of doctrine or worship which times of ignorance have introduced into the Churches of the East (or West), should return to the darkness from which they have emerged, and do violence to their convictions by reassuming practices which they now know to be wrong. Nor are we unaware of the extremely delicate position in which such members of the ancient Churches are placed, if they resolve to abide in that communion in which God's Providence has placed them, or, what is far more difficult, to return to it if they have abandoned it. We are full of sympathy for such as these, and we are aware of the existence of many such in all Churches of Christendom, and would earnestly commend their case to the compassionate consideration and prayers of all Christian men. But

what we do deeply feel is this: that, as the blessed emancipation of God's Church in this land from foreign usurpation, and the happy reformation of its corruptions and abuses in doctrine and worship, were brought about, not by the desertion of its individual members, but by the patient and combined efforts from within, at any private cost, of those whose hearts God had opened, gradually and by degrees, here and there; so the only hope for the unreformed Churches of the Eastern and Western world consists in the same self-denying course of action. The selfish device of the "boat" appeared to the seamen at St. Paul's shipwreck, the readiest and surest means of escape. But the apostle was divinely instructed, "Except these abide in the ship ye cannot be saved."

"DECLARATION ADDRESSED TO ALL CHRISTIAN CHURCHES.

It is a fact already known that there has existed for many years, and is still going on a discord between the Evangelical Armenian Church and the Missionaries of the A.B.C.F.M. with respect to the relation existing between these two bodies of Christians, and owing to the position they (Missionaries) have taken on this subject, and the manner in which they have treated it. It is painful to say that this has given rise not only to general complaints and murmurings, but has become a constant source of many injuries and offences.

The native brethren of Constantinople had long since paid special attention to this state of things, and tried to their utmost to extirpate this evil, and endeavoured to apply a remedy to the real causes of it; but all their efforts and strivings were rendered in vain.

Although the Missionaries of the said Society condescended somewhat, in order to suppress the fermenting evil, they remained, however, implacable in the position, and in those principles to which they held themselves with regard to the precise points in question.

They answered us in words as well as in action, that the Missionary policy cannot move by even as much as a hair breadth from its position and principles.

There remained therefore nothing else for us to do, but to strive in all Christian love and good humour to get ourselves freed as much as possible from the subjection of such a state.

And it was just with this end in view that four years ago (in 1857) the brethren, in a regular annual meeting of the Church, adopted the following resolutions, viz. :—

Inasmuch as it is not only our duty, but our privilege as a Christian body constituted in the name of the most 'Holy Trinity,' to arrange and perform all our Church business, and to govern ourselves by an apostolical and lawful organization, having the word of God as our guide, together with the testimony of our consciences; We do therefore resolve :—

First. That we do ourselves henceforth take the charge of all our ecclesiastical cares and business, and arrange all things pertaining to

presented. In all they do they are themselves their own judges. Several years have passed since there arose murmurings and complaints against them of divers kinds, relative to individuals as well as to the generality ; and in many cases great trouble, disorder, and agitation were the results ; but in no case was the voice of the people ever heard.

In such occasions the following strange answer was given by them, as their last word :—‘ Let him who cannot agree with our course return wherever he came from ; ’ as though this was the only thing which he could possibly do !

Time and again we have had the honour to hear this strange invitation in public meetings !

Behold, Christian brethren, these points of the Missionary system prosecuted in Turkey are the sole reasons which brought us to the above resolution. Our opinion is that to the intolerable yoke of such Missionary principles, and mode of administration, wild and barbarous heathen converts can hardly yield their necks.

We would mention here, that the above-stated points are no delusions ; but are founded upon and confirmed by a long train of proceedings and facts, come to pass since the beginning of Missionary enterprise in this country by the A.B.C.F.M., and which we are ready in due time to publish successively.

Lastly, we desire to mention this too in particular, that this separation of the Church from the Missionary body is no division on the subject of religion and Christian doctrines.

We are steadfast, and hope through the grace of our Lord and Saviour Jesus Christ to remain steadfast in the saving doctrines of the gospel for ever and ever.

This separation, as it plainly appears from what we have already spoken, is, with regard to system and principles of evangelization, adhered to by the Missionary Board, and their course of conduct, which being by us considered undeniably injurious to the cause of the gospel and against our unquestionable rights, we were conscientiously obliged to take this important step.

May the Father of graces and mercies help us, and have mercy upon us and upon all His Church, that we may ever remain steadfast and faithful in our holy and glorious Christian calling, undivided and unseparated from Him and from the word of His graces, through the mercy and grace of our Lord and Redeemer Jesus Christ. *Amen.*

Published by the resolution and consent of the Evangelical Armenian brethren connected with the Local Church of Pera.

Constantinople, Pera, August 6, 1861."

Correspondence, Documents, &c.

THE ARMENIAN CHURCH.

WE have already stated¹ that the publication of an Armenian edition of Bishop Cosin's treatise on "The History of Transubstantiation and the Catholic doctrine of the Presence of Christ in the Sacrament of the Eucharist," has created some stir in the Armenian Church. A question has been raised by it as to the real Armenian doctrine on the subject, and this question has been, and is still being, discussed in the journals which serve as organs of the divided Armenian Church. The following extract from St. Nerses Lambronatsi's "Discourse on the Blessed Sacrament" will be found interesting by English churchmen. The discourse was printed at the Convent of St. James, at Jerusalem, and the extract is taken from pp. 108—112.

"The Holy Ghost uniting with this (bread) and making it the body of Christ, its substance is not altered, but remains without superfluity; yet receiving an intelligible power it works effectually in the communicants . . . and what is 'not to discern it' but 'not to esteem it'? and what is 'not to esteem it' but 'not to honour it'? . . . and it seems to me that those who have not examined themselves and discerned the body of Christ, have not first tasted by faith the power of this sacrament . . . but, seeing that the bread after the often-repeated consecration retains its nature, they approach it with unexamined thoughts and unworthy hearts as mere bread and are condemned for their indiscretion, that is, they have not by faith distinguished it from ordinary food. . . . But when you hear the Body of Christ mentioned you must understand the power of the Sacrament to be signified, and not rest in doubt upon an unreasonable belief, so as to believe according to the uttered language but disbelieve the intended meaning, inasmuch as that which you call *Body* and *Blood* is not *Flesh* and *Blood* but *Bread* and *Wine*, yet be assured that we must believe it to be the Body of Christ because the Holy Ghost abides in it. . . .

Now He (the Holy Ghost) coming in the Name of Christ and by Him and from Him has made the Bread to be the Body of Christ, that is without changing it into the Flesh and Blood according to its essence. How then is it? These (the Bread and Wine) are called by equivalent names; they consist of four parts, namely, Flesh and Bread (on the one hand), and Wine and Blood (on the other hand), and in them there is a variety not of nature but of quality only. Therefore, the same Spirit who descended and rested upon the Body of Christ according to the Dispensation, and anointed Him Christ as to the Body, though He was from everlasting anointed by the ineffable nature of the Son, the very same Spirit has now descended upon these appointed signs of the Body and Blood, the Bread and Wine, and anointed them to be effectually identical with the Body of Christ, that is, to be the Body of Christ.

¹ *Colonial Church Chronicle*, March, 1861, p. 98.

And in another place he remarks, concerning the Prayer, 'Complete this in the mystery of the Body and Blood.' Why does he (the Celebrant) not say simply, 'Perform this in the Body and Blood of Christ but in a mystical manner'? The reason is, because it becomes the Body and Blood of Christ not visibly but sacramentally, not to the eye of the body but to the eye of faith. Say you so? Come and pray to the Holy Ghost to manifest to us this mystery. Christ, the incorporeal Son, was sent by the Father for the salvation of mankind, united Himself with the earthly Body, with which, being born of the Virgin Mary, He remained incomprehensible to the intelligence of both celestial and terrestrial beings. You must understand that in like manner the appointed signs operate sacramentally, because (the Father) by the Spirit of Christ makes this to be the Body and Blood of His Son, not as homogeneous, but as equivalent."

From this it is apparent that St. Nerses Lambronatsi did not hold Transubstantiation; nor what is called Consubstantiation; still less Zwinglianism. Would it not be well if English theologians knew somewhat more of Armenian theology, and if the Armenian Church was led to understand better the position and the tenets of the English Church?

M.

MISSION AT CONSTANTINOPLE.

A FEW months since, the Rev. A. Tien, Missionary of the *Society for the Propagation of the Gospel* at Constantinople, had occasion to go to Beyrout. On his way, he baptized a convert from Mahomedanism. The man was an Emam, seventy years of age; and for three days he and Mr. Tien were engaged in conversation, and at last the poor old man begged so earnestly to be baptized, that Mr. Tien consented to comply with his desire, after having taught him, in Arabic, the Lord's Prayer, Creed, and Ten Commandments. When they reached Alexandretta, they went ashore; and as no fresh water could be obtained, sea water was consecrated for the holy rite, and the old man proceeded on his way to Diabeker.

The Editor has just received a letter from Mr. Tien, dated "Pera, Sept. 10, 1861;" in which he says,—

"You will be pleased to hear that I have received a letter from Haggi — the Arab gentleman whom I baptized at Alexandretta, inclosing 150 piastres for relief to any necessitous convert. As the letter is interesting, I send you a translation:—

'My spiritual teacher and brother in Christ, as you expressed a warm desire to hear from me, wherever I might be, I write to inform you that I am (with endless thanks to my Saviour) in perfect health; making mention of you day and night, both with my heart and lips, in those holy and comfortable prayers which you taught me,—when I say my prayers aloud, and privately when I offer them mentally. I am sure you are doing the same for me, for I greatly stand in need of your prayers. I purpose, *inshallah* (meaning D.V.), to visit Constantinople some time this summer, with my family, whom I am most

anxious to bring from darkness to the precious light of the Gospel. . . . I beg of you, Sir, to accept these 150 piastres, to be distributed amongst needy converts from Islamism. . . . Hoping you will not forget me in your prayers, &c. &c. &c. Signed and sealed by the suppliant, —.

About ten miles from Constantinople is a hill, called Yookoush Dagg (the Giant's Mount), the traditionary spot, according to Turkish historians, whence Joshua viewed the Promised Land. Their legend is as follows :—After Joshua had divided the Promised Land amongst the children of Israel, this portion became his share (the Turks call the 'Promised Land' every country except Egypt). Here he lived, and five times daily repeated his prayers, according to the ordinance of Mohammed ! The water for his religious ablutions he obtained from the Bosphorus below, while sitting on the top of the hill, whence he could dip his hands into the water, two hundred feet beneath. The remains of a burnt mosque are on the summit of the Mount, and here is a tomb, said to be that of Joshua. It is sixty feet in length, and the attendant Emam told me that this contains only half of Joshua's body ; for he was a giant so tall, that he could reach the fish at the bottom of the sea with his hand, and cook it by approaching it near to the sun. On the tomb, pieces of coloured cloth are suspended ; these are considered sacred, and worn by the Turks as charms against illness and accident.

As we were leaving the tomb, one of the minor Emams came to us, requesting "Bakshish" (a gift), and left highly delighted with the sum of sixpence which we bestowed upon him.

Near the mosque is a fine shady tree, beneath which an unpretending Turkish repast was prepared for the Emams, who warmly urged us to share it with them. Thinking it ungracious to refuse, we partook of some of the provisions, consisting of buffalo meat, raw onions and garlic, olives, genuine Turkish pilaff, water-melons, and other fruits, with an abundance of sweetmeats, followed by the never-failing coffee and tchibouques."

THE MELANESIAN MISSION.

THE following extracts from the "Journal of a Visit to the Islands, in the Melanesian schooner, the *Southern Cross*, with an account of the wreck of that vessel, published by the Rev. B. Y. Ashwell, of the Taupivi Mission Station, Waikato River, New Zealand," will give some idea of the nature of the work. We are indebted for them to the *Church of England Record for the Diocese of Melbourne*.

"It will be necessary, in order to have a correct view of the nature of the work among the Melanesian Islands, to classify them.

First. The dangerous ; or where risk is incurred in visiting.

Secondly. Those where the natives are in a wild, savage state ; but who are acquainted with the Mission vessel, and some advance towards a friendly communication has been made.

Thirdly. Those with whom a friendly intercourse has been established.

NO. CLXXII.

G G

blished ; the parents having committed their children to the Bishop to be taken to spend the summer months in New Zealand for instruction.

My journal refers more particularly to the last two classes of Islands.

With respect to the first class, the manner of visiting is as follows :—The whale-boat is manned with four good rowers. The Bishop and Rev. J. C. Patteson keep a good look-out whilst approaching the island, the natives having previously shown their willingness for communication by lighting fires and calling. If, as the boat approaches, a part of them retire into the bush with their bows and arrows, and send their women and children away, it is a bad sign—mischief is intended ; but if all remain together, the Bishop and Mr. Patteson generally swim through the surf to the beach, leaving the boat at a short distance—the risk being lest the boat touching the shore, the natives might detain it for the sake of the iron, which they are anxious to obtain. After the party have landed, they distribute fish-hooks, beads, &c. to the chiefs, exchange names, write them down, &c. After staying a short time, they swim back to the boat ; thus an intercourse is begun. These preliminary visits are sometimes perilous. I know of two instances in which they were shot at—one at Santa Mari, the other at Mallicolli ; but a kind Providence has always kept them from harm.

The second class, some of which I have visited, are to be approached with caution. But very little danger is incurred, although the natives are wild—cannibals—and mostly fighting with one another. They know the Mission vessel, and that Pisopi (i.e. Bishop) is their friend.

On May 11th, we fell in with the south-east trades, and in the evening were 22° 13' E. long. 168° 56', and on Saturday,

May 12th, we were off Nengone, one of the coral islands of the Loyalty Group, where we landed at 8 A.M. and proceeded immediately to the Mission station of the Rev. Mr. Creagh, of the *London Missionary Society*. . . . I was much pleased with the congregation here on the Sunday : between 400 and 500 natives were assembled in the chapel, all clothed, and during service the greatest attention prevailed ; the singing was excellent, and my heart was filled with gratitude to God, while hearing these, so lately heathen, singing the praises of the Triune Jehovah. After service we accompanied Mr. and Mrs. Creagh to their hospitable home. Whilst conversing on the nature of the work, I observed that the whole weight of the service rested on the Missionary, which must be very fatiguing, whilst among the New Zealanders a part was borne by them, and they enjoyed the responses. My Christian friends thought with me that responses would enliven the services, and were better adapted for converts from heathenism. We enjoyed social prayer and communion with each other in a strange land, and at the request of my Christian brother, I told 500 natives of Nengone what God had done for New Zealand, he interpreting for me. They were exceedingly interested, and on our leaving we found piled up presents of yams, taro, cocoa-nuts, &c. Being Sunday, we did not like to take

them, but left them for the native teachers of the island, who took them away on the following morning. While returning to our vessel more than 500 natives lined the beach, crying, "*Aloha! aloha!*" (*i. e.* "Love! love!") which is also the meaning of the New Zealand *aroha*. The Raratonga teachers had taught the Nengonese this mode of salutation. The New Zealand and Raratonga languages are so similar, that the New Zealand teacher could talk with Mrs. Creagh, who was a Miss Buzacott, from Raratonga. What struck me was the great difference at once discernible in the heathen and Christian natives as they stood together; the former naked, with painted bodies, and weapons in their hands; the latter clothed, and the countenance altogether different. It is most remarkable how the reception of the Gospel changes and softens a fierce and savage expression. This beautiful coral Island is considered healthy; groves of cocoa-nut and other tropical trees render the scenery good, but it is tame when compared with the New Hebrides and Banks' Isles. Temperature about 74° Farn.; length of island, about twenty miles; breadth, ten miles; population, between 3,000 and 4,000, two-thirds of whom are Christians. There are eleven whites on the island besides the Missionaries. We said farewell to our kind friends and sailed for Lifu Island, about sixty miles north of Nengone, where Christianity has made great progress. It is to be regretted that the French claim these Loyalty Islands as appendages to New Caledonia, and have sent a Romish priest to Lifu, quite against the consent of the majority of the people. The wind was contrary, and blowing a gale; we could not reach the isle, although three attempts were made; therefore, to the regret of all, we were obliged to continue our course without visiting it. We called, however, at the beautiful island Toka, twenty miles from Nengone."

BISHOP CHAPMAN.

It is with great regret that we are compelled to speak of Bishop Chapman as the *late* Bishop of Colombo. During the sixteen years which he occupied the see which he has just resigned, the Church in Ceylon has made great progress. We hope that his successor will be enabled, by the grace of God, to carry on the good work which has been so well begun. We extract from *Missionary Gleanings*, published at Kandy, the following addresses:—

"On Saturday, July 13, a deputation, headed by the Rev. S. W. Dias, Singhalese Colonial Chaplain, waited on the Bishop at his residence, and presented the following address:—

To the Right Rev. JAMES CHAPMAN, D.D., Lord Bishop of Colombo.

MY LORD,—We, the undersigned Singhalese members of the Church of England, impelled by a grateful sense of the kind interest which, during an Episcopate of sixteen years, you have ever taken in the spiritual welfare of ourselves and our countrymen, are anxious to testify our attachment to your Lordship's person, and the regret with which we contemplate your final departure from this country.

To speak of the manner in which your Lordship has executed the high and important charge confided to you, would be presumptuous on our part; but we should be doing violence to the warmth and sincerity of our feelings, if, on an occasion like the present, we forbore all expression of the deep respect which we entertain for your personal character, and the admiration with which we look back upon the devoted piety which has marked your Lordship's administration of your Diocese amid trials of no ordinary kind.

We feel assured, my Lord, that your name will be cherished and your absence lamented by all who have had the happiness of knowing you; while by those of us who have experienced the courtesy, the affability, the kindness, and the deference to our feelings, which have so prominently, and so invariably characterised your Lordship's intercourse with us, and who have had the gratification of witnessing your most exemplary humility and charities, with your unwearied zeal and noble munificence in the cause of religion and education in this our country, your name will often be gratefully recalled to mind.

Not to speak of other obligations you have conferred upon our countrymen, as testified by abiding memorials of your pastoral care scattered through the length and breadth of this Island, the effective aid rendered by your Lordship in furtherance of our effort to obtain a place of worship in Colombo, can never be forgotten by the Singhalese, so long as 'All Saints' Church' at Hulfscorp, for which we are principally indebted to your earnest appeal on our behalf to the noble-minded Sir Henry Ward, will stand, pre-eminently, a monument of your claims upon our lasting gratitude.

We feel persuaded, my Lord, that in thus expressing ourselves, we are speaking the common sentiments of the most intelligent of our countrymen, the vast majority of whom are necessarily precluded, by distance, from joining us in this humble testimony of affectionate respect.

Farewell, my Lord, our sincere prayers will always be offered up for the welfare of yourself and family, and we earnestly trust that your Lordship may, through God's grace, long continue to be a blessing to the Church, especially that branch of it planted in this portion of the Eastern Hemisphere.

We remain, my Lord, with much respect, your sincerely attached, faithful, humble servants,

(Eight hundred and eighty-eight Signatures).

Colombo, July 13, 1861.

The Bishop's Reply.

MY DEAR FRIENDS,—To receive in the silence of heart-felt thankfulness expressions of attachment, so spontaneously offered, and yet so undeserved, might be misconstrued: but in truth you must spare me; my feelings are too deep, my frame too feeble, to give utterance to all I should *wish* to say.

The retrospect of the past, the humiliation of the present; my want of faithfulness among you in many things, my infirmities in all;

my consciousness of default, of incapacity, of error, in the solemn responsibilities of my office, is too full of shame and grief to be disclosed. Your very praise humbles me the more: still I thank you from the very depth of my heart for your words of kindness and affection, at such a time to me and mine. May all our faults be forgiven above, as freely as they seem to be forgotten by you in this our parting hour!

But I am really now too old and too feeble for the high task that lies upon me. The little vigour I may once have had is spent, and my strength is quite unequal to the duties of so weighty a charge. I have sought therefore a release (none too soon), rather than let *your* spiritual interests be perilled by my prolonged and daily increasing deficiency. Willingly would I have remained with you, until relieved by a worthier successor; but I bow to the necessity (now so patent) when every month of my deferred retirement deprives *you* of services far more energetic, and of a Chief Pastor, as much more efficient as, doubtless, he will be, more exemplary, in his devotion to the highest duties that can engage the heart, and animate the faith of a minister of Jesus Christ.

Accept then, dear friends, my feebly-uttered thanks, and heartiest prayer for the blessing of God, on yourselves, your families, your country, and above all, on that great and good work which you have so well begun. Though separated, remember, we need not be estranged. In the memory of unforgetting affection, and by the prayers of our united faith, we may still be a mutual stay and support to each other, in all that is for the glory of God, and the good of his Church. And now, my dear friends (for the word *must* be spoken) —farewell, farewell. ‘Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’

(Signed) J. COLOMBO.

St. Thomas' College, July 13, 1861.

N.B. This in *substance* is the reply the Bishop made to the other addresses, two more of which we add.

The address following was presented by the Hon. F. Saunders, M. Robertson, Esq., T. Rust, Esq., Dr. Willisford, and the Revs. C. C. Fenn, S. Hobbs, J. Wise.

MY LORD,—We, the undersigned clergy and lay members of the Church of England, cannot permit you to leave Ceylon without the assurance of our good will and esteem.

Your Episcopate will be remembered as one of unwearied activity in proclaiming and spreading your and our Master's religion in this heathen land; whilst your untiring zeal and noble munificence have given such an impetus to the great cause of education, as under God, cannot fail to be attended with the most beneficial results to Ceylon.

We regret, but are not surprised, that fifteen years of active and laborious exertion in a tropical climate should have resulted in impaired health. We sincerely hope that a joyful meeting with those

members of your family, from whom you have now been separated for a considerable period, awaits you, and that restored health and the society of Mrs. Chapman and of your daughters may add happiness to the evening of a well-spent life.

With every sentiment of regard and esteem, we beg to subscribe ourselves, your Lordship's faithful servants.

The above was signed by most of the principal Churchmen in the Island.

The Tamil address was presented by the gentlemen following, and signed by about 140:—

M. A. Muttukistna, Modliar of the Governor's Gate; N. J. Ondaatjie, do., B. R. Pullenagayem, do., T. J. Ondaatjie, do., G. R. Muttukistna, Tamil Colonial Chaplain; C. Devasagayum, Missionary S.P.G.; B. R. Paulick Pully, Modliar; P. Littenblatta Pully.

MY LORD,—We, the undersigned Tamil members of the Church of England in this Diocese, over which you have so zealously and diligently presided for a period of nearly sixteen years, beg leave to approach your Lordship, and to express our deep regret at the loss we are about to sustain by your retirement and intended departure to your native land.

We are on this occasion desirous of acknowledging, with mingled feelings of devout gratitude to God, and thankfulness to your Lordship, as his willing and indefatigable agent, the great permanent advantages which have resulted from your excellent measures and strenuous exertions for promoting the intellectual, moral, and spiritual welfare of the people of this country. We feel it a matter of thankfulness to Almighty God that in the first Bishop of this Diocese, it was permitted us and the Church at large to see united, and reap the advantages of eminent piety, zeal, munificent liberality and ardent devotion to the duties of his exalted office. You found it a moral wilderness, and leave it in comparison a cultivated field. There are few districts in which you have not left some monument of your activity and usefulness; very many abuses have been corrected, churches built, schools established, Christian agents of every description increased, and a new and powerful impulse given to every work of usefulness throughout the whole Diocese.

Nor can we omit to add to such important services your Lordship's efforts in connexion with St. Thomas' College, and your liberal and princely contribution towards its establishment, which has elicited the admiration of the whole community. The untiring zeal with which you have laboured to promote this noble foundation, alone claims from us our most grateful acknowledgments; and it is our firm conviction that when your plans for its extensive usefulness have been fully developed, it will not fail to be a source of solid and lasting benefit to the youth of this country.

While we thus presume to trouble your Lordship with the expression of our heartfelt regret for the loss we are about to sustain, and of our sense of your eminent services, permit us at the same time, my Lord, to convey our feelings of unfeigned affection and veneration for

your Lordship, and our assurance that we shall never cease to think of you with gratitude and esteem.

May God protect you in your voyage, and grant you the enjoyment of repose and happiness in the bosom of your family."

JAPAN.

The following letter appears in the American *Spirit of Missions*, of September. It is written by the Rev. J. Liggins, Missionary to Japan:—

"The *Spirit of Missions* for July, just received, contains part of an address delivered in Dublin, in April last, by the Bishop of Victoria.

In it the Bishop is represented as having said: 'I believe that the receiving of a copy of the Holy Scriptures, or the reading of the Bible, would entail certain death on any Japanese subject.' This statement of Bishop Smith will be read with great surprise by Missionaries who have sold many copies of the Word of God to the Japanese, and who have yet to learn of any such fearful consequences resulting as he speaks of. Before the Bishop's visit to Japan, the writer had sold sixty copies of the Scriptures and books wholly religious; besides two thousand magazines, partly religious and partly secular. This was during the first ten months of missionary labour in Japan, and since that time the demand for religious books has gone on increasing.

In a letter recently received by the writer from the Rev. Mr. Verbeck, of Nagasaki, he says: 'I have lately sold sixty copies of a new work, which contains a complete summary of Christian truth.' The Rev. Mr. Brown, of Kanagawa, writes that he 'has sold two hundred copies of the New Testament to the Japanese.'

But not only does the sale of hundreds of copies of the Scriptures prove that there is little foundation in the fact for the belief expressed by Bishop Smith, but the treaties lately concluded with Japan expressly provide against any such dreadful occurrence as a Japanese subject being put to death for possessing a copy of the Bible. An article of the American Treaty, which is also found in the other treaties, provides 'that the Japanese shall be permitted to buy whatever Americans may have to sell, the only exceptions being opium and firearms.' Mr. Harris, the author of the treaty, told me that he had this article worded as it is expressly to cover the sale of the Scriptures, and other Christian books, by the Missionaries; and that he should interfere at once if there was any attempt to violate it.

Such being the state of the case, we are surprised at the Bishop of Victoria's statement, and would fain believe that the remarks which he made upon the subject were not correctly reported; but if they were reported aright, then we have another evidence how a person who makes only a brief visit to a country or Mission station, is apt to make mistakes in what he says about it. As the mistake in this instance has obtained currency in the *Spirit of Missions*, I trust that this correction of it will also.

I remain, Rev. and dear Brother, very truly yours."

ABORIGINES OF BRITISH GUIANA.

The Grove, Gravesend, September 16, 1861.

SIR,—It has been kindly intimated to me by the clergyman of the church I attend that you have the power greatly to aid me in my desire to benefit temporally and spiritually a neglected, yet most interesting people inhabiting our South American colonies; I mean the aboriginal Indians dwelling in the remote parts of Demerara, Essequibo, and Berbice.

I described their condition some time ago in a letter to the *London Spectator*, a copy of which I inclose, begging you to use it in any way you may deem advantageous to the object I have so much at heart.

These people, although savages, are possessed of many gentle qualities, accompanied by an intellectual cast and expression of countenance which would lead a careful observer to the conclusion that they are peculiarly precious but unpolished jewels, and that it only requires a system of mental culture and training applied to them to make them conspicuous hereafter as worthy members of the great human family.

In these days of Christian philanthropy shall these people be suffered to go on in their career of crime, ignorance and superstition, and finally die out, leaving nothing for the future historian to comment upon but the sad and melancholy fact that they *lived* and became *extinct*, and shall that historian have the additional pain to record that we, in our day, made no effort to avert the calamity?

Surely, enlightened minds will sooner or later direct attention to these lonely children of the wilderness, and generous hearts will suggest and tender the means of relief.

The Lord Bishop of Guiana, a most able and earnest man, whose personal acquaintance I had the pleasure and honour of enjoying for years in the colony, did all he could, and I have no doubt is still doing all he can, in this direction, but the means at his disposal are small and devoted principally to the support of churches and schools in the towns and rural parishes unfrequented by the native Indians.

If it were possible to strengthen the Bishop's hands by giving him the power to employ ten or a dozen catechists and teachers, whose time would be devoted specially to the Indians, and their residences fixed among them, much, and permanent good, would, I am sure, in a few years, naturally follow, and a portion of my desires in this matter be thereby attained.

In thus depicting to you the spiritual destitution of the Indians who reside in the interior of the colony, you must not conclude that the other inhabitants have cause of complaint, on the contrary, I could give you, at another time, an account of the religious and educational advantages enjoyed by them now, which (as compared with those in

¹ We believe that the *Society for the Propagation of the Gospel* have three or four missions among the Indian natives of British Guiana. In the Report just published, (pp. 118—120,) there are letters from the Rev. Messrs. May and Brett, who superintend native missions.—*Ep. Col. Ch. Chron.*

existence when the colonies were under the dominion of the Dutch,) would both surprise and gratify you.

I am, &c.,

CHARLES HENRY STRUTT,

Retired Stipendiary Magistrate, late of British Guiana.

The following extracts are from the letter in the *Spectator* of October 22d, 1859, referred to in the above :—

“ The aboriginal Indians, the native possessors of the soil, amount, it is supposed, to four or five thousand, residing within the limits of the colony, scattered in small communities along the banks of the rivers and creeks, generally far inland. . . .

Once the sole inhabitants of the West India Islands, not one now remains in those localities, excepting a few perhaps in St. Vincent, Trinidad, and Dominica ; and the Carib Indians, formerly a powerful warlike nation, after whom the surrounding sea is called the ‘ Carib-bean ’ to this day, are now reduced to a few tribes or families, in distant localities along the coast of South America, and every year becoming fewer and fewer still.

Many reasons can be given and causes assigned for this diminution and decay.

First,—They have ever been too prone to assume the vices attached to civilization, without a corresponding desire to adopt its virtues—ever too ready to follow dissipation and drunkenness, rather than abstemiousness and sobriety.

Secondly,—They have, by coming into contact with civilized life, been fearfully afflicted with diseases of a contagious character, before unknown to them, and among these may be regarded as the most destructive and deadly ‘ small-pox,’ and hitherto they have been slow to follow, or altogether rejected, the remedies suggested by science.

Thirdly, and above all,—They seem to carry within their own peculiar social system the seeds of their own destruction. They have no fixed residence—no settled home. When a death occurs among them, they quit the spot, and seek for a time another resting-place. . . .

Then, again, the pernicious and unchristian doctrine of ‘ blood for blood,’ is rigidly enforced and followed up by them from age to age, from generation to generation. Whenever feuds exist between family and family, or between tribe and tribe, as they often do, hostilities may cease for a time, but there is no reconciliation, no friendship, and the first favourable opportunity is eagerly embraced by one party or the other for a renewal of strife and bloodshed. Nor do they meet each other in such cases in open warfare, but one tribe or family will attack another secretly in the dead of night when their victims are asleep, and destroy all they can find down to the infant at the breast.

Many massacres of this kind have occurred within my time along the banks of the Berbice and Corentyn rivers. Very lately a family of thirteen, settled in the first-named locality, retired to rest one

evening in fancied security ; at day dawn on the following morning they were surrounded by some of their foes, shot at in their hammocks, and all exterminated but one, and that one wounded and left for dead, the assailants retreating at once into the interior of the country. These murders have from time to time attracted the earnest and serious attention of the local government, but without any practical result.

The fact is that these occurrences are mixed up with many legal difficulties, and the courts of justice placed by them in an awkward position.

Thus, suppose the Indians guilty of the outrage just mentioned, arrested and brought to trial, it would be contended for them—

1st. That they committed no murder ; they only executed the orders of their chief according to the custom of their forefathers from time immemorial.

2d. The laws which they were said to have offended, they did not know, nor recognise ; they were in the execution of their own laws.

3d. Neither they nor their enemies had become British subjects at any time, or sought British protection ; the English came to them, they did not go to the English.

4th. They would deny that the offence, if an offence at all, was committed within British jurisdiction, no *boundary* of territory having as yet been decided and agreed upon between us and our neighbours on the south and west.

Either of these objections, raised by the prisoners' lawyers, would be fatal to the prosecution, and no jury would convict.

The question then naturally suggests itself to well-disposed and generous minds,—Is this state of things to last for ever ? Can no remedy be found ? Is there no cure for a disease so destructive to the body—so fatal to the soul ? Yes, there is one remedy and one only : *if we can Christianize, we shall cure !*"

THE CHURCH IN THE SOUTHERN STATES OF AMERICA.

WE announced in June¹ that the Bishops of Louisiana and Georgia had proposed a meeting of the Bishops of the "Confederate States," and of deputies from each Diocese to consult on such matters as have arisen from changes in civil affairs, and "especially, as touching the relations of the Dioceses within the Confederate to the Protestant Episcopal Church in the United States." The following account of the meeting is extracted by the New York *Church Journal* from the *Episcopal Recorder* :—

"The Convention, called by invitation of the Bishops of Louisiana and Georgia, in order to provide for the anticipated ecclesiastical consequences of the Southern rebellion, met at Montgomery, Alabama, on July 3d. Bishops Elliott of Georgia, Green of Mississippi, Rutledge of Florida, and Davis of South Carolina, were present.

¹ *Colonial Church Chronicle*, June, p. 257.

We have not space for the names of the clerical and lay delegates. On motion of the Bishop of Florida, the Bishop of Georgia (the senior prelate present) took the chair, and the Rev. John M. Mitchell, of Alabama, was elected Secretary. A committee of three was appointed to prepare Rules of Order. The Rev. Mr. Clarke from the committee reported a code, one of which required that all questions, when demanded, should be decided by Dioceses, as well as by a concurrent vote of the clergy and laity; the practical operation of which was explained as giving each Bishop a separate and independent vote. On motion of the Bishop of Mississippi, a committee of nine was appointed (Bishops of Mississippi, Florida, and South Carolina; the Rev. Messrs. Bannister of Alabama, Pise of Tennessee, and Barnard of Mississippi, and Messrs. Whittle of Georgia, Phelan of Alabama, and Martin of South Carolina) to prepare business for the Convention. Bishop Green presented a report, embodying eight resolutions. After a protracted debate, these, with some modifications, were adopted. We have already published the first and second resolutions in our issue of July 27, and these embody the important action of the Convention. To make the proceedings complete, however, we repeat them here. They were as follows:—

Resolved, 1st.—That the secession of the States of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, and Tennessee, from the United States, and the re-formation of a new government, called the Confederate States of America, renders it necessary and expedient that the Dioceses of the Protestant Episcopal Church within those States should form among themselves an independent organisation.

Resolved, 2d.—That as preliminary to the organisation declared necessary in the foregoing resolution, a committee of three bishops, three presbyters, and three laymen, be appointed by this Convention, to propose and report to an adjourned meeting of the Convention, to be held at Columbia, South Carolina, on the third Wednesday of October next, a constitution and canons, under which such an organisation may be effected; and that the ecclesiastical authorities of all the Dioceses within the Confederate States, not now represented in this Convention, be invited by the Right Rev. President to take the requisite steps for the representation of said Diocese at the adjourned Convention.

In the course of the debate Bishop Elliott took the floor, and read letters he had received from the Bishops of Virginia and North Carolina, who were unable to attend in person; and lamented the absence of other Bishops, who had expected to be present. General Martin alluded to what he called 'the striking Providential coincidence, that the initiatory steps towards the organisation of the new ecclesiastical confederacy should have been taken in the same city where the foundations of a new nation had so lately and happily been laid.' Bishop Elliott, previous to the final adjournment, reviewed the leading measures of the Convention. We present, herewith, a portion of his remarks:—

"In returning you my thanks, brethren of the Convention, for the very kind and cordial manner in which you have expressed your approbation of my course as your presiding officer, it gives me pleasure to say, that my duty was made quite easy by the courteous, Christian, yet earnest manner in which the work entrusted you by your respective Conventions, has been performed. Our number has not been large, but every Diocese of those originally invited, with the exception of Texas, has been fully represented by the ablest and most experienced of its clergy and laity. That Diocese was hindered, by the fortunes of war, from partaking in our councils. When we consider the distance, the expense, the season of the year, and, above all, the uncertainty which was made, from peculiar circumstances, to hang around the meeting of the Convention, we have reason to congratulate ourselves upon the very large proportion of those appointed to this meeting, who have attended here. It shows an earnest appreciation of the necessity of this Convention, and of the importance of the principles which were to be discussed and settled.

I cannot but thank God in your behalf, and in behalf of the Church, for the complete unanimity which has accompanied the assertion of the necessity and expediency of an independent organisation. While we have differed upon some details of time and place, we have not differed at all upon this point. We have, with one voice and one heart, agreed that the Church of the Confederate States must be as independent as the Confederate States themselves. We have desired no change in the Faith or order of the Church, no relaxation of its discipline, no alteration in its Liturgy; but we have determined, by the help and grace of God, to advance His kingdom among us, through Constitutional and Canonical arrangements of our own. And in this unanimity, may we perceive the continued favour of God towards us as a people. . . .

We have done, brethren of the Convention, enough at this meeting, and yet not too much. We have asserted the necessity and expediency of a new organisation, and we have appointed a Committee to prepare the draft of a Constitution and Canons for our future government; but we have deferred the consideration and adoption of those details to an adjourned meeting, to be held during the coming autumn. And in this we have done wisely, for we most earnestly desire to have with us the wisdom, the experience, and the piety of those great Dioceses whose States have so lately declared themselves a part of the Southern Confederacy. We have, in like manner, arranged our Missionary work temporarily, doing at the meeting only what was essential, and leaving future arrangements for a larger and more extended representation.

Before we separate, let me impress upon you your duty as Christians and Churchmen, during the conflict which is upon us. Times of excitement like these, are times of great temptation, and we must take heed lest we be swept away from our principles and our proper line of conduct. We shall be tempted to bitterness of feeling, to virulence of language, to impulsive action, to conduct unbecoming the

disciples of the meek and lowly Jesus. Let us strive, while we render faithfully unto Cæsar the things which are Cæsar's, to render likewise unto God the things which are God's."

On July 7th (the fourth day) the Convention adjourned, to meet in Columbia, S. C., on the third Wednesday in October, 1861."

MISSIONS FROM SCOTLAND.

SIR,—In your last number, a correspondent writing to you on "Missions from Scotland," lays down for his first principle, "No portion of heathendom within the limits of any existing branch of the Church Catholic can be properly regarded as a field for the Church of Scotland." Upon this I hope you will permit me to offer some remarks.

If your correspondent's meaning is simply that a Scottish Mission to such a portion of heathendom would be inexpedient, I perhaps concur with him; but if he intends to say that this would be also unlawful, I venture to dissent.

For, in the Primitive Church, although there were many canons prohibiting one Bishop from intruding into the diocese of another, the case when a bishop failed to attempt the conversion of the Pagans within his diocese was expressly excepted.¹ Now, if it be thus lawful for another Church to undertake missionary work in a territory which is previously all parcelled out into dioceses, much more would it be lawful to enter for such a purpose a territory which only nominally pertains to a branch of the Body Catholic, and which perhaps is not even nominally divided into dioceses.

In Great Britain a Church existed prior to the arrival of Augustine, but not strong enough to win the Anglo-Saxons. Rome was not to blame for sending us her Missionaries, but only for the way in which she induced them to behave towards the branch of the Church already here.

In making this statement, let me not be misunderstood. I admit that the undertaking of Mission work by two branches of the Church in the same field is—at least frequently—*inexpedient*. Witness of old the troubles in Bulgaria; and in modern times, the diversity of clerical standards or Confessions increases the risk. It is probable that now-a-days the result of the simultaneous action of Missions from more than one branch of the Church in the same country would lead to long-continued divisions. This would be not only, of course contrary to the apostolic rule—one Church and one Bishop in one city—but might engender or aggravate doctrinal differences. However, such a state of things would not *necessarily* involve the sin of schism, though your correspondent seems to me to think so. In confirmation of this last assertion, I send you a copy of a letter which appeared in

¹ I regret that I cannot lay my hand at present on such an exact authority for this statement as I wished; but what Mr. Palmer says (Orig. Liturg. xii. 2) bears me out in it.

the *Irish Ecclesiastical Journal* at the time when the new Papal hierarchy was established in England.

I am, Sir, your obedient Servant, F. S. M.

"The Patriarch of Rome, establishing a new hierarchy in any country, does not thereby deny the orders or apostolic succession of the old hierarchy, but merely their mission. Being out of communion with him who falsely asserts himself the Centre of Unity, they have according to him no legitimate jurisdiction. The want of this jurisdiction warrants him, according to the precedents of his later predecessors, to create a new hierarchy, or, as a temporary expedient, to send over vicars apostolic, each of which is of precisely the same import as far as they are concerned; each involves a denial of their jurisdiction; neither implies a denial of their orders. For instance, the Popes of Rome never denied the apostolic succession of the Greek bishops; and yet, when the Patriarch of the ancient See of Antioch became, according to Roman views, schismatic, the Pope appointed a Patriarch of Antioch of his own. What proves in the clearest manner that, in making this appointment, the Pope of that day did not mean to ignore altogether the existence of the Greek Patriarch is the fact, that at a subsequent period, when a portion of the Greek Church in Syria was prevailed on to return to the 'Roman obedience,' it was allowed to retain its ancient hierarchy, as well as many of its usages; and the Pope admitted a second Patriarch of Antioch in communion with himself, deriving his apostolic descent through the Greek Church, as the patriarch did through the Roman Church. Nor is this all. The same course was adopted with respect to that portion of the Eutychian or Jacobite Church which consented to abandon its heresy and return to the 'Roman obedience.' These were the Maronites, who are the most numerous and the most devoted of the Pope's adherents in Syria. They are ruled over by a third Patriarch of Antioch in communion with the Pope; they retain their ancient liturgy, only purged; their clergy are permitted to marry; and their laity receive in both kinds.

Thus five hierarchies exist in Syria, three of which are in communion with the Pope; while the apostolic succession of the other two is recognised, though one is heretical, and the other at least schismatical.

P.S.—Let me add, that if the existence of several hierarchies thus side by side does not necessarily involve schism in the sense of a sin, then *à fortiori* we can justify the existence of a second hierarchy when the first insists on un-Catholic terms of communion. This consideration not only covers the case of our having an Anglican Bishop in Lower Canada, but we should do equally right in similarly supplying Bishops for the orthodox Protestants on the Continent of Europe. Excuse my mentioning this, but I fear some are in danger of forgetting what is involved in the fact that there are *two* successions, of doctrine as well as of persons. I would refer to Thorndike (*Rt. of Church*, v. § 33) and Laud (*Conf. with Fisher*, sect. xxxix. § 8)."

ST. BARTHOLOMEW'S CHURCH, GRAHAMSTOWN.

The friends of Archdeacon Merriman will be pleased to learn from the following Report, which was presented at the Vestry of St. Bartholomew's, at Easter, how well their contributions have been used :—

“The minister and churchwardens are enabled to congratulate the parishioners on the near approach made within the past year to an accomplishment of the original design with which this church was undertaken in the year 1858. This was stated to be :—1. Church ; 2. Parsonage ; 3. School ; 4. Endowment.

1. The fabric is now completed and consecrated, and free from debt.

2. A small house has been erected on the glebe land, and a second has been begun, one of which may hereafter serve as a parsonage.

3. The school-house has been completed, and the girls' day-school opened under a mistress trained in England. The numbers on the books are—Sunday-school, sixty; day-school, fifty. Besides this, a class of young persons is catechised in church by the clergyman before each Sunday service; and a Bible class of adults is held in the school-room every Thursday evening.

4. A small endowment of about 150*l.*, in addition to the glebe houses, will be secured. This it is hoped in future years will be increased, and that God will put it into the hearts of some, as He has done heretofore, to make donations or bequests towards this object.

The main requirements of the church fabric at present are—1. A boarded lining for the roof in place of the matting with which it is at present covered. 2. A dwarf iron railing on the low wall on the south side of the church. These two items, if they are accomplished, will form a considerable claim on the funds during the ensuing year.

It is hoped too, that in due course, a suitable organ may be provided for the church.

The minister and churchwardens would remind the congregation that the present school has been erected, furnished, and opened, without any demand being made on the parish for contributions towards this object, beyond five offertory collections during the past year. This could not have been accomplished had not a few friends come forward of their own accord to aid the minister in this design; and had not the Bishop, in addition to a grant of 50*l.* from the *Society for Promoting Christian Knowledge*, allowed a sum of 164*l.*, which would otherwise have formed part of the endowment, to be devoted to this purpose. Of the expenses of the new iron roofing to the school, about 40*l.* have still to be defrayed, and this, with a few items of furniture and school material, will have to be provided by the contributions of the parish during the ensuing year.

Another source of deep thankfulness which requires to be mentioned is, that a mission to the Kafirs residing near and working in Grahams-town has been undertaken during the past year within the parish, and has been prosecuted under the ministry of the Rev. W. H. Turpin, with many tokens of hopefulness. This has been done in accordance

with the resolution of Synod, § viii. There are sixty children taught daily in the mission school, and fifty adults in the night-school (these latter paying threepence a week each), with an average attendance of 100 on the Sunday services.

This hopeful mission, the funds for which are at present mainly provided by the *English Society for the Propagation of the Gospel in Foreign Parts*, is especially commended to the fostering care, the alms, and the prayers of the congregation and parish of St. Bartholomew's. And it is to be hoped that every year the Churchmen of Grahamstown will more and more recognise the duty of *altogether relieving* the funds of the *Society for the Propagation of the Gospel* from the maintenance of a mission undertaken for the special instruction of their servants and of the heathen that are daily before their eyes.

Offertories, &c.

		£	s.	d.
31	Off. Building Fund, with Evening Collections, with 5 <i>l.</i> by W. C. E.	151	11	6
5	" Missions, with 5 <i>l.</i> by W. O.	36	17	0
5	" Schools, with 5 <i>l.</i> by W. O.	23	17	6
2	" Sick and Aged Clergy Fund	28	2	5
2	" Expenses of Synod	6	2	7
1	" Syrian Relief Fund	18	9	0
1	" Albany General Hospital	12	11	9
1	" Church Extension Society	4	8	3
1	" Memorial Chapel	11	16	9
3	" Poor, with 1 <i>l.</i> sick at Robertson	12	9	4
1	" Diocesan Fund, with 10 <i>l.</i> per Churchwardens	32	7	5

The following are also thankfully acknowledged, viz. :—

Bequests of late J. Carlisle, Esq., 50*l.*, applied to the endowment.

Donation, H. Sykes, Esq., Hackney, 10*l.*, applied to the school.

Donation, Rev. E. Pain, 10*l.*, applied to mission furniture."

A HOME MISSION.

DEAR SIR,—Will you allow me to appeal to your readers on behalf of a Home Mission of great importance. I venture to ask this favour, because your readers who are interested about the conversion of the heathen are the persons most likely to care for the fallen members of Christ for whom I seek assistance.

The London Diocesan Penitentiary at Highgate was opened in 1855, for fallen women of any grade; and it has been very successful in saving many from a life of degradation and sin. Even when we can scarcely hope that they have been brought to true repentance, great good has been done, for in most cases they have been taken permanently out of the number of tempters to vice. The property occupied by the institution is now on sale, and has been offered to the Council. The sum of 5,000*l.* is absolutely necessary to enable them to effect a purchase, which sum must be obtained before the first of November next. We have collected about 3,000*l.*, and therefore 2,000*l.* are required within the next few weeks.

The Bishop of London, who is the Visitor of the Institution, has

earnestly recommended this good work, and has given a liberal contribution towards it. Sir William Page Wood, Vice-Chancellor, is one of our Trustees. Mr. R. Twining is our Treasurer.

Earnestly hoping that your readers will give us some help in this emergency,
I am, Sir, yours, &c.

JOHN OLIVER, *Warden.*

Contributions can be sent to myself, the Rev. J. Oliver, at St. Mary Magdalene Penitentiary, Highgate, London, N. ; or they can be paid at the Bank of Messrs. Twining, 215, Strand.

DIOCESE OF SYDNEY.

THE following extracts from the Report of the *Church Society* for the Diocese of Sydney, will show something of the work of the Church in that Colony :—

“The operations of the Society during the past year, after making due allowance for the diminution in its income, have not been less in extent or importance than formerly.

In thirty-two parishes or districts in the diocese, payments for stipends, either in whole or in part, have been made to the clergy, at a cost of upwards of 6,000*l.* There are at this time twenty-seven clergymen and one catechist paid through the Society.

To eight parishes payments to the amount of 406*l.* 2*s.* 10*d.* have been made on account of interest on loans raised for the erection of their churches. Grants have been made to eight other parishes, towards the building and repair of their churches, to the amount of 279*l.* The sum of 318*l.* 6*s.* 1*d.* has been returned to five parishes for expenditure upon similar objects ; and thus it will be found that, in addition to the payment of stipends, upwards of 1,000*l.* has been collected and distributed throughout the diocese in aid of church building.

This, however, represents only a small proportion of the work of church building actually carried on in the diocese at the present time.

The churches of Canterbury and Mudgee, which were consecrated during the past year, were built entirely by private contributions—the Church Society guaranteeing the interest upon 1,000*l.* borrowed for the completion of the Mudgee church.

The churches of All Saints', Marsfield, All Saints', Bathurst, and St. Barnabas' have been considerably enlarged, without drawing upon the Society's resources. Fifteen pounds were granted towards the completion of a slab building at Bankstown, which is used as a place of worship. In the district of the Lachlan two, in the district of Orange two, and in the vicinity of Goulburn three places of worship have been built and opened entirely by means of funds collected in those districts. A church is nearly completed at Peel, and a school-house has been built at O'Connell, near Bathurst, by private effort. At Molong, 100*l.* was given towards the erection of the church, and

grants have been made to one at Ulladulla, to two small Church schools at Fairy Meadow and American Creek, Wollongong, to the repair of the church at Wattle Flat, towards the payment of the debt on the church at Petersham, and to the new churches at Collector and Queanbeyan.

The church at Bombala, having been imperfectly built, required a considerable sum to secure its safety and to make some necessary additions. The Committee guaranteed the payment of interest upon a loan for five years.

The number of Clergy now licensed in the Diocese is eighty. In the past year two have died, two have resigned, and one has returned to England. Two are absent on leave."

Reviews and Notices.

A Letter to his Grace the Archbishop of Canterbury upon the Question of the Proper Treatment of Cases of Polygamy, as found already existing in Converts from Heathenism. From the Right Rev. J. W. COLENSO, D.D. Bishop of Natal. Pietermaritzburgh: Davis.

WE cannot, in our narrow limits, attempt to set forth the arguments by which the Bishop of Natal supports his opinions; but we lay before our readers the views which he holds on the subject of his letter. No one who knows the difficulties of missionary work will deny that this question needs to be settled by authority.

"It is nearly twenty years since the subject was presented forcibly to my mind by the account, which I received from a Church of England Missionary, of the painful way in which he himself had been obliged to enforce the rule of 'putting away superfluous wives before Baptism,' among the North American Indians. Since that time I have pondered much upon the matter, and sought information upon it from various quarters—from the Scriptures and Ancient Fathers of the Church, from the writings of modern theologians, and the experience of Missionaries, and especially, of late years, from natives themselves, in daily familiar intercourse with heathens and converts from heathenism. And the conviction has deepened within me more and more, that the common practice of requiring a man, who may have more than one wife at the time of his conversion, to put away all but one before he can be received to Christian Baptism, is unwarranted by the Scriptures, unsanctioned by Apostolic example or authority, condemned by common reason and sense of right, and altogether unjustifiable.

4. While saying this, I hold, of course, that the practice of polygamy is at variance with the whole spirit of Christianity, just as much as that of slavery is, and must eventually be rooted out by it, wherever it comes. And I hold it to be our duty, as Christian men and Ministers, to aim at its extirpation throughout the world as speedily as possible. But, so far from the present practice conducing to this end, I am convinced that it tends directly in the opposite direction, and helps to perpetuate the very evil objected to, from generation to generation. It places, as I believe, contrary to God's Will, a stumbling-block in the way of adults of the present generation, and repels them from all close contact with a teaching, which requires them, as a first step in godliness, and the very test of their sincerity and faithfulness, to break up their households and scatter their families, and commit acts of injury to their own wives and children. As a necessary consequence of this, the children also are kept away from the influence of the Christian teacher, and they too become polygamists in their turn, and hand down the practice to heir descendants.

5. It is surely of the utmost importance that, in the present age, distinguished as it is by the efforts of our Church to discharge her duties, as a great Missionary Church, in all parts of the heathen world, this question should receive a calm and careful deliberation at the hands of the Mother-Church in England, before the Missionaries, who are even now going forth in her name to do the work of their Lord, whether in India or China, or in Central and Southern Africa, become pledged to a course of conduct, from which it may be difficult hereafter to retrace their steps. At present the vast field of heathendom lies before us, it must be confessed, only just beginning to be entered upon and taken up by our Missionaries; and the Church of England has not yet, in any way, committed herself to any course of conduct in this matter, though she may stand committed before long, without her own authority, by the acts of her Missionaries. It would seem to be most desirable that, in view of the largely extended Missionary operations, to which God is manifestly calling us, in this our day and generation, a subject of such grave importance should be thoroughly and dispassionately considered.

6. I will first state the views which I hold upon this subject, in the language in which I formerly expressed them, and to which I still adhere.

(i.) I hold that polygamy is forbidden, indirectly by the letter of the New Testament, and directly by the spirit of Christianity, as not being in accordance with the Mind of the Creator, and the great Marriage Law which He laid down for man in Paradise; and that, consequently, it cannot be allowed to Christians to *practise* it in any form,—that is, either first to *enter* into the state of polygamy, or to *increase* the present number of their wives.

(ii.) I find, however, that, under the Old Dispensation, polygamy was practised by eminently pious men, who, while continuing in that state, were singularly blessed of the Almighty, without a single word of reproof, or intimation of God's displeasure being addressed to them on account of it.

(iii.) From this circumstance, and the additional facts, that passages occur in the Mosaic Law, expressly recognizing the existence of polygamy, and that not a word is found in the Law or the Prophets, denouncing or in any way condemning it, I am led to conclude that, though not in accordance with the Mind and Will of the Creator, it was yet suffered by Him to endure for a season, and is not to be regarded by us as being, in all cases and under all circumstances (that is, without reference to the knowledge of His Will possessed by the persons who practise it), sinful and displeasing in His Sight.

(iv.) I am confirmed in this view by finding that, whereas the Mosaic Law punished *adultery* with death, no punishment of any kind is assigned in it to the polygamist; and polygamy is only noticed in the Law, to correct certain evils connected with it. I conclude, therefore, that polygamy was not considered to be *adultery*, in the case of the Jews.

(v.) Neither is it to be considered adultery among the Kafirs and Zulus, who, in fact, though heathens and polygamists, distinctly punish and condemn the adulterer.

(vi.) From the examples of the Old Testament, I infer that, though Marriage, in the high and proper sense of the word, can only exist between one Christian man and one Christian woman, in which case it sets forth the mysterious union betwixt Christ and His Church, yet there have been marriages of another kind permitted, or at least 'winked at,' by Almighty God, 'in the days of man's ignorance,'—marriages which were lawful and binding, though not made according to the Great Marriage Law of Paradise.

(vii.) I believe the marriages of the Kafirs and the Zulus to be precisely of this kind, and very probably derived from the days of Abraham himself, through their Arab descent.

(viii.) It is certain that such marriages cannot be violently broken, without very serious wrong and injury to the wives put away against their will, and to their children.

(ix.) Hence in dealing with the case of a polygamist convert from heathenism, we have to choose between two evils:

Either we must allow him to retain his wives and children, and discharge his duties towards them, until it pleases God Himself in His Providence to interfere, and release him from his obligations;

Or we must compel him to commit an act or acts of cruel hardship and wrong

to others, and dismiss his wives and children, perhaps, to rot and perish in the abominations of heathenism.

(x.) I find no direction of the Apostles, and no authority of the ancient Church, to guide me in this difficulty.

(xi.) But I find a case somewhat similar provided for by St. Paul, who strictly charges a Christian to marry 'in the Lord,' yet allows, nay, requires, a Christian, who has married a Heathen before Baptism, to retain his wife unless she chooses to leave him,—however strange and unhallowed such a connexion may seem to us, however likely to interfere with his own progress, and to corrupt the morals of his children,—and a Christian wife, in like manner, to remain with her heathen husband. And I find also cases of *incestuous* marriages, contracted before conversion, which were allowed in former days, in our own English Church, to continue after the reception of Christianity.

(xii.) Under these circumstances, and considering that polygamy was tolerated by the Almighty in the case of so many good men of old, and that, consequently, it is not sinful and wicked in itself, and contrary to *all* religion, though it is contrary to the spirit of Christianity, whereas acts of injustice and wrong are positively sinful and wicked, and contrary to religion itself, as well as to the spirit of Christianity, I believe it to be the lesser evil of the two, and, indeed, the only righteously possible course, to allow a polygamist convert, whose wives do not choose to leave him, to retain them, with the understanding that he shall take no more, exhorting him to endeavour by God's grace, to live as a faithful servant of the Most High among them, according to the light vouchsafed to him, and like the polygamist Abraham of old, 'to command them and his children after him, to do justice and judgment, and to keep the way of the Lord.'—Pp. 2—6.

A Charge to the Clergy and Churchwardens of the Diocese of Salisbury, at his Triennial Visitation, in August, 1861. By WALTER KERR, Bishop of Salisbury. Salisbury: Brown and Co. Canal. London: Rivingtons. Oxford: Parker. 1861.

WE are thankful for this Charge, in which we have a record of the progress of the Church in a diocese the Bishop of which is himself a working clergyman, the pastor of his flock, and as true a Missionary as any Bishop in Africa. We wish we could find room for many passages, especially on the Bills introduced into Parliament for enabling a man to live with the sister of his deceased wife without incurring the penalties at present attached by the law to such incest, and for subjecting the Book of Common Prayer to revision. But our limits, and the objects of this periodical, forbid us to make these extracts.

We may be allowed, while commending the charge to all our readers, to lay before them the following extract on Foreign Missions:—

"The work about which I have just been speaking to you, is part of the duty of love which we owe to our poorer brethren in this country; but there are claims made upon us, with almost as binding a force, from our colonies and dependencies, and the lands beyond our Queen's dominions.

I feel that I may justly say that, measuring ourselves by the standard set up for us by other Dioceses, we are not behindhand in our gifts of alms for the support of Foreign Missions. But I am not about to speak on this matter, however important, but on another. If there is an increasing difficulty of finding Clergy for all our churches and chapels in England, what must be the difficulty (humanly speaking) in supplying the demand abroad? And yet the difficulty must be met: and its very greatness throws us upon the only true grounds of confidence, namely, the workings of God's grace in the hearts of men, drawing them by very special tokens to this more difficult ministry, and the fostering all such operations of God's Spirit by such appliances as God may place in our hands.

Something has already been done in this Diocese—one archdeaconry and many rural deaneries have collected funds for the training of students to prepare them for the ministry of the Missionary, and I would specially mention, and that with all affectionate sympathy with, and admiration for his zeal in this noblest cause, the Mission House established by the Vicar of Warminster. He is an admirable instance of a person finding in his devotion to his own special duties as a parish priest elements for kindling and sustaining his desire to give to all lands those precious gifts which have been entrusted to him for his own parish. But I need not endeavour to recommend his work to you. He has spoken for it himself, and far better than I can do, and so I would request you to obtain his pamphlet,¹ and to circulate it amongst your parishioners.

At one of the meetings of the Archdeacons and Rural Deans at the Palace, I was requested to supply a form of prayer for Missions, which might be used in families or in private, and to inform my clergy at what time I myself used them. I readily complied with the wish, and in January, 1860, I sent a copy of the prayers to all of you, and have also asked you to join with me in offering them up to our God every Friday morning, between eight and ten o'clock.

It is a very blessed thought, and one which I try to realise every week, that we are, as a Diocese, seeking together the blessing of our God upon our endeavours to extend His kingdom, and I am sure that you must feel with me, that we have received during the last three years a fresh claim for such co-operation in the fact that two of our brethren have been sent forth by the Chief Shepherd of the sheep to rule and to shepherd His flock in the distant folds of Calcutta and Brisbane; and that two sons of one of our brethren² have obeyed the call which they received to preach the Gospel in China."

Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, for the Year 1861; with an Abstract of Receipts and Payments for the Year ending December 31, 1860.

*WE trust that they into whose hands this Report shall fall will really read it; for we fear that Reports are very often laid by and never read at all. There is an excellent Summary of the Report in the last three pages; in which we read that, during the past year, the Society has maintained, in whole or in part, 423 clergymen, and several lay teachers.

The following extract refers to the late Bishop of Madras. We commend to those who are indifferent to the extension of the Episcopate (if there are such among our readers) the remarks of the deceased Prelate.

"The Society has the melancholy duty of recording the death of another Bishop—the third since the See was established in 1835. The Right Rev. Thomas Dealtry had given the greater part of his life to the work of the Church of India, and had laboured, with much zeal and devotedness, in the two great Presidencies, first as Chaplain and Archdeacon of Calcutta, and for the last twelve years as Bishop of Madras. His death took place on Monday, the 4th of March. The late Bishop never complained of the burden which was cast upon himself personally by the administration of so large a Diocese, and one in which so much care and anxiety were imposed upon him by the superintendence of the numerous Missions of the Church. It is well known, however, that he entertained a very strong opinion of the necessity of subdividing the enormous Dioceses of India. Thus, writing to the Secretary of the Society, August 5, 1852, he says:—

¹ Missionary Pupils. By J. E. Philipps, M.A. Rivingtons, London; Brown and Co. Salisbury; Vardy, Warminster; Hodges, Dublin.

² Rev. H. Moule.

'The necessity of the extension of the episcopate no man who knows India can dare to deny. A bishopric for the presidency of Agra with the Punjab now annexed, is indispensable. I believe it is the intention of the Honourable Court to recommend this, as I was informed when in England, in 1849. I believe, too, that the erection of bishoprics for those parts of the country where our native converts have become so numerous that we count them by thousands, and where the attention of the Bishop should be exclusively directed to them, would be of incalculable benefit to the Missions. I would instance Bengal, comprising Kishnagur, and the Missions south of Calcutta, Tinnevely, Travancore, &c. &c. The Bishops should be chosen from the experienced Missionaries, well acquainted with the language of the country, with the laws and religious views of the Hindoos and Mahomedans, with their literature, their modes of thinking, their prejudices, &c.'—P. 152.

We have received from Messrs. J. H. and J. Parker—(1) *Ordination Lectures*: Three very good sermons delivered in the Chapel of Cuddesdon College by the Rev. J. R. WOODFORD. We earnestly recommend them to clergymen and candidates for Holy Orders. (2) *The Church in the Public School*: A Sermon preached at St. Mary's College, Harlow, with an interesting Letter to the Principal of the College, by the Rev. JAMES SKINNER. Funds are required for the erection of a College, as the premises now occupied must be vacated at Lady-Day next. One object of the founder is "to receive at a very low charge the sons of Missionaries labouring abroad, and of clergymen who are equally doing Missionary work at home." (3) *The Messages of the Prince, and how they were received*, a good little book. (4) *Clerical Papers, by one of our Club*. There are four Papers in this book, which was written for a Clerical Club.

We have received from Mr. Masters a copy of the Second Edition of *The Queen's Isle: Chapters on the Isle of Wight, wherein Church Truths are blended with Island Beauties*. The authoress, Miss Rosa Raine, is evidently an earnest Churchwoman, much interested in missionary work. The First Edition of the book was favourably mentioned at the time of its publication in this Journal.

Colonial, Foreign, and Home News.

SUMMARY.

AN Ordination was held by the Bishop of RUPERT'S LAND, at St. Andrew's Church, on Sunday, July 31, Mr. Thomas Cook, Catechist, and Mr. Henry Budd, jun., of the Church Missionary College, Islington, were ordained Deacons; and the Rev. Thomas Thistlethwaite Smith, of the Church Missionary College, Islington, was ordained Priest.

The Bishop of HURON lately "opened" a new church, which has been erected at Mitchell, in the county of Perth. After the morning sermon the Bishop confirmed forty-two persons.

The President of the United States appointed the last Thursday in September as a day of prayer, fasting, and humiliation.

We learn with great regret that the Right Rev. Dr. Whittingham, the excellent Bishop of MARYLAND, is seriously ill.

There is hope of a Coolie Clergyman being engaged to teach the Coolies from India in GUIANA in their own language. A student of Bishop's College, Calcutta, named Bholanath Bhose, has expressed a wish to labour here for the conversion of his fellow-countrymen; and as Dr. Kay, the Principal of the College, recommended him as a fit and proper person for the work, the Colonial Legislature has agreed to allow him a salary when he arrives.

The Bishop of GRAHAMSTOWN held his second visitation in the cathedral at Grahamstown, on Wednesday, June 12, when he delivered a long and important charge.

We see with great regret the announcement of the death of the Rev. Charles Green, Missionary and Secretary of the *Society for the Propagation of the Gospel* at Bombay. He had served the Church in India only a short time, but had raised hopes of great usefulness. There is an interesting letter from him in the Report of the Society just published. He died August 15, aged thirty-one.

It is announced in the papers that the Bishop of VICTORIA will sail from England for China on October 4.

‘ CHURCH ENDOWMENTS, NOVA SCOTIA.—(From the *Church Record*, published at Halifax, Nova Scotia.)—Considerable advantage will be derived to the Church by the last will and testament of the late Charles Ingles, the son of one Bishop of Nova Scotia, and the grandson of another; by which he has bequeathed the valuable estate of Clermont to King's College, Windsor, in which he was educated, and for which all his lifetime he cherished an unfaltering affection. By the same instrument he has devised to the parish of Aylesford, all that tract of land known as Oakhill Farm; the former legacy is to be specially appropriated to the support and encouragement of young men preparing for Holy Orders; the other to the sustenance of the clergyman, and the support of the Sunday-school, and both are placed under the control of the Bishop of the diocese. He has also bequeathed to the College one thousand volumes of books, and made that Institution his residuary legatee. The executors are Judge Wilkins, Lawrence Hartshorne, and Henry Pryor. And we understand that the property is estimated at the value of five to six thousand pounds.

In juxtaposition with the above we are glad to record the charitable bequest of another benevolent member of the Church, W. K. Reynolds, Esq., who has perpetuated his kindness by giving to the poor of the churches of St. Paul, St. Luke, and St. Matthew, the reversion of 1,000*l.* to be distributed at Christmas-tide—to the National School, the sum of 500*l.*—to the Acadian School, 500*l.* for free scholarships to the poor—and 500*l.* to the Asylum for the Deaf and Dumb.

AMERICAN EPISCOPAL CHURCH.—(From the *Melbourne Church of England Record*.)—"The Rev. C. R. Currey having been requested to lecture on the American Protestant Episcopal Church, he very kindly consented, and delivered one of the most interesting lectures on the early history and progress of the Church in America, ever delivered, in St. Mark's School, on the 26th ultimo, which was listened to with great attention and much applause, and at its close a unanimous vote of thanks was accorded. Mr. Currey is at present officiating at St. John's, Melbourne, and is, we believe, the first Clergyman of American ordination ever employed in our Church in this colony."

CANADIAN PROVINCIAL SYNOD.—The following notice has just been issued:—"The Bishop of Montreal, as Metropolitan of the Church of England in Canada, having appointed the first Provincial Synod of that Church to assemble in Montreal, on Tuesday, the 10th of September next, wishes to give notice to the different members of that Synod and others interested, that there will be Divine Service celebrated in Christ Church Cathedral, with the Holy Communion, to commence at 11 o'clock A.M. on that day. The Bishops and Clergy are requested to meet at half-past 10, in the Schoolroom in the adjoining building, where they will be able to robe themselves, and the Clergy put on their surplices, and proceed, with any of the Lay Delegates who may wish to join them, to the Cathedral. The Synod will meet in the same Schoolroom in the afternoon, at 2 o'clock, where the Clergy are requested to appear with their gowns and bands.

Montreal, 17th August, 1861.

Quebec, 20th August, 1861.

SIR,—In conformity with a resolution passed at a meeting of the Delegates to the Provincial Synod for the Diocese of Quebec, held on the 18th instant, I have the honour to communicate to you a copy of a resolution which it is intended should be proposed at the ensuing meeting of the Provincial Synod, and to request your concurrence in the same.

I have the honour to be, your obedient servant,

GEO. IRVINE,
Acting Secretary.

RESOLUTION.

Resolved—That, inasmuch as the powers and duties of the Metropolitan of this Province ought properly to be defined by the Provincial Synod, an humble petition be addressed to her Majesty the Queen, praying that she will be pleased to revoke and annul the Patent creating a Metropolitan in Canada, and to issue another conferring upon the Metropolitan such powers only as were petitioned for by the Synods of Toronto, Montreal and Quebec, namely, 'the necessary powers for holding and presiding over the General Assembly of the Church in this Province.'

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

NOVEMBER, 1861.

THE ENGLISH CHURCH, IN ITS RELATIONS TO OTHER
BRANCHES OF THE CATHOLIC CHURCH.

It is becoming every day more clear that the question of the right, or rather the duty, of intervention in the affairs of foreign Churches is one which must be fairly met by the members of our own communion, and a definite course of action adopted upon it. To those who have mastered the principles of the English Reformation, and who retain any respect for the laws which once governed the Universal Church, the solution of this question will appear by no means so simple as might at first sight be supposed by those who have never turned their attention to these subjects, and who—prompted, perhaps, by an ardent zeal for truth, and by a generous sympathy for the perplexities and distresses of such members of the Latin or Greek Churches as have had their eyes opened to the errors and abuses that prevail in those communions—would not hesitate to receive dissentient members from those bodies into separate congregations, and so create further divisions in the already divided Body of Christ, and make the confusion of the Catholic Church even worse confounded than it is at present.

Of course the theory of the Roman Catholic Church admits of no scruple on this point. Proceeding upon the assumption that there is no salvation without the pale of their own communion; and that all pretended Churches, which are not in communion with the Apostolic See, are no better than schismatical sects; the Popes have for the last two or three centuries sent their emissaries into all parts of the East, as well as into these

islands of ours, invading the jurisdiction of Patriarchs and Bishops, and carrying on an aggressive policy, which has produced results that can be regarded with satisfaction only by those who share the conviction that every soul subjected to the Roman obedience is brought out of darkness into light, and converted from the power of Satan to God. There is not one ancient Christian community existing in the East which has not been split in two by the active propagandism of the well-trained and devoted missionaries of Rome, whose admirable perseverance—sometimes in the most unpromising fields, and often under a series of disasters which has threatened the extermination of their missions—is worthy of all imitation in a better cause.

Similarly, the principles of the Protestant Dissenters of England and America leave them at perfect liberty to invade the domains of the Greek and Roman Churches alike; nay, rather, render it an imperative duty to do so, with a view to rescue some of their members from the errors and superstitions in which they are involved, and which, according to their theory, vitiate and destroy the efficacy of all the truth which they profess. Acting upon this view, and utterly ignoring all rules of order in the Christian commonwealth, the American Board of Foreign Missions has, as we mentioned in our last, maintained for some thirty years its costly missions at Beyrout and Constantinople, and in other parts of the Levant; not for the purpose of evangelizing the Turks, or of preaching to the outcasts of Israel, who are found by thousands in the cities of the East, but simply with the object of destroying the old landmarks of the faith, rooting up the ancient foundations of the venerable Churches, and cutting adrift from their old anchorage of faith the disaffected members of the various communions. These long sustained and ably directed efforts have been followed by a success almost as great and quite as disastrous as that of the Roman Propaganda; so that each of the previously existing bodies has become further subdivided; and now we have, *e.g.* not only the original orthodox Greeks, and the United Greeks of the Latin obedience, but also converts from both these communities attached to the American Missions; and so with all the other ancient Churches: Gregorian Armenians, United Armenians, and Protestant or Evangelical Armenians; original Nestorians, United Nestorians, and Protestant Nestorians, and so following.

The serious differences now existing between the American Missionaries at Constantinople and their proselytes, present, no doubt, a very favourable opportunity for the English Church to assert its claims, as holding a middle position between the

excesses of the Old Gregorian Church and the defects of the American Presbyterian and Congregationalist Missionaries; and there can be but little doubt that any advances on the part of the English Church would be cordially met by the Evangelical Armenians, who would find in the Episcopal regimen, and in the liturgy and ritual, of the Anglican Communion, precisely such a form of government and worship as they desire; so that an Anglo-Armenian section of Protestantism might, with no great difficulty, be added to the elements of confusion which are now presenting a miserable example of Christian disunion to the infidels of Constantinople and the Turkish empire in general.

Is this a work in which the Church of England can safely engage? Is it a legitimate part of its mission? The question affects our relations not only with that particular community to which allusion has been made, but with other Christian bodies in Italy, in Spain, in France, and elsewhere; wherever, in fact, the progress of civilization and the advancement of knowledge have suggested to the minds of intelligent Christians doubts as to the authority or lawfulness of various articles of faith or particulars of practice, which they have received by tradition from their forefathers.

Now since "God is not the author of confusion, but of peace in all the Churches of the saints," nothing can be more certain than that the state of things which we have described as existing in the East must be most offensive to Him, and most contrary to the mind of Christ; and so long as we believe the members of the ancient and unreformed Churches to be within the pale of salvation, we cannot, without incurring the charge of schism, undertake a work of proselytism among them, or in any way encourage them in a separation from the Church of their allegiance.

The members of the Anglican Communion are obviously not in a similar position to that of Roman Catholics or Protestant Dissenters as regards this matter, simply because the theory of the Anglican Church is far more Catholic and charitable than theirs. The reformed Church of England has never set up any pretension to be the only Church in the world in which salvation is to be had. No Church in Christendom is so ready to acknowledge that, "in every nation, he that feareth God and worketh righteousness, is accepted with Him." While maintaining its own natural and inalienable right of self-government, and its entire independence of all foreign dominion over its faith and practice, it distinctly declines to judge other Churches. "In these our doings we condemn no other nations, nor prescribe anything but to our own people only," is the wise and moderate language of the compilers of the Prayer-book;

while the recognition of the orders of the Roman Catholic Church by our own is a distinct recognition of her authority and mission. All then that English Churchmen can do, consistently with these principles, is to endeavour by remonstrance of a better way, to influence those to whom has been committed the oversight of the Churches, and to show that a reformation of abuses does not necessarily involve a revolutionary subversion of the entire system of Catholic Doctrine and Ecclesiastical Polity which has existed from the earliest period to the present day.

To make known the principles of the Anglican Church upon the Continent is a legitimate undertaking, in which the *Anglo-Continental Society* is most usefully engaged; and as this can be no better done than by the circulation of translations of the Book of Common Prayer and the Ordinal of the Church, this may well be permitted, so long as it is distinctly explained that our Liturgy and other formularies are not suggested for the adoption of other Churches, but simply exhibited as the authoritative teaching of our own. Endeavours to detach members of the ancient Churches from their several communions, and to form them into distinct congregations, can only result in mischief to themselves and others, and must indefinitely retard anything like a general reformation from within, which is the thing most of all to be desired.

The miserable collapse of the flourishing Missions of the A.B.C.F.M. among the Armenians at Constantinople, some particulars of which were published in the last number of the *Colonial Church Chronicle*, should be a warning against all similar attempts for the future; for, probably, the American Missionaries themselves would be now ready to admit that all the advantages which they had conferred upon the Armenian nation are more than counterbalanced by the scandal occasioned by this general defection of the "Evangelical Church," of which they do not hesitate to express themselves in the following terms. "In what sense it [the Pera Church of Armenian dissentients] can now be regarded as a witnessing, protesting Church, it is difficult to see, unless its position be regarded as a witness and a protest against a pure Evangelical Protestantism." Such is, according to the Missionaries' own account, the result of the labours of thirty years, and the outlay of hundreds of thousands of dollars; a result which might have been foreseen by any one ever so little acquainted with the genius of Oriental Christianity. The chief gravamen of the charge made against their Evangelical Armenian converts by the American Missionaries, in reply to the *Declaration* which was published in our last number, is contained in the following extract from a document circulated by the Missionaries, in manuscript, from which

we have cited the above passage, and in which they rail at the *Declaration* in this wise: "It is a studied, crafty, systematic, and malignant attack, so full of falsehoods that it would be hard to find any document emanating from any religious body so regardless of the common principles of truth, courtesy, honour, and civility. . . . If this course be persisted in, the Missionaries can have nothing to do but to withdraw all connexion from those who thus ignore all Christian rules of procedure; and it will be better to have no relation whatever with men who take this course, and are in the state of mind which this paper indicates. There is reason to fear that the Pera Church, having begun in the spirit, is to end in the flesh. Its leading members do not hesitate to advocate the adoption of a part, at least, of the feasts of the national Armenian Church, the abolition of its own protest against the errors of that Church, the reception of its members to the Lord's Table, and other such accommodations as shall establish a close relation with that old and effete system."

This is, from our point of view, by far the most encouraging evidence we have had of the character and tendency of this important movement among the Evangelical Armenians, and seems to us scarcely to deserve the harsh language of the Missionaries, especially when taken in connexion with the *Second Declaration* of the Armenians, which we proceed to give, and from which it will appear that the ultra-Protestant negations of all distinctive Catholic truth is carefully preserved in their new Confession of Faith. We have received this document too late to admit of our commenting on it in this number, but we cannot but regard these criminations and recriminations as an instructive lesson of salutary warning at this critical juncture, when the temptation is so strong to offer friendly intervention to the distracted Churches of the Latin obedience in Italy.

"SECOND DECLARATION ADDRESSED TO ALL CHRISTIAN CHURCHES.

We have remarked in the first declaration we published, that when the Rev. Missionaries of A.B.C.F.M. saw that the Church was steadfast in its resolutions and was going on unwaveringly, they then abandoned it and held it in suspension, and recalled the guarantee and testimony in which they held us before the Christian world; and in fact have dropped all co-operation with us, resorting to an unfounded supposition, that the Church in its present course is in danger of falling into errors. It is quite evident that such a momentous statement from such an eminent and reliable source against an individual Christian Church, is well calculated to exercise a pernicious influence against it; therefore our Christian reputation, as well as justice and truth, oblige us to protest for two reasons, before the Christian world, against such an important and unfounded accusation; and explain at the same time briefly and satisfactorily what caused them to suspect

such a thing of us (as we have already promised in the remark at the margin of the first declaration).

We have said that for two reasons we protest against this accusation.

First. Because it is in nowise true; without hesitation, boldly and assuredly we say that as a Church there is no excuse for such an accusation. No one in fact can prove such an unfounded accusation, viz. that 'the Pera Church has fallen into a good many errors.' What are these *many errors*?

When and where had the Pera Church adopted and professed them? We would have been glad if these circumstances had been published at the same time the accusations were. We, as fallible man, confess that each one of us may have many wrong ideas; but as a Church we have neither accepted nor professed doctrines which would justify such a charge against us, as we hope may be seen from the statement given below.

Again, we protest against this accusation, because, were it true, the course pursued by the Missionaries is neither right nor lawful.

They have accused the Church before the Christian world as though a great many errors had crept into it, and felt called upon to warn the Christian community against contributing towards the erection of a church-building which they had begun. But how did they ascertain and know that such 'errors had really crept' into it? Where did they examine, and by what laws did they pronounce such a condemnation against the whole Church?

All these are unknown to us. 'Doth our law judge any man,' asked Nicodemus, a Rabbi of the Jews, 'before it hear him and know what he doeth?' Let us now see what the Church has done to arouse such a suspicion, and cause it to be thus condemned. About two years since, in a general meeting of the Church, it was moved, that the laws by which the Church was regulated and governed, previously adopted by the Church, should be looked over and examined; because from the beginning it was the opinion of all the brethren, that these articles did not present exactly our position as 'Evangelical Armenian Church.' They do not represent us exactly in the position which we from the beginning have chosen, with perfect right and propriety, as our position. We have looked with great hopes and pleasure to our new Church organization as a reformed part of the 'Armenian Loosavorchagan Church' (or Gregory the Illuminator's Church). It was very far from and strange to our views the idea of being attached to any special ecclesiastical system or denomination. And it was with this view alone that we preferred to be called the 'Evangelical Armenian Church,' because the author and the rule of the reformation of our Church has been the holy gospel, and not the system nor the laws of any special denomination. Thus after a long and serious consultation in the above-named Church-meeting on the subject, the following resolution was moved and unanimously agreed to, viz. That the laws of this Church organization and government need a careful and deliberative investigation; and that some changes and additions--are indispensably necessary.

The preparation of this work was given to a committee composed of four persons, with the instruction, that they should look over, examine, and prepare this document with judicious and comprehensive observations, always having in their minds the above-mentioned view of the Church.

Several occurrences detained this action beyond our expectations ; but being at last prepared, it has been lately presented to the general meeting of the Church ; but they deemed it proper that it should be published (before the Church has given its consent of acceptance) as the act of the committee, and after a space of time should propose it to the Church. The design of this arrangement was this, that the brethren could have time to investigate and make observations before they were called upon to give their consent to or vote for it. These are all the official steps taken by the Church in this case. It is true that certain things have occurred and been spoken in reference to this subject, but by special individuals, for which the Church does not feel itself responsible. The Church is responsible for the things done and accepted by itself actually and officially. How can a Church in truth be considered as fallen into errors on the mere supposition that some of its members have erroneous ideas, while the Church is neither acquainted with, nor has accepted those ideas ? Nevertheless we do not acknowledge this accusation as true even in this supposition.

But we do not deem it necessary to say anything about it here, because that is a question which rather belongs to individuals, and has no reference to our intention here. We have seen that the Pera Church has been publicly accused and condemned as having 'fallen into errors,' and therefore, as a Church, it is our duty to protest against it and protect ourselves so publicly. 'The Missionaries feel called upon,' says the Constantinople correspondent of the *New York Observer*, 'to warn their friends in America against contributing towards the erection of a building for the Pera Church, until some of the errors which have crept into it shall be rooted out.'

If the Rev. Missionaries deem only a short remove or *slight* difference from the system of Church organization, which they have committed to us, as 'falling into errors,' it is quite true that we would for ever be supposed by them as fallen into errors, and then may this accusation against us be, at least, partly justified ; and we say partly, because we have not actually done even that, but only decided to do it. As we have said before, the committee appointed for this work have only lately presented to the Church the copy corrected and prepared by them ; and the Church decided, without adopting it, that it should first be published, and then its acceptance, demanded which we hope will be published before long.

It is evident from this, that the Church has not done anything, even in this respect, decidedly, by which she may be accused of 'having fallen into errors.' But if by 'falling into errors' we should understand, as commonly, to deviate from Christian doctrines, and differ from those held by all evangelical Churches, then this charge is altogether wrong against us.

No question was ever made in our Church in regard to evangelical doctrines ; but all the questions were merely in regard to regulations of organization and laws of government, as we hope will very plainly be seen when the book of regulations is published. Nevertheless, so as not to leave any room for suspicion and hesitation in the minds of Christians generally, we deem it proper to publish herewith our Creed or Articles of Faith, by which we hope to give everyone ample opportunity to understand fully this subject ; personally criticising the doctrines which we profess to believe.

THE CREED OR ARTICLES OF FAITH.¹

1. We believe there is one only living and true God, who is omnipresent, omniscient, and omnipotent, self-existent, infinite, eternal, and unchangeable in power, knowledge, wisdom, love, holiness, justice, mercy, goodness, and truth. He is the only Creator, Preserver, and Ruler of the universe ; and that to Him alone is due service and worship.

2. We believe that there are three Persons in the Godhead, the Father, Son, and Holy Ghost ; and yet not three, but one God.

3. We believe that the Holy Scriptures, viz., the Old and New Testaments, are revealed by the inspiration of the Holy Ghost, and are given to men as the revelation of God's will, and are the perfect and only rule of faith and practice.

4. We believe that the Lord Jesus Christ, who is perfect God and perfect Man, is the only Saviour of sinners, and is the only mediator and intercessor between God and men ; and by His having once offered Himself a sacrifice, He made perpetual and effective expiation for sin ; so that whosoever believeth in Him shall surely be saved.

5. We believe that God the Holy Spirit is the only renewing agent and acting power that changes and cleanses the heart of the sinner, and makes it submissive and him to be adopted by his Holy Creator.

6. We believe that the sinner is justified before the just God only by the righteousness of our Lord Jesus Christ by faith, without works and merits ; notwithstanding good works and Christian virtues are indispensable to living and saving faith, so that faith without good works is dead and lifeless.

7. We believe that the whole race of Adam is radically wicked, and altogether destitute of holiness, and must be born again through the power of the Holy Spirit ; without which it is impossible to enter into the kingdom of Heaven.

8. We believe the dead will rise, both righteous and wicked, and that there is appointed a final judgment day, when the Son of God will come in the glory of His Father, to judge the living and the dead.

9. We believe that the Church of God, that is Catholic and Apostolic, is one, and holy, whose head is Christ Himself ; and Baptism and the Lord's Supper are the sacraments of the Church recommended

¹ In the regulations of our Church the 'Creed of Nice' is put down in the order of the confession of faith ; but the length of this article compels us to leave it out in this publication.

by Christ, to which believers alone have the privilege of approach. That Baptism is the seal of the covenant of God, and sign of the sanctifying work of the Holy Spirit, and also of being received into the fellowship or communion of the Church; and the Lord's Supper is the perpetual commemoration of the unparalleled love and propitiatory death of our Saviour represented by the mystical symbols of bread and wine, and it is the pledge of unity and communion with Him and all believers.

10. We believe that it is not only the duty of the Church of God, but also its privilege as 'the pillar and affirmation' of the truth, to preach the gospel to all creatures according to the Lord's command.

Published by the resolution and consent of the General Committee of the Church.

Constantinople, September 16, 1861."

ROUTH ON THE APOSTOLICAL SUCCESSION IN SWEDEN.

It is well known that Dr. Seabury met with difficulties in obtaining the episcopal consecration for which he had been sent from America to this country; the Archbishop of Canterbury being unable, as the statute-law then stood, to confer the episcopate on one not a British subject.¹ It has been shown, in this journal, that before Seabury at length found consecrators in the Scottish Bishops at Aberdeen, he engaged in negotiations with the last Bishops of the English Non-jurors,² and also with the Primus of Denmark; and that Dr. Routh was the first to apprise him that the present Danish ministry is of Presbyterian descent.³ But an additional fact has lately been communicated to the Editor by a right reverend and learned prelate, (the Bishop of Moray and Ross) on the authority of the late Mr. J. Bowdler, that Seabury at one time declared an intention of applying for consecration to *Sweden*, but was dissuaded by Routh, who expressed doubt as to the continuity of the episcopal succession there. This report of Mr. Bowdler may, possibly, turn out to be nothing more than a corrupted version of Seabury's correspondence with the Danes; but as, if admitted, it may appear to clash with the statement recently made in these pages that Routh's deliberate opinion was in favour of the Swedish claim, there may be use in reprinting *ad verbum* the letter

¹ Before an act was passed allowing the Bishop of *London* to bestow *priest's* orders on aliens, U.S. candidates who came over, being at a loss what to do, sought the assistance of their diplomatic representatives. Franklin consulted not only the Gallican Bishops, but the Roman Nuncio at Paris: and Adams procured the consent of the Danish Primus to lay hands on any Americans who might present themselves. The offer, however, was never acted on.

² Dec. 1849, Art. "Bishop Seabury and the Non-juring Bishops."

³ March, 1861, p. 105, note ⁴.

of Dr. Routh to Mr. Perceval, upon which that statement was founded. It will be plainly seen from it that Dr. Routh *had* doubted, but was induced, by investigation, to *revoke* his doubt.

"Magdalen College, Oxford, Feb. 14, 1834.

REV. AND DEAR SIR,—Permit me to observe that the obligation you speak of is altogether on my side, and that I must have recourse to the insufficient plea of a procrastinating humour to excuse my seeming neglect in not writing to you before. My doubt of the regularity of the Swedish ecclesiastical succession was founded chiefly, I believe, on the existence of the Lutheran opinion in favour of the competence of a presbyter to ordain, which I have since seen was entertained by the first Protestant Archbishop of Upsal;¹ and on the well-attested fact, that the learned Prussian, J. E. Grabe, instead of having recourse to the neighbouring country of Sweden, came to England, on account of the existence of an episcopal succession in this country:² I will add also, on the overture made by the Prussian Court, in the reign of our Queen Anne, to procure that succession through the medium of our Bishops.³ But on a reconsideration of all the circumstances attending the progress of the Reformation in Sweden, of what I know to be asserted at this time in that country, and of what, you say, is the opinion of the Archbishop and of the Bishop of Ross, it appears to me at least probable that the consecration of Bishops by the hands of Bishops was attended to by the Swedes, even at the beginning of their Reformation. Neither am I staggered in this opinion by the difficulty which exists in ascertaining the consecration of particular persons from Swedish documents, for such difficulties would, probably, be found in many other countries.⁴ Read what is adduced by a Swedish writer, by Fant himself, in his *Prolusion*, '*De Successione Canonica et Consecratione Episcoporum Sueciæ*,' page 10. He there says:—'*Hæc vero successio* (that is, from *Laurentius Petri Nericius*,⁵ the Protestant Archbishop of Upsal, who, as he relates, was duly consecrated in 1528, by *Peter Magni*, [*Peter Manson*,] a well-known Bishop) *si extra monumentorum fidem aliquid adferre nolumus, in Laurentio Nericio substitit. Ejus gener et successor Laurentius Petri Gothus, antea professor fuerat et rector Academiæ Upsaliensis, adeoque in nullo modo inauguratus Episcopus. Consecratio ejus magnâ pompâ et præsentibus quatuor*

¹ Quoted in *Colonial Church Chronicle*, May, 1861, p. 172, note ².

² In addition to what was said in this journal, March, p. 104, note ⁴, add, that Grabe was at first so ill-informed as to have contemplated having recourse to the Romanists for episcopal orders, under the impression that they alone in the entire West could give them!

³ That the Prussian correspondents of Archbishop Sharp did not intend to imply that they believed England only to be in possession of an unbroken episcopal succession is proved from the fact that Jablonski, one of them, asserted himself (though groundlessly) to have already received a true episcopate, as being made a Senior of the "*Moravian Brethren*."

⁴ Cf. *Colonial Church Chronicle*, June, p. 221.

⁵ I.e. Lawrence Pearson or Peterson I.

legatis regiis, Com. Petro Brahe, &c. &c., mense Junio¹ Upsali peracta per duos episcopos, Wexionensen Nicolaum Canuti, atque Aboensen M. Paulin. Justin, illum ab Episcopo Strengnesensi Bothvido Sunonis, an. 1545, ordinatum sacerdotem, hunc an. 1554, ab eodem inauguratum Episcopum, loquuntur Annales, a quo autem consecratus fuerat Bothvidus prorsus silent.' Here the consecration of the second Archbishop of Upsal appears to depend, if you require the evidence of historical records, on that of Bothvidus Suno, whose own consecration is nowhere mentioned. In addition to this citation from Fant, I will trouble you with another from a tract previously published in Sweden by Benzelius, on the same subject; but I will first notice an observation of our friend Mr. Palmer that a distinction is made by Fant between a priest and a bishop, as if they were considered different orders. 'Nomen ipsum Episcopi,' writes Benzelius, 'retinere scivit Carolus IX. R. Sueciæ, Reformatione confirmata, quod honorificum esset, et inde ab Apostolorum ætate usurparetur. Tractu vero temporis plures in Sueciâ constituti sunt Ecclesiarum antistites, qui licet secundam manuum impositionem non habeant, eâdem tamen cum Episcopis intra suas Dioceses Ecclesiasticas gaudent jurisdictione, nomine autem veniunt Superintendentes, et hoc judicium est Ecclesiæ, ejusque nomine regis regnique ordinum,' page 57. Now in case these superintendents assume the powers of governing and ordaining presbyters—for I will not suppose they exercise that of consecrating Bishops—I do not perceive how those parts of Sweden can be said to be episcopally governed. You ask me to direct you to writers who may assist you in a future inquiry on this point. Besides the two treatises I have quoted, the former of which was printed at Upsal in 1790, and the latter at Lunden in 1739, it is in my power only to mention 'Baazii Inventarium Ecclesiæ Suo-Gothorum. Lincopiæ: an. 1642:' an important work, and extremely useful to those writers who treat of the progress of the reformation of religion in Sweden.² With respect to Denmark, your communication of the Danish view of the constitution of their own Church is confirmatory of the real fact that they derive their ordination from Bügenhagen, a Lutheran presbyter of Germany.

I have the honour to remain, my dear Sir,

Very faithfully yours,

M. J. ROUTH."

¹ Erroneous. It was on July 14, 1575. See Bishop Anjou's "History of the Swedish Reformation," p. 470 (Eng. trans.).

² The best work to which English readers can gain access is that of Bishop Anjou, which may be procured at Messrs. Trübner's, Paternoster Row.

Correspondence, Documents, &c.

CONSECRATION OF THE MISSIONARY BISHOP OF
MELANESIA.

THE following is the record of the consecration of the Rev. John Coleridge Patteson, M.A. as Missionary Bishop to the Western Islands of the South Pacific Ocean :—

“To all to whom these presents shall come.

We, George Augustus, by Divine permission Bishop and Metropolitan of New Zealand, send greeting :

Whereas, in a valedictory letter written by the late William, by Divine Providence Lord Archbishop of Canterbury, on the part of the committee of bishops appointed to manage the funds for the endowment of bishoprics in the colonies, and bearing date on the thirtieth day of November, one thousand eight hundred and forty-one, we were directed not to confine our views within the limits of the New Zealand Islands, but to regard the see of New Zealand as the central point of a system extending its influence in all directions over the islands and coasts of the Pacific :

And whereas divers of the western islands of the South Pacific Ocean have been visited by us, and for some years past certain young people of the aboriginal inhabitants have been brought away to the islands of New Zealand for education, whereby the Christian faith is beginning to be known and received among them :

And whereas lands have been bought in these islands by means of funds contributed in England, for the endowment of the Melanesian mission, and a schoolhouse and other requisite buildings have been erected in the neighbourhood of Auckland :

Know all men by these presents that we, the said George Augustus, Bishop and Metropolitan, by and with the advice of our suffragans, judging it expedient, for the more effectual prosecution of the aforesaid Mission, that it should be placed under the charge of a Bishop specially appointed to this work ; and having ascertained that no licence or mandate of our gracious Sovereign would be needed for the consecration of a Bishop for the spiritual oversight of countries out of her Majesty's dominions, did admit on Sunday, February 24, 1861, our beloved in Christ, John Coleridge Patteson, clerk, Master of Arts, Fellow of Merton College, Oxford, and heretofore our Missionary Chaplain, of whose sufficiency in learning, soundness in the faith, and purity of manners we were well assured, to the office of Bishop, and did canonically consecrate him publicly in the church of St. Paul, Auckland, according to the manner prescribed by the Church of England, the royal mandate only being excepted.

In testimony whereof we have caused our episcopal seal to be affixed to these presents.

Given at Auckland, New Zealand, on the second day of March, in the year of our Lord one thousand eight hundred and sixty-one, and the twentieth year of our consecration.

G. A. NEW ZEALAND,
Bishop of New Zealand and Metropolitan.

We, Charles John, Bishop of Wellington, and Edmund, Bishop of Nelson, were present and assisting at the consecration above mentioned.

C. J. WELLINGTON.
EDMUND NELSON.

Which I attest, having been present.

WILLIAM BRACEY, Notary Public.

THE BISHOP OF ROCHESTER ON COLLECTIONS FOR MISSIONS.

IN the Appendix to the Charge delivered by the Bishop of Rochester, at his Primary Visitation in 1860, there is an account of the Conferences of the Clergy, and of the subjects which were discussed at them. The first three subjects were :—

“ 1. How to promote the habit of giving upon principle, *i.e.* setting apart a portion of a man's resources, as God has prospered him, without necessary consideration of the objects to which the money is to be applied. (1 Cor. xvi.) 2. The importance of an organized system of collections in parishes for Church objects at home and abroad. 3. Mission work ; how to create an interest in it, both in town and country parishes.—The reflex benefit of Missionary Meetings on our people at home.”

A large number of the Clergy joined in the Conferences, and a remarkable union of feeling was evinced. The Bishop therefore finds it easy and agreeable to urge the adoption of certain principles and modes of action which were enunciated.

“ Subject I.—It appeared eminently desirable that *the habit of giving upon principle, as God has prospered our brethren, without necessary or immediate consideration of the objects to which their money is to be applied*, should be fostered throughout the Diocese. In like manner it was generally felt that to cultivate a sense of the value of Missions among the congregations, irrespectively of the money which may be gathered in aid of missionary work, would tend to the good of individuals and the interests of the Church. It was repeatedly urged by the most experienced of the Clergy present, that the *money bearing* of calls to charity and of missionary sermons was an impediment, in the minds of the people, to the reception of the great principles upon which works of charity, whether temporal or spiritual, depend. . . .

With entire assent to such assertions, the Bishop strongly recommends the practice of advocating the principles referred to frequently, and apart from collections for specific causes which may affect the temporal or the spiritual wants of men. . . .

Subject II.—The second subject, on *an organized system of collections in parishes for Church objects at home and abroad*, was worked out, at several meetings, to a complete and definite conclusion. Sentiments on the subject were all but unanimous. And, in consequence,

the Bishop feels that his particular request on this subject will be acceptable throughout the Diocese. He recommends, therefore,

1. That there be sermons, with collections, in all the churches of the diocese, for *Church objects at home*, in the *spring*, and for *missionary objects abroad* in the *early winter* every year.

The acknowledged difficulty of fixing a particular day when all can unite simultaneously in this good work, leads to the proposal,

2. That the spring collection should take place *between Easter and Whitsunday*, and that for *missions during Advent*; and that such modes of collecting in the churches as are usual on chief occasions of interest should be then adopted.

3. The Bishop recommends that the *Church Building Society* be the home object for 1861, . . . and he recommends the *Society for the Propagation of the Gospel* and the *Church Missionary Society*, one or both, to be the foreign object to be advocated in Advent. . . .

If parishes or districts prefer (as some have plainly intimated) that the Bishop himself should receive and determine on the appropriation of their collections, he will, on hearing from them, make the needful arrangements for doing this.

4. The Bishop further requests, that *immediately* after Whitsunday and Christmas, the Clergy will report to him the amount of their collections,—in what manner raised,—how and to whom paid; and that they will mark such letter outside, '*Diocesan Church Collections*,' and will not write any matters except what may relate to the collection, upon the sheet which contains such report.

Subject III.—*Mission work.* The preceding notices (on Subjects I. and II.) in some measure embrace what is referred to under this head. But the following supplementary helps in this department of the pastoral care, were dwelt on in various places, and are well entitled to the consideration of the Clergy.

1. Circulating the different Societies' cheap periodical publications among small subscribers, and those who hold missionary collecting boxes;

2. The establishment of monthly or quarterly meetings, in school-rooms, where the work of the Societies may be laid out in detail before the people with the help of maps and diagrams (to be had of the Societies);

3. The instructing of the upper classes of Sunday schools and adults at evening schools in the work and results of Missions;

4. Occasional expositions of the missionary tone of our Church services, and encouragement to regular prayer for the increase of Missionaries and the success of Missions;

5. The use of neighbouring clergymen in helping one another at missionary meetings or lectures, or of competent laymen, or of Missionaries who have laboured in the mission field themselves; always remembering the great advantage of having some influential person in the parish, as well as the pastor, who is informed correctly of the Societies' proceedings, and is capable of explaining them in detail;

6. Principal gatherings annually in different *central places* of the

Diocese, where the rich and influential may be induced to attend and aid the cause with money, and where the great duty of *parochial agencies* for mission work may be advocated, and an extension of the existing arrangements be stimulated.

N.B. One or more Missionary Secretaries for each Society, in each county of the diocese, to attend to and promote such a system of missionary operations as is described above, are indispensable for the complete success of this cause."

Since the publication of the Charge the Bishop has issued a "Report and Renewed Appeal for Annual Parochial Collections during the Spring and Autumn, on behalf of Home and Foreign Church Objects." The Editor has obtained his lordship's permission to print the following extract:—

"The opinion of the Bishop is settled, that manifold advantages would arise from half-yearly collections in the churches and parishes for home and foreign objects; but he has no hope that such a plan can succeed, unless there be almost universal co-operation on the part of the parochial Clergy;—local arrangements must be accommodated to the plan, private predilections must be somewhat restrained, the good of the whole body rather than of individual members must be regarded, if the project is to prosper, as he hopes it will.

He is convinced that no parish can be so small, or otherwise so circumstanced, as to render it unprofitable for the pastor to preach a sermon and offer the people an opportunity of giving to such causes (approved by the Church), as it will always be the Bishop's object to recommend.

He believes that the opportunities of giving to charitable and religious causes offered to the people (especially in our country churches), are at present much fewer than they ought to be, and he feels confident on the one hand—I. that *it is impossible to cultivate a proper spirit of Christian self-denial among the people, unless the congregations are taught to give freely to God of what they have freely received, upon principle, as God has prospered each of them, and to do so systematically and periodically as the apostle did himself, and would that all the Churches should do (1 Cor. xvi.), and on the other hand—II. that we cannot effectually teach the value of Christianity and the debt we owe to Him who came from heaven and died for us, unless we cultivate in our congregations a deep sense of the value of Missions, and of the necessity of helping our destitute brethren, at home and abroad, to those spiritual blessings on which our life and salvation rest.*

In such persuasion, the Bishop again recommends in the most earnest manner, that the system of spring and autumn collections in the churches, after sermons, be carried into effect throughout the Diocese;—and in pursuance of the plan, that SERMONS BE PREACHED AND COLLECTIONS MADE IN EVERY CHURCH BETWEEN THE FIRST SUNDAY IN THE APPROACHING ADVENT AND EPIPHANY FOR FOREIGN MISSIONS,—and that the gatherings be sent either to the *Society for the Propagation of the Gospel*, 79, Pall Mall, Bankers, Messrs. Drummond, Charing Cross, S.W., or to the *Church Missionary Society*, Bankers, Messrs. Hoare, Salisbury Square, Fleet Street, E.C., or be

divided between them, or (as some have wished) be sent to himself, to be disposed of at his option. He will be thankful for such services and for a report on what may be the fruits of the appeal in each case, —the letter being marked outside ‘*Diocesan Collection.*’

In addition to the above request, the Bishop begs the Rural Deans to take an early opportunity of conferring with the Clergy of their deaneries on the arrangements and organization which may be most effectual for the above purposes. He conceives that it may facilitate the object, if the Clergy and churchwardens are agreed, after leisurely communication, on the desirableness of having more frequent collections in the churches, and specially on the Subjects I. and II. pp. 30, 31, of the Appendix to his Charge, which he had the pleasure of sending to every parish last year.

They will, moreover, find material assistance in doing what is requested, by referring to a valuable pamphlet, entitled ‘*Tenets and Offerings, whose are they?*’ by the Rev. J. Ramsbotham, of Walmersley, Lancashire. By the kindness of the author, it has been sent to all the forty-eight Rural Deans of the Rochester Diocese.”

The Bishop has also proposed to hold, at the usual places of visitation, in November and December of the present year, Conferences of the Clergy and Laity. The subject for the afternoon conference is to be:—“The Extension of the Agency for Foreign Missions throughout the Diocese, with suggestions for improved organization, in order that the interest in Missionary work may be increased among our own people, as well as that greater means may be secured for spreading CHRIST’s kingdom in the unenlightened places of the earth.”

FIRST PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND AND IRELAND IN CANADA.

(*From the Montreal Church Chronicle.*)

THE first Provincial Synod of the Church of England and Ireland in Canada, assembled at the cathedral in this city, on Tuesday morning, 10th September. Divine service was celebrated at eleven o’clock. The Bishop of Montreal, Metropolitan, and the three Suffragan Bishops of Quebec, Toronto, and Huron, and the Bishop-elect of Ontario, with about eighty clergymen, were present, including fifty out of sixty clerical members of Synod, and a considerable number of laity, including between forty and fifty lay delegates.

It is noteworthy that the venerable Bishop of Toronto, now in his eighty-fourth year, performed the whole journey from Toronto on Monday; and the venerable Archdeacon of Kingston, now in his eighty-sixth year, came from Kingston.

The Rev. Dr. Patton, Rector of Cornwall and Rural Dean, read the prayers to the lessons; the Rev. Mr. Housman, Assistant-Minister, Cathedral, Quebec, the First Lesson; the Rev. W. Bettridge, Rector of Woodstock, C.W., the Second Lesson; the Rev. Dr. Fuller, Rector of Thorold, and Rural Dean, the latter part of the Morning Service. The Bishop of Huron read the epistle; the Bishop of Toronto the

Gospel. The Lord Bishop of Quebec preached the sermon from the following text :—Isaiah xxiii. 20.—“Look upon Zion, the city of our solemnities. Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.”

The sermon was able and practical, having special reference to the circumstances under which they had met.

The Holy Communion was then celebrated, the Metropolitan Bishop reading the service, and Dr. Lewis, Bishop-elect of Ontario, the offer-tory. His Lordship was assisted in the distribution of the elements by the suffragan Bishops, the Bishop-elect, and the Dean of Montreal.

At three o'clock the Synod assembled in the large school-room of the cathedral building. His Lordship the Metropolitan Bishop pre-sided, having the Bishops of Quebec and Huron on his right, and the Bishop of Toronto and Bishop-elect of Ontario on his left.

The roll was called by the Rev. Mr. Rogers, Secretary to the Bishop of Montreal ; and, besides the five Bishops, were found to be present fifty-three clerical members and forty-four lay delegates.

The patent, appointing the Bishop of Montreal Metropolitan of Canada, was read by Strachan Bethune, Esq. his chancellor.

His Lordship then gave an address, partly historical and partly explanatory of the duties and power of a Metropolitan Bishop.

The Rev. Canon Bancroft, D. D., was elected clerical secretary ; and Dr. Bovell, of Toronto, lay secretary.

Committees were appointed “to consider of a constitution for this Synod, and of the powers granted, or to be granted to the Metropolitan Bishop, with power to report from time to time.”

The Synod having decided that “the Bishops shall deliberate in one house, and the delegates from the clergy and laity in another, and each house shall hold its sittings either in public or in private at its own discretion,” the Metropolitan retired, with the other Bishops, having first named the Dean of Montreal as temporary chairman. Rev. Dr. Beaven, of Toronto, was then elected Prolocutor of the Lower House.

The Lower House met in the large school-room, and the House of Bishops in a room above, used as the Board-room of the Church Society.

Dr. Lewis, the Bishop-elect of Ontario, acted as secretary of the Upper House, but had no vote, his consecration as Bishop not having yet taken place. The Synod continued in session from Tuesday until Saturday evening, at seven o'clock, when the prorogation took place. A very lively interest was excited by their proceedings, the details of which are preparing for publication by the secretaries, in the journal of the Synod. The public were admitted to hear the debates in the Lower House, and large numbers attended every day.

The last business in the Lower House was to pass an unanimous vote of thanks to the Rev. Prolocutor, for the able and courteous manner in which he had filled the chair.

The members then accompanied their Prolocutor to the Upper House, when the Metropolitan was pleased to prorogue the Synod with the following address :—

"Rev. brethren, and brethren of the laity, members of the Lower House of the Provincial Synod of the United Church of England and Ireland in Canada,

It affords me no small satisfaction to submit to you this day the schedule of business which has been done by the Upper House during the present session. Very different are my feelings on this occasion from those by which I was influenced when I addressed you at the commencement of the session. Whatever confidence I might have had in the wisdom and discretion of the members of this Synod, whatever hopes might have been cherished that, under the guidance of God's Spirit, we should have our deliberations overruled for the good of the Church and the glory of His name; yet, when so many persons, principally strangers to each other, were for the first time brought together, to act as one body under one authority, it could not but be matter of deep anxiety to watch the gradual development of the spirit which was about to actuate them, and the manner in which their proceedings were to be conducted. Let us thank God that, on this score, such anxiety is now terminated. The provincial Synod of the Church in Canada is no longer a matter about which we are to speculate and calculate the chances of success. It has met in very full representation from every diocese; it has deliberated, day after day, with much wisdom and high talent; and accomplished, with patience and ability, a considerable amount of work; having settled all the details of its organization and future course of proceedings, and having thus laid the foundation of much practical benefit for the whole Church in Canada.

Independently of what may have been transacted separately by the Lower House, the business which has been brought before the Upper House, and which, having been concurred in by that and the Lower House, I hereby now declare to have passed the Synod, is as follows:—

1. The declaration.
2. The constitution.
3. Permanent order of proceedings.
4. An address to Her Majesty on the appointment of the Metropolitan.
5. Draft of a new patent for the Metropolitan, with additions recommended by the Synod for insertion.
6. An address to Her Majesty respecting the adoption of such additions.
7. An address to the Protestant Episcopal Church of the United States.
8. Report of Finance Committee adopted.

Thanking you on behalf of the whole Church, for the diligence and patience with which you have applied yourselves to the important business of this session, I now hereby declare this Synod prorogued."

F. MONTREAL, *Metropolitan.*

His Lordship then pronounced the benediction, and the meeting separated.

BISHOP OF MONTREAL'S CHARGE.

WE print at large the address of the Bishop of Montreal to the Metropolitan Synod. It is a document which will often be referred to. We are indebted for it to the *Canadian Ecclesiastical Gazette*.

"Right Reverend and Reverend Brethren, and Brethren of the Laity,—It has been with no ordinary feelings of interest that I, and I am sure I may say that all of us, have looked forward to this meeting of the first Provincial Synod of the Church of England in Canada; and, appointed as I was, certainly most unexpectedly to myself, to the responsible office of Metropolitan of this province, I have earnestly sought for that gracious help of God's Holy Spirit, which we have now, in our united prayer, just solemnly invoked; and I also ask the kind co-operation and consideration of all the members of this Synod to aid and uphold me, while I endeavour, to the best of my judgment and ability, to discharge the important duties devolving upon me. And when I look around and reflect upon the character and standing of those who form our Great Council of the Church, when I remember of what body they are the representatives, I cannot but feel stirred up to give God thanks that hitherto He has thus helped us, and am animated also with a good hope for the coming time.

Growth of the Church.—What a contrast is thus afforded to the recollections of many here present! Indeed there are two of my right reverend brethren, who from their age, and long and active labours, no less than their office, may in an especial manner be looked upon as Fathers of the Church in Canada, and of many of its important institutions. Our senior prelate, the Lord Bishop of Quebec, in an address he made to his own Synod last year, spoke of the commencement, within the recollection of some aged men still living, of the Episcopate of the first Anglican Bishop in this country, with but five clergymen in the whole province, with which his diocese was co-extensive. Though the clergy had been largely increased, yet still they were but few and widely scattered, when my right reverend brother himself succeeded, as the Bishop of the same undivided diocese, now upwards of a quarter of a century ago. While my right reverend brother of Toronto has stated that at the time of his ordination by the first Bishop of Quebec in 1803, he made but the fifth clergyman in the whole of the Upper Province, we are assembled here, as the representatives of five separate dioceses (reckoning that of Ontario), with not less than 350 clergy officiating in them. In the days of its early struggles, the Church was strictly missionary in its character, and supported almost entirely by external aid; but a great change has been gradually working throughout it, and its whole position has assumed a very different aspect.

Organization of Synod.—Having grown into so large a community, occupying so extensive a territory, possessing such various interests and institutions, and with an increasing character of stability and permanent establishment in the country, it was felt that some organized

system of regular government and discipline was imperatively called for. Circumstanced as we are in this country, it was necessary that this should originate within the Church herself. And under the sanction of our Synod Acts, which, having been passed by the Provincial Legislature, received the sanction of the Crown, we have been enabled to meet in our several dioceses, in our corporate character, and make regulations for our internal government and discipline. These organizations are yet in their infancy amongst us ; but watching, as I have done most carefully, their rise and progress, and largely participating in every movement, dating from the Conference of Bishops of British North America, held at Quebec in 1851, I feel fully persuaded that we were acting with true wisdom in originating them ; that they were become essentially necessary to us in our present state, and that they will, under God's blessing, increasingly contribute to the efficiency of the Church ; that they tend to excite a greater interest in the breasts of the laity, and disseminate generally amongst us truer and more enlarged views respecting it.

But if it be well to gather separate parishes together in each diocese, for the promotion of good government, and as indicating the corporate character of the Church under one chief pastor, so also it is still farther desirable to gather separate dioceses together, according to the ancient usage of the Church, in provinces, that the representatives from the several dioceses, meeting together, may consult respecting such matters as concern the Church in its more collective capacity ; and be themselves, again, links in a still farther bond of the whole body of the Church throughout the world. We know the enormous power which is wielded by the Church of Rome from that unity which arises from the submission of the members of that communion to the single authority of the Pope, as the universal bishop. We deny any such claim, both on scriptural authority and on the testimony of the universal Church from the beginning. But Dr. Field, formerly Dean of Gloucester, in his learned and elaborate 'Treatise of the Church,' while combating the claim of the Bishop of Rome, argues strongly for the true corporate character of the Church, and its great power and influence, when duly exercised. He argues that 'the fulness of ecclesiastical power and jurisdiction is in the companies, assemblies, and synods of bishops and pastors, and not in any one man alone.' And then he goes on to show the gradation of these assemblies : 'Things were so ordered in the beginning, that as presbyters could do nothing without the bishop, so the bishop, in matters of moment, might do nothing without his presbyters. If any difference grew between the Bishop and his clergy, or if (consenting) any one found himself grieved with their proceedings, there was a Provincial Synod holden twice every year, in which the acts of Episcopal Synods might be examined. These provincial synods were subordinate to national and patriarchal synods, wherein the primate of a nation or kingdom, or one of the patriarchs, sat as president ; and in the national and patriarchal synods the acts of provincial synods might be re-examined and reviewed. So that it is evident that the

power of ecclesiastical jurisdiction resteth not in bishops alone, but in presbyters also, being admitted to provincial and national synods, and having decisive voices in them, as well as bishops ; nor in any one metropolitan, primate, or patriarch, within their several precincts and divisions, but in these, and their fellow-bishops jointly ; and that much less there is any one in whom the fulness of all ecclesiastical power, and the right to command the whole Church, doth rest.'

And so the Church should rise higher and higher in its order, until, if it be possible, which in these days of division and separation it is not, we should come up to the general or œcumenical council, such as was held on great occasions from time to time in the first few centuries of the Christian era—and whose authority in certain cases our own communion acknowledges. But if we cannot arrive at such a consent of Christendom in its entirety, how much is it to be wished, that we could be seeking, and, as far as may be, advancing towards it—and hear our widely-spreading branch of the pure and reformed Catholic Church of Christ speak with the full voice of her collective body. And why may not this be prayed for and hoped for ? The Church of England, for upwards of 200 years after the era of Reformation, was confined, almost entirely, within the four seas that surround the British Isles. Its wonderful progress within the last half century, or rather more, including the transatlantic branch in the United States, has almost equalled in magnitude the growth of the Church in the Apostolic age. But it has been so sudden, and so widely-extended, particularly during the last twenty-five years, that we were not prepared for its grandeur or the consequences of its complicated organization ; and one serious matter now under the consideration of the Church at home is, how to secure the harmony of its parts, the general unity of the whole, together with the necessary independent government of the several branches in all matters of local detail and internal discipline. How growing branches are to keep up their individuality and corporate character in their own localities, and yet preserve unbroken their real ecclesiastical standing in relation to the Mother Church ! Upon this important subject I received a letter of inquiry some time since from a member of the Upper House of the Convocation of Canterbury, and I felt that I was as yet in no position to give any satisfactory reply.

Parishes are independent of one another, but united under one Bishop in each diocese. Dioceses are independent of each other, but have a means of united action in each province under one Metropolitan. Then all these provinces must have some coherence, some means of united action, some means of being heard in matters of common interest to all. Are there not occasions when it would be a glorious thing, if the whole reformed Catholic Church could make herself heard with the voice of authority, and speak trumpet-tongued to the world on high matters of faith ? Have not all a common interest in the authorized version of the Word of God, and the Book of Common Prayer, both of which are now being assailed from various quarters ? It was, then, to take a step in this direction, that, after we

had organised our Diocesan Synods in this province, three of the four then existing dioceses presented memorials to the Queen, asking Her Majesty to appoint a Metropolitan, that we might have the power of carrying on our ecclesiastical organization. There is no question of the fact that the office of Metropolitan was one of very early date ; it is alluded to in the sixth canon of the General Council of Nice, held as early as the year 325, the ancient custom of the Church, which was to be adhered to ; where it is called *archaia ethe*, *antiqua consuetudo* ; and one reason mentioned is, that no consecration of a Bishop was to be allowed in any province without the Metropolitan taking part in it—not, however, that he was to exercise any arbitrary power, but that the consecration was to be determined by the majority of votes in the Provincial Synod—‘*sustineat sententia plurimorum*.’ But this canon provided against a private or independent action of Suffragan Bishops proceeding to the consecration of new Bishops at their own discretion. The development of its organization in the early Church, no doubt arose out of the necessity of finding ways for the discipline and government of its rapidly extending branches—making all to harmonise, and carry out one great principle and course of action. Thus it was ordered by the Council of Antioch : ‘Let there be two Provincial Synods every year, and let the presbyters and deacons be present, and as many as think they have been in any way hurt or wronged then expect the determination of the Synod.’

The Office of Metropolitan.—The power of the Metropolitan was in calling the rest of the Bishops to the Synod, in appointing the place of meeting, and in sitting as president in the midst of them ; and, as Dr. Field observes, ‘so were things moderated, that neither the rest might proceed to do anything without consulting him, nor he do anything without them, but was tied in all matters of difference to follow the major part. The causes that were wont to be examined and determined in the meeting of the Bishops of the province were the ordinations of Bishops, when any churches were void, and the depriving and rejecting of all such as were found unworthy of their honour and place ; and, in a word, any complaint of wrong done in any church was there to be heard. Thus, at first, all matters were to be determined, heard, and ended by Synods, and they holden twice every year. But in process of time, when the governors of the Church could not conveniently assemble in Synod twice a year, it was first decreed at the sixth general council that they should meet once : and afterwards, many things falling out (partly from the poverty of such as should travel to Synods), to hinder their happy meetings, we find they met not so often ; until at length it was ordered that Episcopal Synods should be held once every year, and Provincial at least once in three years. And so in time, causes growing many, and the difficulties intolerable in coming together, and in staying to hear these causes thus multiplied and increased, it was thought fitter to refer the hearing of complaints and appeals to Metropolitans, and such-like ecclesiastical judges, limited and directed by canons and imperial laws, than to trouble the pastors of whole provinces, and to wrong the people by the

absence of their pastors and guides.' Such seems to have been the reasonable, and we may say almost the natural growth of the early ecclesiastical polity of the Catholic Church ; to provide for its government, its unity, and its increased parishes, dioceses, provinces, patriarchates, and general councils, one after the other, in due succession. 'The spirits of the prophets being bound to be subject to the prophets.'

In process of time the assumption by the Bishop of Rome of the character of vicegerent of Christ upon earth and his claim to be the sole universal Bishop, gradually undermined the whole system ; and, as I said before, the reformed Catholic Church in England, from its position, at first failed to realize the necessity or the wisdom of its reconstruction, which, however, is now urgently demanded, by the complicated and at present undefined nature of the relation between the widely-extended and increasing members of its spiritual family, as the Body of Christ.

Blackstone, in his celebrated 'Commentary on the Laws of England,' mentions, that 'it hath been an ancient observation in the laws of England, that whenever a standing rule of law, of which the reason perhaps could not be remembered or discovered, hath been wantonly broke in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovations.' And that has often proved a truth in ecclesiastical no less than in civil polity. And if there has been any rule of law or system of organization that once gave power to the Church, which has fallen into abeyance through disuse or misapprehension of its meaning and application, it will be our wisdom to try and revive it, adapting it, as far as we may be able, to present circumstances and times, and to such canons and laws, either colonial or imperial, to which we owe obedience. In consequence of the memorials presented to the Queen, respecting the appointment of a Metropolitan for the province of Canada, I received, in July, last year, the patent which has been read to you. Upon looking it over, I found that there were some important omissions in the preamble ; one of which was the leaving out every reference to the present Bishop of Quebec, as having presided over this diocese before me ; and making me the successor of Bishop Stewart ; and also in the description of the districts contained in the Diocese of Quebec. In consequence, I did not think it right to have it enregistered or published in full without first communicating with his Grace the Duke of Newcastle, Her Majesty's Secretary of State for the Colonies, who was then in Canada, in attendance on H.R.H. the Prince of Wales. The duke desired me to write him an official letter on the subject, and he would forward it to the Queen's Advocate General, for his opinion. I accordingly wrote such a letter, and on the 21st of January last I received a communication from the secretary of His Excellency the Governor General, together with a draft of a new patent. Mr. Pennefather wrote to me as follows :—'The Duke of Newcastle has been advised by the Queen's Advocate that the errors mentioned in your letter to him, of August 24, 1860, do not affect the validity of the instrument ;

His Grace has thought it advisable to cause fresh letters patent to be prepared, of which a draft copy is enclosed. His Grace has given directions that this draft shall be placed in your hands for the purpose of being submitted as well to your Lordship as to the other Bishops concerned, and also to any person in whose legal knowledge and experience you may have confidence.' I had, however, sometime previous to the receipt of this draft of a new patent, caused so much of the original one to be printed as had reference to my actual appointment as Metropolitan, and the powers intended to be conferred upon it, leaving out the preamble, where the errors occurred, and which contained no matter of any great moment that was necessary to the understanding of its nature. I sent several copies of this to the different Bishops, and it was printed in full in the *Toronto Ecclesiastical Gazette*, in one at least of the daily newspapers in this city, and I believe elsewhere. I subsequently visited Toronto, London, and Quebec, for the express purpose of conferring with the Bishops of the several dioceses, and any other persons, clergy or laity, that might wish to be present with us. I found a strong impression entertained in some quarters, that the tenor of the patent was not altogether in harmony with our Synod Acts. Now, as it is thought necessary to issue a new patent, sent out here for our consideration, and as the Queen's Advocate, in a marginal note to the draft, asks 'whether any and what additional powers are requisite for the proper carrying out the objects of the Church Synod Act, and the intentions of Her Majesty's Government in this matter?' it seems to me that we have just the opportunity we require of seeing matters so adjusted that hereafter we may hope to work cordially and satisfactorily together. I thought it my duty not to send home the draft until I had brought the whole subject before this general meeting of the Canadian Church. I wish it to be calmly and wisely and fully investigated. I covet for my office no extraordinary nor unnecessary power or authority, still less do I wish to contend for what may be unsanctioned by the law of the province. I should myself wish the whole matter to be referred to a committee of the Synod, who should be instructed to inquire into the bearings of the Synod Acts and the patents of the several Bishops, and if there is any inconsistency, to report how the powers and office of the Metropolitan can be made to harmonise with them. And I should wish them to take a still higher and wider view of the subject, and see how, too, our relations with the mother Church of England, and all its branches, extending through every quarter of the world, is to be preserved in loving and faithful unity. We have present here amongst us able lawyers, learned divines, and those who are zealous for the honour of Christ and the increase of His Church,—persons fully competent to do ample justice to so great a subject. It is a subject which must be taken up sooner or later, and calls for some definite action. From Canada first went forth the word which led to our present diocesan organization, which is being carried forward through all the colonies of England. It would be a noble completion of our work, if we were, under the gracious guidance of God and the Holy

Spirit, not only to settle any internal difficulties and harmonise the action of our own Provincial Synod, but also strike again for our reformed Church the key-note of primitive antiquity, which shall find an echo in the farthest limit of the continent, and throughout the various portions of the other hemisphere, proclaiming aloud before heaven and earth that 'we being many are one body in Christ,' and 'every one members one of another.'

I have trespassed somewhat on your patience, while I have entered into these details, but I hope the subject and the occasion will be sufficient excuse. I should have rejoiced if it had fallen to my lot to have listened to another occupying this place, instead of me; but, having been called to this office, I have given the subject long and anxious thought and inquiry; and in any discussion that may arise, or in any arrangements that may be prepared for our future proceedings, whatever difference of opinion may be manifested, I trust that we shall all endeavour to preserve such a temper as becomes those who are met together to consult for the welfare of Christ's Church, and to promote the glory of God. I have no intention to dictate to the Synod what shall be their present course of action; but in case we are prepared to proceed to our organization, with a view to the future despatch of business, I have caused some papers to be printed, which can be placed in the hands of the different members, and form the bases of our deliberations. They are framed something upon the same plan as was acted upon when our Diocesan Synods were first constituted, and consist of a proposed 'Declaration of Principles,' a 'Constitution,' and a 'Permanent Order of Proceedings.' Something of this kind will be necessary before we shall be in a condition to enter upon any Synodical business. The Synod will, of course, adopt, alter, or amend them, as they shall think fit. And may God, in His great mercy, for Christ's sake, give us grace to do that which shall be most conducive to the increase of piety, and the furtherance of true religion and piety of life."

AMERICAN CHURCH MISSION AT ATHENS.

WE have occasionally printed the accounts of the American Church Mission at Athens. Our readers will be pleased to see the following testimony borne to them in the following extract from the lecture on the Schools of Modern Greece, delivered before the American Institute of Instruction at Boston, by Dr. Felton, President of Harvard College, in 1860. Dr. Felton is not a Churchman. We are indebted for the Report to the *New York Church Journal*.

"I should do injustice to my subject if I omitted to say a word of the foreign aids the Greeks have enjoyed, in building up their present system of education. I have already spoken of the services of the Bavarian Regency in this regard; much also is due to individual scholars among the Germans. Professor Thiersch, of Munich, whose recent death was mourned by scholars everywhere, played an important part in the political organization of the kingdom, and exercised a steady influence upon the progress of the people in education. Indeed,

the good-will and active assistance of learned men, whose feelings were everywhere enlisted in behalf of the country by the classic memories of its illustrious past, were cordially extended to help forward the nascent civilization. But by far the most important benefits Greece has derived from her foreign friends have been conferred by the American Missionaries. Several of the Protestant denominations have aided in the good cause; but I must, on the present occasion, limit myself to the services of Dr. and Mrs. Hill, whose long and uninterrupted labours have reached and strengthened the very foundations of the social structure of the new Hellenic State, and have had a vast influence in moulding the education of the race. More than thirty years ago Dr. and Mrs. Hill were sent, under the auspices of the Episcopal Missionary Board, to serve the downcast and long suffering people, by aiding them in educating the young. The instructions under which they engaged in this noble enterprise breathe the profoundest spirit of Christian wisdom and enlightened philanthropy. I have read them, with admiration, in Athens, after having had unusual opportunities of seeing the practical blessings they have conferred upon the Greek race, not only in the Hellenic kingdom, but among the Greeks of the Turkish provinces. Not belonging to the Episcopal Church, and never having known Dr. Hill, until I became acquainted with him in Athens, my testimony cannot be suspected of a sectarian bias. I carefully studied his operations, during two visits to Greece, at an interval of five years. I was often present at the lessons of the classes, and I had the happiness of frequently sharing in the simple and fervent devotional exercises with which the day was closed. I knew many of his pupils, during my first residence in Athens, and was happy to renew my acquaintance with them when I returned to the city, five years later; and they have passed from school-girlhood, to take their places, as accomplished and noble-minded women, in society. I think, therefore, I am justified in speaking my opinion, without the slightest hesitation or qualification; and I do it the more readily—nay, I eagerly seize this occasion—because I have understood that some zealous persons have become uneasy that Dr. Hill has not assumed a hostile attitude against the Greek Church, and has not taken active measures to gain proselytes to his own. The first answer to this charge, if it be one, is, that Dr. Hill was expressly forbidden, by the instructions I have referred to, to engage in such an unavailing war. Had he attempted any such measure, the career of eminent usefulness, which he has pursued with such brilliant success, would have been closed as soon as it was opened. The justification of the instructions of the Board, and of Dr. Hill's conformity to them, is to be found in the facts I have already detailed in the history of the Greek Church, and in the peculiarities of its organization, which make it capable of receiving any desirable reforms, without destroying or materially altering it. In its external organization, it is an important fact that it has no one permanent and sovereign head. The Patriarch of Constantinople is the ecclesiastical head of the Church in Turkey and the Ionian Islands, and he is elective and removable; the Emperor

of Russia is the head of the Church in that country; the Holy Synod, of which the Metropolitan of Athens is the President, is the head of the Church in Greece. The unity of the Greek Church is a dogmatic unity; not the unity of a centralized ecclesiastical sovereignty. I do not affirm that there is no bigotry and fanaticism among the members of that Church, both in Turkey and Greece. I do not claim that pious frauds have not been practised, and are not still practised, by crafty priests upon the ignorant and feeble-minded. I am perfectly familiar with the history of the foolish and wicked persecution that some of them set on foot a few years ago against Dr. Jonas King. I know that enemies of light and progress are still found in the Orthodox Anatolic Hierarchy; and that the long period of degradation and oppression let in corruptions and superstitions, the remains of which are still to be found in many quarters. There is something of the old Byzantine spirit which looks obstinately back to the Middle Ages, and seeks alliance with Russian despotism, still lurking in the dark corners of the Hellenic race. I have put the case against the Greek Church in its strongest form. On the other hand, the liturgies are generally scriptural in character and language, and are the work of the ablest and most learned of the fathers. Protestant as I am, I have worshipped in their churches almost daily for months, and felt that I was in the presence of a Christian body, which has a better right than any other to claim descent from the Church of the Apostolic Age. I have heard their most eloquent preachers with interest and admiration; not all priests are allowed to preach, but only those who show a special talent, under the title of *ιεροκήρυκες*, are permitted by the Holy Synod to exercise this function, a restriction to be commended to some other ecclesiastical bodies. I have personally known many of the clergy, from the humble priest, living among the peasants of the rustic hamlet, and sharing the hardships of the class among whom he dwelt and ministered, to the highest dignitaries of the Church; and among the former I have found the Christian virtues of humility, conscientious devotion to duty, self-sacrifice in their chosen sphere; among the latter, the same virtues, adorned by scholarship, abilities, and eloquence. Archbishop Misael, of Patræ, and Metrophanes, formerly *hierokeryx* of Attica, —now Bishop of Andros and Cea—are men whose general intelligence and liberality of sentiment would do honour to any national establishment. I may mention that the Church has always favoured the distribution of the Scriptures—both in the ancient Greek and in the modern version—among the people; and the priests have often co-operated with the Protestant missionaries in circulating them, with other religious books. The progress of education, which the ecclesiastical authorities favour—especially the influence of the University of Athens, and the Rizarian Theological School,—have had a liberalizing effect upon the general tone of thinking and feeling in the Church. The forces, therefore, at work within the organization itself, are sufficient to remove whatever is objectionable, without breaking up the venerable associations of antiquity by a dissolution of the fabric. Indeed, it has been shown conclusively by Dr. King, that the corruptions

and superstitions which have been charged upon the Greek Church are comparatively modern, and not only have no sanction in the writings of the most eminent of the Fathers, but are directly contrary to their authoritative teachings. Such being the case, the safest and most effective mode would evidently be to remove these parasitic growths, and thus to restore the Church to the purity of doctrine and practice inculcated by the founders. This view shows how wise and far-reaching were the instructions of the Board to their missionaries. It is only necessary to enlighten the Greeks by a good system of education, and they will themselves reform the Church, so far as it needs reform.

In Dr. and Mrs. Hill, the Episcopal Board have two able and devoted persons, competent and eager to carry their principles into execution. They went to Greece before the war was over. After a time, they sailed to the Peiræus, and landing there, the only means of reaching the ruined city, five miles off, was a little Attic donkey, on which Mrs. Hill rode, while her husband walked by her side. Not a house was standing in the famous city of Athens. The frequent bombardments and sieges through which it had passed, had reduced it to a pile of rubbish. These devoted Missionaries, as soon as they had provided a temporary shelter, collected the tattered and starving children who were crouching amidst the desolation, and proceeded to carry out their instructions by establishing a school before a school-house was built. This was more than thirty years ago. The school has grown with the growth of the city; and those who now attend it—to the number of five or six hundred—are, in many cases, the children or grandchildren of the earliest pupils. The children are taught gratuitously the elements of a good common education,—reading, writing, arithmetic,—together with household arts, such as sewing, knitting, making up garments, and the like. English and American ideas of personal neatness and order form the basis of the training for domestic life. Any one who has visited the East, will readily understand that the inculcation of these ideas is an important matter, inasmuch as they are not universally accepted even among the richer classes, who sometimes tolerate in their houses the presence of certain animated specimens of natural history, more interesting in their zoological relations than in their social qualities. Mrs. Hill was one of the first—perhaps the very first—to prove that the attendance of these lively but unwelcome inmates was not, as has been supposed, a necessity of the climate, and that their room was in all respects much better than their company; a public service deserving to be rewarded by a statue of gold.

In this school for the instruction of the poorer classes in Athens, Dr. and Mrs. Hill, aided by an estimable lady, who has been associated with them for many years, have established a boarding school for the higher education of young women. In this school are received the daughters of many of the best families, not only among the Greeks of the Hellenic Kingdom, but among the Greek population of European and Asiatic Turkey. It would be difficult to find a more inter-

esting assemblage of young persons anywhere in the world. They have all the vivacity which marks their race, with a docility of temper which makes the task of teaching them a perpetual delight. The best masters, in the different branches of an elegant and accomplished education, are employed, while their domestic, moral, and religious training is carefully attended to by Dr. and Mrs. Hill, and their excellent associate. They are taught the ancient classics of their country, several modern languages, among them the English, which they learn to read, write, and speak perfectly, and the more practical branches. The good influence exercised by this training upon the characters of these young women, at the most impressible age, can hardly be exaggerated. The blessings of this truly Christian education go with them to their distant homes, and add to the happiness of domestic life, to the uttermost limits of the Hellenic people.

These excellent missionaries enjoy the confidence of all classes in the community,—of the Greek Church, the Catholic Church, and the Protestant Churches. This is the natural result of the able instructions of which I have spoken, and of the wisdom, patience, and discretion with which they have been carried out. Dr. Hill has never concealed his opinions, nor made unworthy concessions. He preaches twice every Sunday, and administers the sacraments of his Church, in the little Episcopal chapel, appropriately bearing the name of St. Paul, his hearers being English, American, and Greek,—any who desire to attend. He has long been the chaplain to the British Embassy, having received the appointment from the British Government as a tribute to his character and services, in the time of the late Lord Lyons,—the excellent father of the present distinguished Minister at Washington,—and still continuing to hold it under the liberal and accomplished Sir Thomas Wyse, a Catholic gentleman, and one of Dr. Hill's warmest friends.

For more than a generation, the influence of these eminent Missionaries has been extending itself throughout the Levant. It has been their high privilege to render great service in reconstructing the edifice of civilization in an illustrious but long suffering country. They have been the favoured agents in repaying, to some extent, the debt the whole world owes to the ancestors of the existing Hellenic race. To only a few among the greatest benefactors of mankind, has such an opportunity been afforded ; still fewer have had the wisdom given them from on high to turn such an opportunity to account. They started right, and they have made no mistake ; and now, as the evening of life begins to descend upon them, they are surrounded by the blessed results of their long labours. I am not much disposed to envy others ; but I confess I do envy them the happiness they must feel in the consciousness not only of duty faithfully performed, but of great ends successfully achieved. They shall find their exceeding great reward, when the Master, whom they have obeyed, shall receive them with the welcoming words, ' Well done, good and faithful servants.' ”

The following is an extract from a letter from the wife of the Rev. Dr. Hill :—

" Athens, June 19, 1861.

We have just finished our yearly examinations. I do not think they were ever more interesting ; those exercises in particular which exhibited the pupils' acquaintance with the Scriptures. It happens this year that the members of the Synod were all our personal friends ; they were invited to attend as such (not in their official capacity). All were present. The exercises were, of course, such as would interest them most. The pupils were examined on the Nicene Creed, bringing texts from the Scriptures to prove the doctrine of each article. But the exercise of the day was the topography of Palestine. I wish that you, and some of our friends at home, could have witnessed the deep interest which the Bishops exhibited as the position of the several mountains were pointed out, accompanied by the Scriptural account of the event connected with it. The cedars of Lebanon, and the beauties of Hermon, as sung by the royal psalmist, entered into the description of these celebrated mountains. The exhibition of the power of the Almighty, and the confusion of the prophets of Baal, of which Mount Carmel was the scene, formed a part of their recitations. The account of the manifestation of our Saviour's glory on Mount Tabor, representing God's three great revelations to man, was repeated with much feeling. David's thrilling lamentation over Saul and Jonathan went to every heart, as the heights of Gilboa were pointed out. Jezreel, the scene of Ahab's and Jezebel's iniquity, and of God's righteous judgment against them, according to the Word of the Lord by His prophet Elijah, was not forgotten ; and the repetition of the awful prophecy, with its exact fulfilment, made a deep impression on the audience. Our Saviour's searching conversation with the woman of Samaria illustrated the right of Sychar and Jacob's well. I have not room to tell you of Bethlehem and Jerusalem, of Tiberias and Jordan, of Nain and Joppa, of the brooks Cherith and Jabbok, of Pisgah and Horeb, of Sinai and Ararat. Suffice it to say, that the fathers of the Church went away highly gratified, and fully satisfied that the lambs of their flock had a scriptural education. But it was very difficult, amid all the occupation of mind and body which such seasons furnish, to withdraw our thoughts from the contemplation of those events which are now tearing our country to its centre. The notes of preparation are still going on, but no one who reflects seriously can keep from trembling at the thought of the awful contest which now appears to be inevitable. We are bowed down to the dust on account of our ' national affliction.'

Under the multitude of cares which oppress us, we are sustained by the promises of Him in whom we trust. ' Trust in the Lord and do good ; so shalt thou dwell in the land, and verily thou shalt be fed,' is often suggested to my mind in a way which brings peculiar comfort with it."

MISSIONARY UNION OF ST. AUGUSTINE.

THE following address has been written by an associate of the Union, and issued by the Warden to the Members :—

"MY DEAR BRETHREN AND SISTERS IN CHRIST,—Earnestly could I have wished that the following Address had proceeded from the pen of some one of our Right Reverend Fathers in God, instead of from that of an humble associate of our Union. *He* might have counselled and exhorted us with authority; *I* can only entreat your forgiveness, if in anything I seem to speak with presumption, and beseech you to sink all question about the speaker in the thought of what shall be spoken, as I trust, in truth and love. The Lord be with you; and with my spirit!

We cannot cast our eyes over the history of recent years, whether we go back to the beginning of this century, or to the establishment of the first Indian Bishopric in 1814, or to the formation of the Colonial Bishops' Committee in 1814, without being powerfully struck with the resuscitation, the brightening up, and the bursting forth with ever increasing effect on all sides, of the Missionary spirit within the Church of England. The flame kindled, as we thankfully acknowledge, by the Spirit of God, has spread from heart to heart, till there is scarcely a parish in the country where some are not found who burn with desire to see the Gospel and the Church of their adorable Redeemer preached and planted in every land.

But just as in foreign parts the contemplation of what has been already done, by Divine help, only leads on to the thought of the great work beyond that remains to be done in the conversion and salvation of myriads of perishing souls,—so in this favoured country, the light of Missionary zeal and love which burns, thank God, with increasing brightness, only serves to make more visible the surrounding darkness which still covers the hearts of multitudes of professing Churchmen; who still recognise no obligation resting on them to extend to distant lands the blessings of the Gospel of Christ, or think it is adequately discharged by an occasional or annual gift of money. Very large numbers there are who treat Missionary operations with avowed indifference, or with silent contempt, as feeble efforts beneath their notice, of poor and doubtful results. The struggles, repulses, or gains of infant Churches in the lands of heathenism and ignorance have no interest for them. It is all well enough, they say, for those amiable philanthropists to take pleasure in such things, who are in want of an object to expend their time and energies upon, and find it in some distant scene

There is a large class, again, who set before themselves a miserably low standard of obligation on this subject. Perhaps they are persuaded, by the prospect of hearing an eloquent speech or sermon, to attend a Missionary Meeting, or a special Service, and leave behind them some small coin towards the collection, and their good impressions withal. Perhaps, however, some zealous collector has prevailed on them to become subscribers to the Parish Association, and they receive and even read some Missionary periodical; but there the matter ends. No deep or sustained interest is felt in the cause; no real thought is given to the agency by which this mighty work is to be carried on, whether it be the Divine agency of the Holy Ghost, or

the human agency of the instruments employed in the various parts of the mission field.

If we rise higher, and include those who have a more elevated and worthier appreciation of the importance and claims of Missions, how many have chiefly in their thoughts the pecuniary support of the Missionaries, who are supposed to be prepared to their hand by methods with which they have no concern. It may be their part to give money; but to search for men, to pray for them that they may be found, to pray for them after they are found, this does not belong to them. To pray heartily and constantly for Missions is what they were never taught, and they neglect the practice without any mis-giving. Who is there, indeed, however truly he acknowledges and feels the importance of this, but finds himself too often flagging in his exertions and his prayers, and confining to occasional seasons a duty and privilege which should be daily recognised?

For there can be no question really made of the duty. I say, the duty of praying and labouring constantly, *i.e.* daily, for the extension of Christ's kingdom is wrapped up in our baptismal engagements. 'It is the very scheme of the Gospel,' says Bishop Butler, 'that each Christian should, in his degree, contribute towards continuing and carrying it on.' The practical question, then, rather is, How shall we evoke an adequate sense of this duty in ourselves and others?

And here, if I mistake not, as far as I understand it, comes in the purpose of our Missionary Union. It is not established in independence of our baptismal estate. It is rather to bring out to view the obligations hidden therein, that they may be read by us and all men. It creates no new duties (for those special ones which our Rules speak of are dependent on the varying circumstances of Members), but it performs a most important function in defining for us existing duties, and aiding us in the performance of them, in a manner not otherwise provided, that I know of. It forms no new Society. It sets up no tests, whether of doctrine or practice, by which to judge those who do not belong to it. To use the language of its own rules, its purpose is simply 'to promote the Missionary spirit in the Church of England.' Its establishment is provisional and temporary. 'The only thing wanting is to get that great and influential body, the Church of England, to feel herself to be a standing committee' for the propagation of the Gospel. When that glorious consummation has been reached, when every member of the Church of England has been imbued with the true Missionary spirit, and has taken his position and share in the evangelization of the world, then I, for one, shall vote for the dissolution of the 'Missionary Union,' for its work will be done.

But in the interval, whether it will be long or short, how much has to be accomplished! Whatever becomes of the title, or of the rules and regulations of our Missionary Union, its end is an essential one for every Christian to aim at, both in himself and for others. And I will venture to say, that if any one steadily sets this end before him, and seriously pursues it by the light of the Word of God, of a well-

informed conscience, and of Christian precedent, he will in time fall into the same course, and the adoption of the same means, as the Missionary Union of St. Augustine has provided. This remark will place the subject, I think, in a practical point of view, such as will be comprehended, I trust, by every one. There are very many of those whom I now address, to whom it would be superfluous to illustrate this view of the subject, at whose feet I would rather sit, and listen to the profounder mysteries of the kingdom of God which they could speak of. But I entreat them to bear with me, while, for the sake of others of our associates, whom we reckon amongst the poor of this world, but rich in faith (would we had more of them !) I endeavour to point out by what course a plain Christian would naturally seek to advance his Redeemer's kingdom.

Suffer me to address myself to such an one. My brother or sister, your heart's desire is that all men should be saved, and come unto the knowledge of the truth ; you would have the name of that Jesus whom you love proclaimed far and wide, and see the earth filled with the glory of the Lord. You have vowed 'to confess the faith of Christ crucified, and to fight manfully under His banner against sin, the world, and the devil.' You have a part, then, given you to take in this warfare. You know that, of course, example is at the foundation of all exertion in this cause. You are yourself a Missionary by your Christian life ; and you cannot tell how far the effect extends. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

But your aspirations rise higher than the exhibition even of a consistent example. You feel that for such a glorious end as the world's evangelization active exertion is necessary, and you would be up and doing something towards it. Well then, you turn to your inspired guide. Your Bible teaches you to 'pray that the word of the Lord may have free course, and be glorified ;' to 'pray the Lord of the harvest, that He would send forth labourers into His harvest ;' 'when-ever you pray, to say, Thy kingdom come ;' to 'give' the Lord 'no rest.' You hear the Lord Jesus praying for the Missionaries of His appointment, for the perpetuity of their work, and for the unity of His Church. You hear the apostles labouring fervently in their prayers, and intreating as an indispensable thing the prayers of others for the success of their Missions, and for the promulgation of the Gospel everywhere. You see abundant reason for these Scripture precepts and examples. For the work so vast and difficult is intrusted to human instruments, and can in no wise be carried on without Divine aid, which it is necessary at all times to invoke. And thus you find that all Christians have had recourse to this effectual means of ensuring the progress of the Gospel. You simply do the same, and you do not know how you could act otherwise, and yet claim to be considered a faithful member of Christ's Church.

But you will not stop here ; for prayer without almsgiving according to your power would be presumption. You therefore make your offerings through one of the usual channels open to you. And in

order that you may pray with more intelligence, and give with greater alacrity, you supply yourself with some missionary publications from which you can learn the progress and prospects of Missions, you gladly attend the meetings held in your parish for the diffusion of information about them, and you converse with those who like yourself are interested in them.

And if you find all this to be good for yourself, and the fulfilment of your plain duty in this matter, you will be only too glad to multiply it by all the prayers which you can induce others to offer for Missions, by all the money you can get them to give, and by all the exertions you can persuade them to make in the same cause. If you are in earnest yourself, you cannot help acting upon others within your sphere. And if you succeed in gaining for the Missionary cause not only money, exertions, and prayers, but some one labourer to go into the very mission field itself, then is your work for the spread of Christ's kingdom crowned with the highest reward.

And now read over the rules of the 'Missionary Union,' and see if you do not find there the various points I have touched upon, with the further advantage of systematic arrangement and clear direction.

One paragraph more, and I will lay down my pen. If our Associates need any inducement to act more closely than heretofore upon the basis of our common rules, they have it in the success which has already attended the Union since its first formation, in the variety of class and condition which it has drawn together, and in the comfort and strength which many have testified that they have received since they joined it. If any incitements are needed to more strenuous exertions in the cause of Missions, and especially in the duty of intercession, such incitements, surely, are furnished in the marked success which God has of late years vouchsafed to the Missionary operations of the English Church; in the wonderful openings presented to her in widely distant regions, under widely differing circumstances; in the absorption of time and attention upon the mere collection and distribution of finance which all these things cause to the managers of our missionary societies; in the steadily advancing influence of the British name; in the often tried and as often proved soundness of the English Church; in the events affecting other Churches at this present time, as that of Italy on the one hand, and that of America on the other; and lastly, in the almost ubiquitous energy of the powers of evil, to counteract which we had need to be ready everywhere with our prayers, our funds, our Bibles, and our Prayer-Books. These and other causes combine to make the present juncture a most important and favourable one for the united action of all those who have at heart the interests of the universal Church of Christ. And there are two questions which I pray God the contemplation of such facts may stir up in the breast of every reader of these pages, and never suffer to rest, till they are practically answered; What can I do more myself? Whom can I influence to do anything, towards the furtherance of the kingdom of my Lord and Saviour?

THE PATAGONIAN MISSIONARY SOCIETY.

DEAR SIR,—In your September number of the *Colonial Church Chronicle*, p. 354, you admit an article on “Missions from Scotland,” wherein it is stated that the Patagonian Missionary Society is “at an end.” The last number of the *Voice of Pity* will show you how much your correspondent is in error.

Although the Rev. G. P. Despard has left Keppel Island, the station there is to be maintained; from whence Tierra del Fuego will, I hope, yet be Christianized. Mr. Despard will still work, in connexion with the Society, among the half-civilized and also native tribes in the interior. The Rev. A. W. Gardiner, M.A. (son of the lamented Captain Gardiner), is hard at work, and successfully, with an assistant Catechist, at Lota, in Araucania. Messrs. Schmid and Hunziker, with considerable encouragement, are at work in Patagonia; and the Society has, I believe, just concluded engagements with two young men from St. Aidan’s, and two young Germans from a German Missionary Institution.

I may add that at Buenos Ayres, Monte Video, and Valparaiso, the Society has received practical tokens of sympathy and support from the merchants, from the British chaplains, from American and other Missionaries; also from the chaplains of men-of-war.

With the *Voice of Pity*, I send you the last Report of the Society. Oh, for enlarged hearts towards all who are at work proclaiming the Gospel of our Lord and Saviour!

Yours, dear Sir, truly, J. WOOD.

Christ Church, Bath, Oct. 9.

[The writer of the article in question is sorry if he has misrepresented the Patagonian Missionary Society. The words he employed were, “its Mission is at an end.” The whole question turns upon the meaning of the words “its Mission,” which Mr. Wood imagines were intended to mean “the Patagonian Missionary Society;” but such an interpretation the writer disclaims, having had nothing else in mind than the disastrous termination of the Fuegian Mission, with its abandonment by its chief and sole ordained Missionary. That the Society has since broken ground elsewhere still leaves (the writer thinks) his original statement unimpaired.]

Reviews and Notices.

Tents and Offerings: Whose are They? A Letter to one of our Colonial Bishops, on a subject of Pressing Importance; together with his Lordship’s answer; and an Appendix. By the Rev. T. RAMSBOTHAM, M.A. London: J. and J. H. Rivington. Manchester: Hale and Roworth; Slater. 1861.

WE commend this valuable pamphlet to the notice of our readers. The following extracts will show the view taken by the author:—

“My own conviction is, that there are a great number of persons who would be positively thankful if they could feel assured that Holy Scripture does supply a plain rule for the guidance of all such as honestly wish to do what is right in the

matter. And even if a *few* only be found, in the *first* instance, ready to apply such a rule to their own practice, the *faith* of those *few* will, we may not doubt, be materially strengthened, and their example may fairly be expected to tell with great force upon others. And I am quite sure that such a rule may eventually, by God's grace, be brought to bear upon the *working* classes; in which case not only will a *new* mine of incalculable richness be opened, but the trust and dependence upon God thus inculcated will in time do, perhaps, more than anything else to lead these classes on to a deeper sense of the need of the Church's ordinances.

It seems to me that any attempt to introduce a general revival of the weekly offertory will (comparatively speaking) fail, unless preceded by or accompanied with an effort to raise the standard of Christian liberality among our people, and invite them to a more *definite* and *systematic* acknowledgment of *God's claims* upon their substance. But once boldly put forth the doctrine that no person who professes to take scripture for his guide, can, with any degree of consistency, give *less than a tenth of his income*, and then people will begin to feel that they need some such channel as the weekly offertory to relieve them of their weekly, or monthly, or quarterly dues to God. And it will then be an easy matter to convince them, out of the Old and New Testament, how God loves those gifts best which are made in his house, on his day, and through the hands of his ministers, *as an act of worship*. As it is, the great mass even of Church-people have lost all idea of offering directly to God, or in other words, of *worshipping Him with their substance*."

The letter, from which the above is an extract, was written upwards of two years since, without any view to publication. The Colonial Bishop to whom it was addressed sent the following reply:—

"My dear Sir,—Since I received your letter I have had scarcely a moment to myself. I cannot get through my work, and have now a foreign mail, and much pressing business on hand. I can only therefore say, that I entirely concur in your views about tenths. I believe that we withhold from God what is His due, if we do not pay them; and I believe that the minds of our people are not alive to this, because we, the Clergy, do not impress it upon them,—do not make it part of our teaching. The Clergy themselves, as a body, give largely; the laity, as a body, do not. Offerings can only be said to begin when tenths have been paid.

I return your paper, and hope that you may be able to do something to press the object of it upon the conscience of the Church.

Dear Sir, faithfully yours, * * * * *

Plates illustrating the Hindu Pantheon. Reprinted from the work of Major EDWARD MOOR, F.R.S. Edited, with brief descriptive Index, by the Rev. A. P. MOOR, M.A. Sub-Warden of St. Augustine's College, Canterbury, M.R.A.S., F.R.G.S. Williams and Norgate. 1861. (Pp. 20, and 104 plates, in 4to.)

A RE-ISSUE of the Plates which originally accompanied Major Moor's "*Hindu Pantheon*" is a boon for which the present editor deserves the thanks of every student of Indian mythology. The work itself was for a long time the most elaborate and the most important on the special subject of which it treats, and subsequent writers have largely availed themselves of the materials accumulated in it. But since its appearance in 1805, and more particularly within the last twenty years, so many new resources have been opened for the study of Hindu antiquities, and so much new light has been shed, especially on the earlier phases of the mythology of the Hindus, that the editor did not think it judicious to have the text reprinted entire, or moulded into a new form, but confined himself to substituting for it a descriptive letter-press, to serve as a guide to the plates. The re-issue of these

has been executed with great care and in excellent taste; and as they illustrate, from original sources, the present state of Hindu superstition and idolatry more copiously than has been done by any other pictorial representations, this handsome volume is calculated to form a very useful and valuable companion to any work on Hindu mythology that has appeared, or may yet be written.

Missions to the Heathen. No. 43. Diocese of Natal. Usetemba's Tale. Translated by the Rev. Dr. H. CALLAWAY, Missionary of the Society for the Propagation of the Gospel at Spring Vale, Umkomanzi, Natal. London: Society for the Propagation of the Gospel. 1861.

This is the account of the life of a young Kafir, written by himself, and translated by the Missionary who baptized him. It will be found useful by any one preparing a missionary lecture.

We have received from Messrs. Bell and Daldy—(1) *Historical and Statistical Sketch of the Slavonic Protestants in the North of the Austrian Empire. Also an Account of a Residence and Captivity in Turkey in the days of Queen Elizabeth of England. Translated and extracted from the Bohemian of Baron Wenceslas Wratislaw.* By A. H. WRATISLAW, M.A. Head Master of the Grammar School, Bury St. Edmund's (1s.). There is much interesting matter in this little book. (2) *The Post Revival. A word of Advice to workers among the Poor.* This pamphlet speaks of the importance of taking advantage of the thoughtful state of many persons after the excitement of a Revival has subsided. (3) *The Example of Christ and the Service of Christ, considered in Three Sermons preached before the University of Cambridge, in February, 1861. To which are appended a Few Remarks upon the present state of Religious Feeling.* By Archdeacon FRANCE.

From Messrs. Williams and Norgate—*The Journal of Sacred Literature and Biblical Record*, for October, 1861. (5s.) This valuable periodical is now edited by the Rev. Dr. BURGESS and Mr. B. HARRIS COWPER, well known as a Syriac scholar.

Colonial, Foreign, and Home News.

SUMMARY.

THE Rev. J. H. Thompson, M.A., late Professor of Divinity in the University of Bishop's College, Lennoxville, now Senior Assistant-Minister of Christ's Church Cathedral, MONTREAL, has been collated by the Bishop to the Senior Canonry in that cathedral; he has also been appointed by the Bishop to be his Examining Chaplain.

The Rev. Joseph Scott, D.D., Chaplain to the Bishop, and Rector of DUNHAM, has been collated to the Archdeaconry of Montreal, vacant by the resignation of the late Archdeacon Gilson.

We believe that the BAHAMAS have been formed into a separate Diocese, and that the Venerable Archdeacon Caulfield is to be the first Bishop. The Bishopric of COLOMBO has been offered to the Bishop of ST. HELENA. The Bishop of MADRAS (Dr. Gell) has sailed

for his Diocese. The consecration of the Rev. T. N. Staley as Missionary Bishop of HONOLULU (Sandwich Islands) is expected to take place at Lambeth, on Sunday, November 10.

Our readers will learn with great regret that the Rev. F. FLEMING has been compelled by severe illness to resign the post of head of the mission to Independent Kaffraria, to which he had been appointed.

ST. AUGUSTINE MISSIONARY UNION.—SPECIAL PRAYERS.—The Warden of St. Augustine's by virtue of a Resolution passed at the Conference of the Missionary Union in 1860, and confirmed at that in 1861, takes this opportunity of suggesting for special prayer at this time—

The Church in America in the present crisis of affairs ;

The Mission of the Church of England to the Sandwich Islands.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 1st, 1861.*—The Secretaries reported that the Standing Committee had come to the following resolution :—

“That while the Committee feel it inexpedient to employ, as their Agents, any persons, in the circulation of their books in Italy, or to identify the Society for Promoting Christian Knowledge with any other Society, they are perfectly ready to make grants of Bibles, Common Prayer Books, and other suitable publications of the Society, to persons or Associations of whose respectability they are satisfied, for gratuitous distribution, or sale at small prices, upon condition that a report be made to the Society, at least once in six months, of the manner in which such publications have been disposed of ;—it being understood that no further grant will be made, unless such report has been forwarded.”

The Secretaries informed the Board that, although means were immediately taken to make known these resolutions, applications from Italy have been, for the most part, suspended during the last three months.

That the Rev. R. Burgess, when leaving London for the purpose of visiting most of the principal cities in Italy, took with him specimens of the Society's Italian Books, with the view of making known these publications, and suggesting measures for their distribution.

That the Rev. F. Meyrick, with whom the Secretaries communicated immediately after the last meeting of the Standing Committee in July, had announced his intention of soon availing himself of the Society's grant ; and that the Rev. Dr. Camilleri, having completed his labours upon the revision of the Italian Prayer-Book, was now preparing to proceed, in company with another clergyman, on a second mission to Italy.

A grant of 500*l.* was made to the Bishop of Perth, for carrying out his plan respecting “the Bishop's school, Perth,” and converting the present establishment into a public and permanent institution, upon similar principles to those adopted for the Collegiate School at Adelaide.

The Secretaries reported that they had received a letter from the Rev. Francis Fleming, who had been appointed the head of the Mission to Independent Kaffraria, stating that the medical referee of the S.P.G., Dr. Budd, had refused to pass Mr. Fleming as in a fit state of health to go to Africa, and had ordered him total and immediate rest for two years; and that, consequently, he had been compelled, with very great sorrow, to resign the post to which he had been appointed.

No fresh arrangements for the prosecution of the Mission having yet been made, the Standing Committee withdrew the proposal for a grant of 1,000*l.* of which notice had been given.

A letter was received from the Bishop of Cape Town, thanking the Society for the grant of 256*l.* 1*s.* 5*d.* from Canning's Fund, towards the new buildings for the Kafir College. But the cost, the Bishop said, would exceed 3,000*l.*, and he could not at present hope to proceed with them. The Secretaries had informed the Bishop that, in the event of further exertions being made in the colony to raise funds for the work, the Society would be prepared to entertain favourably an application for further assistance. The Bishop called attention to his Native Hottentot Schools, of which he had already very many, and the number of which he wished to increase at once by twenty. And the Standing Committee had directed the Secretaries to inform the Bishop that they were prepared to recommend to the Board to vote 200*l.* in aid of the erection of these Hottentot schools, to be paid out of Canning's Trust for 1862.

Another letter from the Bishop of Cape Town, dated July 18th, stated that the vessel which had taken out two of his catechists, had been wrecked on Rotten Island, at the mouth of Table Bay. That Mr. Cliff, who had come from Grantham, had lost his wife, her father, and two children, with all his property, and a library of some value. That Mr. Nichol, from St. Augustine's, had lost everything. The Bishop asked for a grant of books for Mr. Cliff and Mr. Nichol. Books were voted to the amount of 20*l.*

A letter was received from the Bishop of Columbia, dated Victoria, Vancouver, June 1st, 1861, applying for aid towards the erection of churches at the following places in that diocese:—

1. Hope, Columbia, a town about 100 miles up the Fraser, where the river mining district commences.
2. Douglas, Columbia, a town at the head of navigation, about 120 miles from the mouth of the Fraser, on another route from that of Hope.
3. Nanaimo, Vancouver. This town is on the north coast of Vancouver's Island, and is the seat of the coal mines, with a population of Staffordshire miners.
4. Lake District, Vancouver. This is an extensive rural section of country, rapidly becoming settled. There are several Mission stations in the district, and this will be the first rural church.

It was agreed to place 300*l.* at the Bishop's disposal towards church-building in the diocese, to be applied in such manner as he may think fit.

Six sets of Service Books were granted to the Bishop of Melbourne.

25*l.* was granted towards a new church at Franklin on the River Huon in Tasmania, in the place of a small wooden church, erected many years ago, at the expense of the late Sir John Franklin, at that time Lieut.-Governor of the Colony.

A letter was received from the Bishop of Sierra Leone, dated Fourah Bay, Sierra Leone, Aug. 19th, 1861, soliciting aid towards the building of churches in his diocese. The Bishop stated that he was endeavouring to establish the Church on a self-supporting system ; that many of the churches were in a very bad state, and one must be entirely rebuilt ; that the people had come forward liberally. There were fourteen districts requiring more or less aid.

The sum of 200*l.* was voted to the Bishop, and six sets of Service Books.

The Board granted 300*l.* for church extension in the diocese of Nelson.

Other grants were made to different Colonial Dioceses.

Christ Church, Point, D'Urban, towards which the Society made a grant of 40*l.*, was consecrated by Bishop Mackenzie on Jan. 25th (Conversion of St. Paul), and a Sunday School in connexion with it has been established.

NEWFOUNDLAND.—(From the *St. John's Telegraph*.)—We are happy to be able to inform our readers that the Lord Bishop of the diocese returned in health to St. John's on Friday last. His lordship has been favoured with propitious weather, and has thus been able to accomplish his Visitation voyage on the Labrador, and along the north-east coast of this island, in less time than had been anticipated.

On Sunday, Sept. 22, a general Ordination was held in the Cathedral. The Rev. George Tucker, B.A. was advanced to the priesthood ; and Mr. Robert Temple, lately arrived from England, was ordained deacon. The Lord Bishop preached the sermon on this occasion ; assuring the congregation that if they had witnessed, as he lately had, the spiritual destitution existing in many parts of this diocese, and the urgent necessity for additional labourers in this portion of the Lord's vineyard, they would enter with more than ordinary interest into the services of the day. His lordship then dwelt at large on the chief characteristics of the Church's ministry, its Divine institution, its threefold order, and enforced the duty of the people to thankfully acknowledge the privilege, and remember the responsibility, of such a ministry established among them. His lordship was assisted in the laying on of hands by the Venerable Archdeacon Lower, the Rev. G. P. Harris, M.A. and the Rev. J. F. Phelps.

HAWAIIAN CHURCH AND MISSION.—Donations for promoting the erection of a Bishopric and church at Honolulu, Sandwich Isles, North Pacific, will be thankfully received by the Bishop Designate, the Rev. T. N. Staley, 79 Pall Mall, S.W., by Messrs. Barnett, Hoares, and Co., Bankers, Lombard-street, or by Manley Hopkins, Esq., at the Hawaiian Consulate, 4, Royal Exchange Buildings, London, E.C., to whom Post Office Orders can be made payable.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

DECEMBER, 1861.

CONFLAGRATION AT THE PONGAS MISSION, WEST
AFRICA.

THE interesting Mission of the West Indian Church in the Pongas country, 130 miles north of Sierra Leone, has been favoured on the one hand with a remarkable amount of success in regard to conversions, while on the other hand it has met with a series of reverses, calculated to damp the spirits of all but those who are firmly persuaded of the substantial excellence of the work.

In the first place, there was the death of the simple-hearted Missionary Leacock in 1856. This was followed, in 1857, by the death of Mr. Higgs, a young West Indian layman from the Bahamas. About the same time a large quantity of supplies sent from London for the Mission, and consisting chiefly of books and clothing, was lost by the wreck of the *Ida*, in the Channel, though afterwards fully made up by an insurance. Next, an iron house was constructed for the Mission in London at an expense of 450*l.*, and destroyed by fire on board the *Nereide* in the harbour of Sierra Leone. The insurance money was recovered also in this instance, and another house of brick, wood, and stone, was commenced on the banks of the Pongas by the Rev. W. L. Neville, Mr. Leacock's successor. Meantime, the Rev. Messrs. Phillips and Dean joined the Mission, and for a time there was much encouragement. But early this year Mr. Dean died of fever, and in May the old chief Wilkinson was in like manner removed. In July, Mr. Neville, after a nearly three years' residence in Africa, was carried off by debility, the result of fever. Meanwhile Mr. Phillips, after a

most narrow escape, was obliged to revisit his native air in search of health, and Mr. Duport was again left alone.

The account has now been received of a disastrous conflagration which accidentally broke out at the Mission on the 24th of September, and destroyed the church, erected by native hands, in which for some years daily morning and evening services have been conducted (with frequent communions) in the Soosoo language. Little was saved from the ruins except the communion plate and vestments. The old Mission-house was in like manner consumed, with nearly every particle of the Mission property. The cotton-gin, sent out to teach the natives to develop the rich resources of the country, the corn-mill, the school books and Soosoo Prayer-Books, given by the *Christian Knowledge Society*, the libraries of Messrs. Phillips and Duport, all the tools, all the medicines, and most of Mr. Duport's clothing, were destroyed. Little remained but the new Mission-house commenced by Mr. Neville, and which, probably, still requires the expenditure of 100*l.* or more to make it habitable. Mr. Duport found a refuge, however, in its basement story, and Mr. Lewis Wilkinson, the acting chief, reports that the Christian converts, with the aid of their heathen and Mahomedan neighbours, had already made some progress towards rebuilding the church.

But much additional help is needed¹ towards rebuilding the Mission-house, completing the new building, and replacing the losses of the Mission property. Any help which may be forwarded to the Rev. Dr. Caswall, Vicar of Figheldean, near Amesbury, will be thankfully received, and promptly acknowledged and applied.

Meantime, it is gratifying to know that Mr. Phillips is busily engaged in preaching and speaking, on the subject of the Mission, to his countrymen in Barbados and other islands of the West Indies. He gives an encouraging account of the interest felt in those islands in reference to the Pongas. Mr. Maurice, a late student of Codrington College (and Pinder scholar), of African origin, is on his way to join Mr. Duport, and Mr. Phillips expects to take back with him to Africa in the spring two or three additional labourers. Thus, through storm and sunshine the work goes on. Let us hope that the labours and sacrifices already sustained will yet be followed by an abundant reward.

¹ Since the above was written, very opportune assistance has been received. The *Society for Promoting Christian Knowledge* has generously renewed its grant of books. The African Aid Society has given a new cotton-gin. The sum of about 80*l.* has been contributed in money; and the tools, medicines, and other articles have been replaced and forwarded to Africa by Mr. Maurice, who sailed for the Pongas on the 24th of November. Forty pounds have been remitted to Mr. Duport, towards the repair of the buildings, &c.; and there remains a small balance to remit at a future opportunity.

THE ARMENIAN PROTESTANTS AND AMERICAN MISSIONARIES AT CONSTANTINOPLE.

It affords us sincere pleasure to insert the following letter of Dr. Dwight, relative to the recent troubles at Constantinople, and we regret extremely that it did not reach us in time to appear in our last number, as the writer desired that it should. It was forwarded to us by Mr. Birch, Secretary of the "Turkish Missions Aid Society," who informs us that Dr. Dwight has laboured as a Missionary of the "American Board of Missions" at Constantinople for thirty-two years. No one, therefore, has had a better opportunity than our correspondent of forming a just estimate of the grounds of complaint that exist among the Armenian Protestants; and we are glad to find that he has brought to the discussion of the question, so much better a temper than characterises the answer of the American Missionaries to the first Declaration of the Evangelical Armenian Church.

We beg to assure Dr. Dwight that he gives us no more than our due when he allows us credit for "an instinctive love of justice," nor can we admit that we are fairly open to the somewhat inconsistent charge of doing him and his brethren "an extreme injustice," in the passage which he cites from our first article on the subject. That passage was intended as an equivalent to the following words in the Declaration, "When they [the American Missionaries] saw that the Church [*i.e.* the Armenian Evangelicals] was stedfast in its resolutions, and was going on unwaveringly, *they have then abandoned it* and held in suspension. They have recalled the guarantee and testimony in which they held us before the Christian world, and have, in fact, *dropped all co-operation with us.*" Now we appeal to Dr. Dwight himself whether we could more faithfully have interpreted these words than we have done in the passage of which he complains, and in the words which he has italicized, "*they repudiated all further connexion or co-operation with them.*" We are not saying that such was the fact; but such was the statement of the Declaration, which we were professing to follow; while at the same time we cautioned our readers that it was an *ex parte* statement. We know not what more we could have done without taking a side, which we distinctly declined to do.

We now hear the other side—an *ex parte* statement also, of necessity, and to be received, therefore, with like caution, as a faithful exhibition of the state of the case from the Missionaries' point of view.

One error we did inadvertently commit; a very important one we allow, but not unnatural. It was this—The first *Declara-*

tion of the Armenians professed to emanate from the "Evangelical Armenian Church," and led us to the conclusion that the whole of the Armenian Protestant community had split with the American Missionaries. Dr. Dwight tells us that the Pera Church only is occupying this position of antagonism to the Missionaries, while the other "Protestant Evangelical Churches in Turkey" maintain the same friendly relations as ever with the Missionaries. We have to apologise that the inveterate habit of accepting the word "Church" in its old Catholic signification, had blinded us to the perception that only one single congregation was involved in this schism, and so led us to attach much greater importance to the movement than it deserved. Having no means of gauging the numerical or intellectual importance of this "one Church in Pera," we cannot, of course, estimate the significance of the movement; but if it is a mere squabble between the Missionaries and one of their congregations concerning the "serving tables," the quarrel is reduced to even narrower dimensions than we had anticipated; and we can only the more wonder at the unmeasured terms of vituperation which characterise the reply of the American Missionaries to the Declaration of the Armenians.

To the EDITOR of the COLONIAL CHURCH CHRONICLE.

October 24th, 1861.

SIR,—As "a bird of passage," passing through London on my way from Constantinople to America, my attention has just been called to an article in the *Colonial Church Chronicle* of October 1st, headed, "*American Presbyterian Missionaries and their Armenian Converts at Constantinople*," upon which I feel in duty bound to make a few comments.

In publishing to the world a "Declaration of the Evangelical Armenian Brethren connected with the local Church of Pera," you prefix certain remarks bearing rather hardly upon the American Missionaries in Turkey.

As one of those Missionaries, and acting solely on my own responsibility, I beg that you will do me the favour of publishing a few corrections, which I think justice to ourselves demands, and which in the eyes of all impartial men must set the matter forth in a very different light from that in which it is presented in the *Chronicle*.

I have not with me in London a copy of the plan of organization as drawn up by the Missionaries and adopted by the Native Evangelical Protestants of Turkey in 1846; but it has been repeatedly published in the English language and can easily be referred to. That plan is still in full force in all the Native Churches in Turkey that have been formed in connexion with the American Mission; and one of its most prominent and distinctive features is, that it renders these Churches

entirely independent of the Mission in all ecclesiastical action. No Missionary has a right to vote in any Church meeting or consecration of the native ministers, nor even to be present at such meeting unless invited, and it has been so from the beginning.

The "local" Pera Church, whose "Declaration" is so full of complaint against the Mission, has never to my knowledge since its organization admitted even by courtesy to one of its Church meetings for business a single Missionary. It will appear from this how much at variance with the truth is the representation that the Native Pastors had for years been "claiming as their natural right a voice in the ecclesiastical arrangements and in the government of the congregations to which they minister," and that the Missionaries had refused.

In the next place your statement does us the extreme injustice of declaring to the world that "when we became convinced that the Armenian Protestants were serious in their determination to vindicate their liberty of action, *we repudiated all further connexion or co-operation with them.*" The American Mission has never done anything of the sort, and we stand to this day in the same relation to the Protestant Evangelical Churches in Turkey that we ever did, with the simple exception of that one Church in Pera. And even in reference to that we have never taken any action that could with any justice form the basis of such a charge as that which is now brought against us. We did a few months ago recall a certificate which we had given the previous year to the Pera Church, to aid it in collecting funds in America for erecting a house of worship, because that Church had subsequently proposed to introduce changes in its confession of faith and form of organization, and had declined to inform us what these changes were to be. In such circumstances what reasonable man could expect us to stand before the world as sureties for them that the pure Gospel should be preached in the church that should be built?

It will naturally be asked, Of what then does the Church in Pera complain? What is that "mission policy" from which we have so persistently declined to move, "even so much as a hair-breadth?" I answer in one word, that it is the principle of keeping under our own control missionary funds contributed in America, and put into our hands as the responsible agents of the American Churches for prosecuting missionary work in Turkey.

The Pastor of Pera Church has for years persisted in claiming that the Native Churches have a right to a voice in the disposal of these funds. We have conceded even beyond our own views of propriety, for the sake of peace, that they should take part in our deliberations on the various means and agencies we use for the evangelization of Turkey—but most obviously we could not concede to them the right of voting in the disposal of our funds. This is the whole upshot of the matter. And I beg that it may be distinctly understood that Pera Church is acting entirely alone in the steps it has recently taken, and so far as I know it has not the sympathy of another Evangelical Church in Turkey.

I am very glad to observe that with that instinctive love of justice that belongs to every true Englishman, you put your readers on their guard against too great confidence in the "Declaration" published, seeing it is the statement of only one side. I trust that the same sense of justice will induce you to publish this brief statement of the other side, so that your readers may form a correct opinion of the matter, and we be exonerated from the unjust aspersions that have been cast upon us.

Yours sincerely,

(Signed)

H. G. O. DWIGHT.

Correspondence, Documents, &c.

CONSECRATION OF BISHOP PATTESON.

WE are indebted to the *Melbourne Church Record* for the conclusion of the Bishop of New Zealand's sermon at the consecration of Bishop Patteson :—

"We make our prayers *for* him because, like all others of his brethren, he will have care of many Churches ; the stewardship of the mysteries of Christ ; the guardianship of the purity of His Word ; the administration of godly discipline ; the oversight of the flock, which the Son of God has purchased with His own blood.

But especially, because he will go forth to sow beside many waters, to cultivate an unknown field, to range from island to island, himself unknown, and coming in the name of an unknown God. He will have to land alone and unarmed among heathen tribes, where every man's hand is against his neighbour, and bid them lay down their spears and arrows, and meet him as the messenger of peace. He will have to persuade them by the language of signs to give up their children to his care ; and while he teaches them the simplest elements which are taught in our infant schools, to learn from them a new language for every new island. Surely, then, dear brethren, we must pray earnestly that this our brother may have a large measure of the Apostolic gifts ; a power to acquire divers languages ; and also boldness with fervent zeal constantly to preach the Gospel to all nations now to be committed to his charge. Already sixty islands will come under his care, and at least 100 others, stretching westward as far as New Guinea, are among the number of the islands which are waiting for the Lord. I can but indicate the outlines of this great work ; your own minds fill up the details, by that lively faith which springs from a hearty acceptance of all the prophecies and of all the promises of the Bible. It may be that your prayers will be more earnest for objects which you see as through a glass darkly ; like those solemn prayers which faithful men offer up in the darkness of the night to the God who seeth in secret.

One duty yet remains—to commend our dear brother to the work to which we believe God has called him.

It was the privilege of the Apostles to elect Matthias out of the number of those ‘who had companied with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto the same day that He was taken up.’ Our privileges, though different in degree, may be the same in kind, for faith supplies what is denied to sight.

So may every step of thy life, dear brother, be in company with the Lord Jesus.

May the baptism of John be in thee, to fill thee with that godly sorrow which worketh repentance not to be repented of; a foretaste of that comfort which will be given to them that mourn, by the baptism of the Holy Ghost and of fire.

May Christ be with thee, as a light to lighten the Gentiles; may He work out in thee His spiritual miracles; may He through thee give sight to the blind, to see the glories of the God invisible; and open the ears of the deaf to hear and receive the preaching of His word; and loose the tongues of the dumb, to sing His praise; and raise to new life the dead in trespasses and sins.

May Christ be with you when you go forth in His name, and for His sake, ‘to these poor and needy people; to those strangers destitute of help;’ to those mingled races, who still show forth the curse of Babel, and wait for the coming of another Pentecost; poor alike in all worldly and spiritual goods, naked to be clothed, prisoners to be loosed, lepers to be cleansed. To you is committed Christ’s own ministry, to seek for His sheep that are dispersed abroad; to hold up the weak, to heal the sick, to bind up the broken, to bring again the outcast, to seek the lost. Your office is, in the widest sense, to preach the Gospel to the poor.

May Christ be ever with you; may you feel His presence in the lonely wilderness, on the mountain top, on the troubled sea. May He go before you, with His fan in His hand, to purge His floor. He will not stay His hand till the idols are utterly abolished.

May Christ be ever with thee, to give thee utterance to open thy mouth boldly to make known the mystery of the Gospel. Dwelling in the midst of a people of unclean lips, thou wilt feel Him present with thee to touch thy lips with a live coal from His own altar, that many strangers of every race may hear in their own tongues the wonderful works of God.

May Christ be ever with you; may you sorrow with Him in His agony, and be crucified with Him in His death, be buried with Him in His grave, rise with Him to newness of life, and ascend with Him in heart to the same place whither He has gone before, and feel that He ever liveth to make intercession for thee, ‘that thy strength fail not. Amen.’

SYNODICAL ACTION IN SYDNEY.

THE *Sydney Morning Herald* of September 20, 1861, contains a long report of a very interesting lecture, which had been delivered on the Monday previous, on the subject of Synodical Action in the Colony, in which the Rev. W. Stack showed its necessity for the well-being of the Church, and that it was unnecessary to wait for any mere secular enactment to enable the members of the Church to manage their own concerns.

In the year 1832, the late Bishop of Sydney summoned the clergy of his diocese together, and induced them to petition for relief from certain legal obstructions which seemed to prohibit the meeting of a Synod. It was in order to support the prayer of that petition he left Sydney, in August, 1852. Soon after his arrival in England, he entered into his rest.

The present Bishop arrived in March, 1855. It was not till June, 1857, that his lordship addressed the clergy on the subject of a Synod.

He informed them that "the Church Assembly of Melbourne and the Diocesan Synod of Adelaide are framed upon essentially different principles. The one appeals to the Legislature to give the sanction and authority of law to its enactments; the other is satisfied with a mutual compact between the Bishop and the clergy, confirmed by the execution of a trust deed; and that in New Zealand also the latter principle is adopted."

On these and other subjects his lordship desired an opportunity of conferring with the Bishops of Melbourne and Adelaide.

On his return to his diocese, the Bishop informed the clergy that he preferred a Bill to a contract. A Bill was prepared and submitted to a conference of clergy and laity, in November, 1858, and adopted by them, and it was brought into the Colonial Parliament.

"That Synod Bill has now been finally withdrawn from Parliament, after nearly three years more had been expended in the fruitless and hopeless effort to push it through. All that we have hitherto done in this matter is accordingly now useless, and has been virtually swept away; and there is not distinguishable at this moment, in any part of the ecclesiastical horizon, sign or token of any kind that we are ever to have a Synod, or that this Synod question is ever again to come into remembrance amongst us."

They now know that the way of legislative sanction is closed. If now they desire to have a Synod in the diocese, they must have one without a Synod Bill.

If our space would permit, we should gladly place before our readers the whole of Mr. Stack's interesting lecture. It appears that the Bishop apprehends that a Synod without a Bill would be a violation of the law.

The statements made by the Lord Bishop of Sydney, in his evidence before the Synod Committee of the Legislative Council, in the December of 1859, show what are the supposed legal and moral difficulties that at present deter him from granting to this diocese the

advantages which he, and he only, has the power to bestow—of a Diocesan Synod.

“My own views,” said his lordship, “of my obligations to her Majesty would prevent me from doing anything that would appear to be a violation of the Act of the Submission of the Clergy, or of the Oath of Supremacy.” Again:—“All the clergy have signed the three articles of the 36th Canon at their ordination, and upon their being licensed to any cure. One of these Articles recites the Queen’s supremacy.” And in another part of his evidence:—“I am of opinion that, this colony being a part of her Majesty’s dominions, the wording of the second Canon of 1603 prevents me from doing anything which could be construed into a violation of the Act of Submission of the Clergy.”

Mr. Stack then proceeds to show that the Act of Submission does not extend to that colony. He first argues the matter, and then refers to the case of those persons who require a direct and formal release of some kind from the Act of Submission before they can consent to take any part in the formation of a Synod.

“That relief has now been obtained; a judgment recently pronounced by Sir John Dickinson, in the Supreme Court of this colony, cuts through the last visionary thread which seemed to connect us with the ecclesiastical statute law of England, and formally and legally releases us from all obligation to all and every portion of that large and connected code, of which this Act of Submission is a part. Whatever doubts, therefore, may have been hitherto felt upon the subject, there can be no doubt now. It is now certain that the Act of Submission does not extend to this colony, and that there is no longer the shadow of a legal obstruction to hinder the deliberations of a Synod. . . .

But I am well aware that there is yet another alleged difficulty to be considered.

We have been told that a Synod formed without the sanction of Parliament would be ineffectual, because ‘it would leave dissentients from any decision of the Synod free to retire, and not merely to retire from connexion with the Synod, but (also) to carry away with them the temporalities attached to their position;’ and that thus, as has happened in the Episcopal Church of Scotland, from a history of which the words that follow were cited, ‘Rebellious presbyters, with their disobedient congregations,’ would be enabled to ‘play fast and loose with the Church,’ to ‘make the episcopal office impotent,’ to ‘defy the Bishop and the Synod too.’

Now, in commenting upon this extraordinary assertion, I observe, in the first place, that a Synod is needed in this diocese for other important purposes besides the enactment of laws. Many things may be done by such an assembly to improve the condition of the Church, to remodel her machinery, to infuse energy into her operations, to unite her members, to soothe down exasperation, and to settle differences, even though the Synod have no power to make ordinances legally binding upon ‘rebellious presbyters and their disobedient congregations.’

I observe, in the second place, that we never heard of this difficulty from our late Bishop. He seems to have felt that the powers vested by law in the bishop of this diocese are ample for all legitimate purposes. He never told us that after the assembling of a Synod 'the episcopal office' would be 'impotent.' He never proposed to apply either to the Crown, or to the Imperial Parliament, or to our local Parliament, for increased powers. The objection, therefore, is one of recent invention.

And, in the third place, I inquire 'how would the assembling of a Synod render the episcopal office impotent, if it is not impotent now?' What power could rebellious presbyters have to 'play fast and loose with the Church,' 'to defy the Bishop and the Synod too,' if they are unable to defy the Bishop now?

Let it be remembered that the third clause of the Synod Bill expressly states that the 'rules and ordinances (of the Synod) shall be binding on the bishop and his successors, and all other members of the Church residing within the diocese, and on none other, and on such members only so far as the same may concern their respective rights, duties, and liabilities, as holding any office in the Church within the diocese.'

Therefore, when we speak of giving legal force to the 'rules and ordinances' of a Synod—we have the office-bearers of the Church in view, and 'none other.' Now, as to lay office-bearers (churchwardens, trustees, and the like), I may refrain from discussing the question of the propriety or necessity of bringing them more closely than they are now brought under the authority of either bishop or synod; and, in short, when the argument has been cleared of all that is irrelevant or unimportant, we shall find that in this matter of the legal force of 'rules and ordinances,' we have to consider only how far such would be binding upon clergymen of the diocese—in fact, upon 'rebellious presbyters,' when supported in their rebellion by 'disobedient congregations.'

It has been hitherto imagined that the Bishop of this diocese has power committed to him by an Act of Council to reduce any rebel of the order of presbyters to submission, or else eject him from his cure. The present Bishop stated in his evidence before the Synod Committee, 'that the jurisdiction of the Bishop is indefinite, and appears to be unlimited.' And he said, moreover, that 'the very fact of his being invested with what appears to be irresponsible authority, makes him (the Bishop) unwilling to exercise that degree of authority which he by virtue of his office possesses.' Now, if these words have any meaning, what can be meant by the statement that 'a dissident from any decision of a Synod, formed on the voluntary compact principle, could retire from connexion with the Synod, and carry away with him the temporalities attached to his position?' It would be the duty of the Bishop to bring back such a dissident to a state of due subordination. Imagine the struggle that would ensue in such a case—on the one side 'a rebellious presbyter;' on the other, a bishop armed with 'indefinite,' 'unlimited,' and 'irresponsible power.' What chance

would the rebellious presbyter have? We have already seen a few such conflicts in this diocese, and in every case the episcopal sentence sufficed—the clerical rebel either succumbed or was cast out.

Let it be borne in mind that the introduction of synodical action into the Church would not deprive the Bishop of his position as chief ruler, nor take away one particle of his authority. He would still retain the power that he now possesses. That power, in fact, the Synod should be careful to preserve in unimpaired integrity, and should find in it the means of imparting force to its own enactments. The authority of the Bishop would be the authority of the Synod. The Synod would not supersede the Bishop, neither would the ordinances of the Synod paralyse the Bishop's hands, nor bind them—they would but guide and direct. . .

If, then, the Bishop already possesses ample power for the effectual government of the diocese, can there be any lack of power in the Synod as long as the Bishop and Synod are agreed? And in the practical working of our Church government, what more wholesome, suitable, or, if I may so speak, constitutional arrangement can we make than this, that the Bishop, in the effective use of his own powers, whether those inherent in his office or those vested in him by law, should be guided by the rules and ordinances to be hereafter framed by the Synod?

And this is actually the form which our Church government must, in any case, eventually assume. It is, at all events, the only form that has ever been to my mind intelligible. . . .

And the only questions connected with this part of the subject, that appear to me to have anything doubtful in them, are these two :—

1st. Is the power conferred by law upon the Bishop sufficient for the government of this diocese? 2d. Is the Bishop disposed to permit the interference of a synod in the exercise of that power? . . .

It is high time that Churchmen in this diocese should understand all this. The system of government in the Church of England is not the very simple matter which some have imagined. It is not a system involving just two considerations, and two only—viz. that the bishop should command, and the clergy should obey, without any other element of government but the absolute will of the bishop on the one side, and the entire submission and prostration of spirit of the clergy on the other. . . .

When our Church was first formed here, *the colony was a prison*, and all persons residing in it were subject to the control of the governor; the chaplains, appointed and commissioned by the Crown, were as much so as is a subaltern to his commanding officer. When a bishop came, the condition and legal status of the chaplains and other ministers remained much the same as it had been, save that the authority over them was transferred from the governor to the Bishop. And the Bishop of this diocese now wields the whole and every portion of that power, which in England is distributed among many classes of persons. He is universal patron—he is sole arbiter in all disputes, and even when he is himself a party, sole judge—he is the

only law-maker, and he is in a great measure not subject to law, nor even obliged to follow precedent—he is not even bound by the necessity laid of old upon the kings of the Medes and Persians, to reverence a law once formed, or a custom once established, whether by himself or another—he can do and undo, build and pull down—he can change times and laws, and institutions and titles. The pecuniary affairs of the diocese are in a great measure under his direction; in fact, his powers are so large, that it is not easy to determine where they stop; they are, to use the language of the present Bishop of Sydney, ‘indefinite,’ and ‘unlimited,’ and ‘irresponsible.’ Let Churchmen think of these things; let them look steadfastly at our present condition, and consider should it be permitted to continue. While the colony around us has been breaking its bonds, and growing from servitude into freedom, our shackles have remained, and we have still the form of Church government which was intended for, and was suited to, a jail. Should this state of things continue. The Bishop of Sydney is anxious that it should cease. No one, in fact, now questions the necessity of its discontinuance. There is no question among us but about the means by which the change is to be effected. Now I contend that the excessive powers now lodged in the Episcopate, like the excessive powers once arbitrarily exercised by our monarchs in England, may, if placed under the direction of laws and the control of a legislature, impart life and force to a duly regulated and balanced system of government. . . .

I will now briefly sketch the course which I think should be taken, and taken without farther delay. In my opinion, a synod should be at once summoned, and enter at once upon the duties, and, as far as possible, all other duties pertaining to such a body. By this means the members of the Church and the inhabitants of the colony would have an opportunity of judging for themselves, as to what a Synod of the Church of England actually is—what its object is, what its functions are, what its constitution should be. The public would then see that the operations and influence of such a body are necessarily confined within the limits of the Church it represents, and that it has no mission to encroach in any way upon the rights and liberties of other Churches and denominations; and if (as some contend) a Church Assembly not possessing a legal basis must necessarily prove weak and insufficient, let this be seen in the actual working of the system, and then all fair men would be prepared to support us in any future application to the Parliament for such legislative assistance as we absolutely need. Thus, also, we ourselves would have an opportunity of estimating by the test of experience the actual effect on legislation of the Episcopal veto, and of other disputed parts of our synodical arrangements, and we would be preserved from the great danger of settling for ever questions of such a doubtful character and such great importance in a wholesale and summary manner, and perhaps blindly riveting upon the Church galling fetters, from which she may hereafter seek release in vain. Let us try the whole machinery first in actual movement, and let us correct any defect that may be discover-

able in its working, before we finally determine the form it should assume.

In conclusion, I will only say that I believe that at present nothing is understood by the people of the colony generally, and but little by even the most devoted members of our Church, about the constitution we require; and I believe that, in the existing state of things, we have no means either of correcting the misapprehensions that have become rooted in the public mind, or of becoming better informed ourselves. And for all our difficulties I can see but one remedy; it is, that a synod be called at once, on the only basis now available, that of 'mutual compact,' and that it enter upon its duties at once. When this has been done, we may reasonably expect to know a little more about this matter."

DIOCESAN SYNOD IN TASMANIA.

Hobart Town, 20th Sept. 1861.

SIR,—Some of your readers may like to receive information about our Tasmanian Synod.

The first Diocesan Synod, convened under the provisions of an Act of our local Legislature, was dissolved on the 12th inst., at the close of its third annual sitting. The immediate occasion of the last sitting, and the subject which excited most general interest, was the consideration of a Bill now in progress through Parliament. A measure has been prepared by the Government, bearing as its title, "A Bill to provide for the Abolition, upon certain terms, of State Aid to Religion." The terms are—a life interest in their emoluments secured to present incumbents—a sum of fifty thousand pounds to be divided among various religious bodies in proportion to their numbers, and subordinate details of a useful and liberal character. If the Bill pass the Houses of our Legislature, it will be reserved for the Queen's assent, which there is reason to believe would be accorded. But the feeling of the colony appears to be adverse to the abolition of state aid to religious establishments, and it is very unlikely that the measure will be carried.

Great variety of sentiment manifested itself during the discussion of the question in the Synod. A motion made by the Archdeacon of Hobart Town—"That the Synod approves of the Bill under consideration," was supported chiefly on the ground that the State grant will probably cease at no distant period, and that its abolition, on the terms now proposed, would be a benefit rather than a disaster. On the other hand, it was urged by the Archdeacon of Launceston, and a majority of the clergy, that the duty of the Synod was to take a passive, rather than an active position, till the fate of the Bill was decided, and to deprecate, instead of promoting, the discontinuance of the aid given by the State for the maintenance of public worship. Moreover the grant in question was reserved from the revenue by our "Constitutional Act," and under such circumstances that it cannot, it

was contended, be abolished or lessened consistently with good faith. The issue of the debate was a vote of a majority of the clergy, deprecating any abolition of the present grant; a majority of the laity voting for the compromise proposed. The votes having been taken by orders, and the clergy not concurring with the laity, no resolution was passed. At the close of the debate, the Bishop expressed himself as adverse to any abolition or diminution of the revenue for public worship, to the perpetuation of which he considers the honour of the colony to be pledged by our "Constitutional Act." At the same time, he took occasion to clear himself from an imputation of inconsistency by pointing out that language used in years past, in which he had spoken of the State grant (before it was secured by the Constitutional Act), as if the withdrawal of it would be more than compensated by free-will offerings, was the language of hope. The experience of the last few years has convinced him, as well as many other persons, that voluntary impulses are not to be relied on for supplying the spiritual wants of the people in Tasmania.

Should the measure for abolition, with its annexed conditions, be carried into effect contrary to present expectation, there is reason to hope that the sum of thirty thousand pounds, to be granted to our Church by way of compensation, will be largely supplemented by private benefaction, and grow into an endowment fund adequate to our wants.

Some important work was done during the session. Various matters which had been referred to select committees were considered, and resolutions founded on their reports were adopted. One of the most interesting subjects of debate was the canon law of our Church, and kindred matters pertaining to discipline. Some of the questions raised were abstruse and difficult, and it is obviously no easy task to determine with any degree of accuracy to what extent, and in what manner, the law of our Church is binding on a colonial diocese. A conclusion arrived at by the select committee appointed to report on the subject was the following:—"The English Ecclesiastical Law, at least so far as it is not dependent on the connexion of the Church in England with the State, is in every other respect, when it can be applied, the law of our Church in Tasmania, and governs our Church Court." The Synod declined to affirm this, but adopted other parts of the report, similarly intended to prevent our drifting away from our National Church in any essential matter of discipline: of the parts adopted, the following were the most important:—

"Every Act and Resolution of our Diocesan Synod, and every decision of the Church Court, must be in accordance with the spirit of the common law of the Church of England."

"The canons of 1604 not having been confirmed by Parliament, do not *proprio vigore* bind the laity. This was the unanimous decision of the Court of King's Bench, as delivered by Lord Hardwicke in the year 1737."

Many of the enactments contained in the canons of 1604 are no longer binding; either because from alteration of circumstances it is

impossible to observe them ; or, because they cannot be obeyed consistently with the present statute law ; or, because their purpose would be defeated by complying with the letter of them. Your committee, however, forbear to particularise the enactments which for any reason may have ceased to be binding, and are of opinion that any clergyman in doubt respecting his obligation to obey any canon, should resort to the Bishop for direction, as in the analogous case provided for in the preface to the Prayer-Book."

The Church Discipline Act (3 and 4 Vict. c. 86) is without force in Tasmania, and the Act of Synod, No. 2, 1859, providing for the trial of ecclesiastical offences, prescribes the mode of proceeding against any clergyman who may be charged with transgressing the law of the Church.

"Your committee are of opinion that it would be unwise to attempt a specification of the offences triable in the Church Court ; but they recommend the following enactment as sufficiently describing them :—

'Every priest or deacon shall be liable to be tried under the provisions of the Act No. 2, 1859, if he be charged with any action or conduct, contrary to the vows undertaken at ordination, though such action or conduct may not be expressly specified in any law or canon of the Church, nor in any previous decision of any spiritual court.'"

As a logical consequence of the last enactment, a resolution of last year, respecting insolvent clergymen, was rescinded. Our diocese has pursued, in this respect, an opposite course to that of Melbourne, where the Church Assembly has passed an Act, still in force, defining the offences triable in the Church Court. The experience of the dioceses in the United States, as related in Hoffman's Treatise on Ecclesiastical Law, points to the conclusion, that a specification of ecclesiastical offences, attempted in America, and more recently in Melbourne—whence, after much debate, it was in part borrowed by ourselves—is more likely to defeat, than to promote, the ends of justice.

A body of regulations was also framed, defining the duties of churchwardens.

A resolution was passed, "commending the cause of the Melanesian Mission to the active sympathy and support of the clergy and laity of this diocese."

Two interesting reports on Church Education were presented ; also, the Boundaries of Parishes, a proposed "Roll of Benefactors," and a variety of subordinate matters were under consideration. The debates were carried on throughout the session, which lasted eight days, with an entire freedom from acrimony or ill-will, and with a spirit of earnestness and sincerity. Some of our lay representatives being members of the Legislature now in session, and several of them, including the Premier and the Attorney-General, being occupied with Parliamentary duties, the Synod sat from ten A.M. to two P.M., instead of the afternoon and evening as formerly. Hence the attendance was smaller than during former sessions.

A new election of representatives of the laity will take place

shortly, and the Synod will probably be convened in January next. A chief reason for this arrangement is that the Bishop intends to visit England with his family in the early part of next year.

Looking to the work of the first Tasmanian Synod now dissolved, as a whole, the friends of synodical action will think that they have reason to claim our share in it as a success, rather than to deplore it as a failure. Neither, indeed, the sanguine hopes of some among us, nor the gloomy forebodings of others, have been realized. There has resulted from it, I fear, no striking, perhaps no real, increase of zeal or devotion on the part of our clergy or people; nor, on the other hand, have we to lament the foretold experience of discord, jealousy, or estrangement. But many clergymen and laymen have learnt to know and appreciate one another, and our much honoured chief pastor better and more charitably. Some of our more intelligent laymen manifest better information respecting the polity and distinctive principles of the Church than they had prior to the establishment of a Synod; and this, though such matters have not been discussed in any abstract form, and questions of doctrine have never come under discussion at all. Accordingly, those who remember the circumstances of Tasmania ten years ago will be struck with the improved line of sentiment prevailing at present among Churchmen, and with the increase of mutual good-will between the clergy and the laity. Indeed, scarcely the dregs remain of the discussions once notorious among us; and it would, perhaps, be difficult to revive them even by a "no popery" cry, or any similar device by which "the British lion" is most easily roused.

Another more direct result of the Synod is the definition of the Bishop's powers in the exercise of corrective discipline, and in some other particulars. Without a Synod, a Colonial Bishop is almost powerless, because his seeming power is incapable of being used without exciting a question of its legality. But our diocese now enjoys arrangements, secured by law, respecting the appointment of clergymen to their cures, the removal of scandals that may arise from the misconduct of clergymen, and other disciplinary matters. Our diocesan regulations may be thought, perhaps, to encroach somewhat on the episcopal office; but, on the whole, they are considered by those among us who are most regardful of episcopal authority, to be salutary, and suited to the circumstances of a colony. For while all powers and rights, inherent in the pastoral office, remain what they were before the Synod was established, the laws which fetter a Bishop's discretion also supply means for the government of his diocese, more effectual than those intended to be conveyed, by royal letters patent of questionable validity.

Another reason for satisfaction is to be found in the determination evinced to maintain the identity of our Diocesan Church with the Church of our fathers in every essential particular, of faith, and worship, and discipline. Surrounded as we are by Roman Catholics, Scotch Presbyterians, and several varieties of English Dissent, there is a tendency in many minds, and a temptation to us all, to suppress

the distinguishing characteristics of our own Church. But this inclination is counterbalanced by circumstances of a directly opposite tendency ; and it will perhaps result that the old and true principles, and time-honoured practices of our Church will eventually be maintained with not less fidelity in the Colonial Dioceses than in England itself. That this may be so is the earnest desire of many in Tasmania, and of your faithful servant,

A. D.

THE FINANCES OF THE DIOCESE OF CAPETOWN.

THE BISHOP'S PASTORAL.

The following pastoral has been addressed by the Bishop of Capetown to the members of the Church in his diocese :—

“MY DEAR BRETHREN,—It will be within your recollection that, in my pastoral letter summoning the Synod, I stated my conviction that the ‘time had arrived when some further system must be adopted for the administration of the finances of the diocese ;’ and I brought the subject before the representative assembly of the Church at the earliest moment, explaining the system which had hitherto been in operation, pointing out what I thought might be an improvement upon it, and then leaving the matter to be decided by the clergy and laity.

After full and free discussion, it was thought that it would both be satisfactory to the diocese at large, and that the interests and wants of remote country parishes would be best provided for, if a commission were appointed to assist the Bishop in the administration of the finances, which hitherto had been distributed by himself alone, according to the best of his unaided judgment.

Accordingly, a body of gentlemen, consisting of four laity and three clergymen, was elected by the Synod for these purposes. The commission has held several meetings ; and it has requested me to lay the result of its deliberations before the members of the Church throughout the country.

I. It resolved, first, that all parishes in the diocese should be assessed at what appeared to be a fair amount for each to contribute towards the support of the ministry, considering their circumstances ; but that before this scale was finally adopted, it should be submitted to the churchwardens of the several parishes for the consideration of the parishioners. This has been done.

II. Next, it resolved to attempt to fix a scale of incomes to which the clergy might fairly be considered as entitled. The rule that it adopted on this subject is annexed.

III. Thirdly,—That the contributions from each parish should be given exclusively to the minister of that parish, until his income should be brought up to the amount fixed.

IV. Lastly,—That any surplus arising from collections in parishes, from individual subscriptions and donations, should form a

"General Stipend Fund," which should be distributed at the end of each year, to make up deficiencies in the stipends of the clergy, and that subscriptions, donations, and collections in church should be specially invited towards the establishment of the General Stipend Fund.

The actual incomes of the clergy at the present time amount to 7,049*l.* 0*s.* 7*d.*, provided as follows :—

Parochial contributions	£2,184	3	7
Government, by ecclesiastical grants	2,109	4	0
Society for the Propagation of the Gospel	1,465	0	0
Other sources	1,290	13	0
	£7,049	0	7

There are six of the more wealthy parishes which can hardly be included in any general calculation, their ministers' incomes being supplied wholly or largely by ecclesiastical grants, and exceeding for the most part the minimum income fixed by the commission. Excluding therefrom these, the total amount needed for the decent maintenance of the ministry in the poorer parishes is 6,680*l.* :—

Of which it is proposed to raise by assessment	£2,245	0	0
From ecclesiastical grants and other sources	2,810	4	0
Thus leaving to be made up from the General Stipend Fund	1,624	16	0
	£6,680	0	0

To raise this sum, then, of between 1,600*l.* and 1,700*l.* a year over and above what the poorer parishes are able to contribute, and beyond what is needed by any parish for its own minister, is the task before us. Unless we succeed in this, the clergy will not be relieved from those unceasing and wearing anxieties which cannot but interfere with their usefulness, and to which they ought not to be exposed, they having cut themselves off from all worldly sources of gain and emolument that they may devote themselves altogether to the work of the ministry, and to the spiritual well-being of the whole community.

The commission did not take into consideration the claims of catechists. Their incomes are nearly all by far too narrow, but it reserves them for future inquiry.

Having, then, laid the views and resolutions of the finance commission before you, in which I should say that I fully concur, it remains only for me to make one or two practical remarks while commending their suggestions to your adoption.

First, I do very earnestly entreat you, brethren, to consider that all you have is of God; that it is His gift to you; that He looks for some return of His gifts to Him, through the persons both of His poor and of His ministering servants; that He has expressly 'ordained that they who preach the Gospel should live of the Gospel;' that you who are ministered to in holy things are bound, and that no one else is bound, to maintain those who abandon the world and its pursuits to serve the sanctuary and to watch for souls, and labour to win them to Christ.

Next, I desire to express my own deep conviction, which I have held for twenty years, that God requires a tenth of his servants' substance, not, it may be, solely for the support of the ministry, but for that and other pious and charitable purposes; and that to withhold that offering is to forfeit blessings which the fulfilment of the duty might secure for us. I do not think that we have any right to talk of *giving* till we have *paid that debt*.

Lastly, I would express a fervent hope—1st. That each parish or district will strive to reach the standard fixed, after anxious consideration, by impartial men appointed by the Church for this purpose, and even try to exceed it. 2d. That every clergyman will have a special offertory once a year for the General Stipend Fund. 3d. That the wealthier members of the Church will contribute specially to this fund, to which the poorer parishes must chiefly look for aid. 4th. That all parishes will do what some have already done—revive the system of Easter offerings. It surely is the duty of every sincere and devout Churchman, putting aside all private views and feelings, and looking only to God and His worship and service, to do what in him lies for the furtherance of His truth and kingdom in this land, cheerfully and not grudgingly. Largeness of heart, liberality in this matter, a readiness to make sacrifices, to give up some cherished plan or pleasure that we may have more to give to God—these things bring their blessings with them. To spend on Christ that which others spend on self, is to 'lay up treasures in Heaven.' To sow plenteously 'is the way to reap plenteously.' Giving readily and gladly, God hath said, is to lay up in store a good foundation against the time to come, to pave the way to eternal life. Large gifts and offerings do not themselves prove that men's hearts are right with God, or their faith deep and true, or their love bright and pure; but where men do not offer unto God, and that in proportion to their means, there is neither faith nor love, because there is not that obedience which is the test and evidence of their existence.

That God may cause your liberality to increase and abound to the promotion of His glory, the advancement of Christ's kingdom, and the support of His ministering servants, is, my dear brethren, the prayer of your faithful servant and Pastor in Christ,

R. CAPETOWN."

The words in *italics* in the last paragraph but two, remind us of the letter of a Colonial Bishop in Mr. Ramsbotham's pamphlet reviewed in our last number.

BRITISH GUIANA—ITS RELIGIOUS AND EDUCATIONAL ADVANTAGES.

The Grove, Gravesend, September 30, 1861.

SIR,—Many persons who have given the subject consideration, are impressed with the idea (and they have some solid grounds for arriving at the conclusion) that England has been specially selected by Providence as the instrument to convey to the most remote and least

frequented portions of the habitable globe the blessings of civilization, and the simple yet sublime truths of Christianity ; and well and nobly is she accomplishing her glorious mission, for wherever her flag becomes unfurled, there contemporaneously are scattered the seeds of good government, and a pure faith ; seeds which, in course of time, yield a gratifying and most abundant harvest.

To no country in the world, perhaps, will this remark more aptly apply than to our possessions on the coast of South America, known as British Guiana, comprising the colonies of Demerara, Essequibo, and Berbice. These colonies, as you are aware, after belonging to us for a short time, about 1796, were restored to the Dutch at the peace of Amiens in 1802 ; but in consequence of a renewal of the war in 1803, they were again captured, and from that time to the present have uninterruptedly been annexed to the British Crown.

In those days of compulsory labour, religion and education were not considered to be necessary or essential to the well-being of the slaves by those who owned them, and the consequence was that they (the slaves) were quite as ignorant and nearly as savage as if they had never left the wilds of Africa ; the probability, indeed, is that many of them were more savage and wicked, as the cruelties practised upon them in their thralldom were certain to excite and stir up in their breasts feelings of hatred and revenge, with many other bad passions from which they were exempt when in their native forests.

Some solitary proprietor, here and there, differing from his neighbours, did conceive that his negroes had souls within them that would never die, and directly or indirectly used his efforts to promote and secure their happiness hereafter ; but such a man was an exception : he was regarded as a visionary, a disturber of the proper system of coercion, a meddler in things that did not concern him.

It was, therefore, no great surprise when the country became ours, to find only a solitary church of the Lutheran form of worship in each province. Under British rule, matters began to improve, slowly at first I admit, but there *was* an improvement ; a clergyman of the Church of England was soon settled in George Town, and another in New Amsterdam, the London Missionary Society, too, sent out its ministers and teachers, and the negroes heard, for the first time, occasionally on a Sunday, of a home in heaven, where there are no chains nor whips, nor separations nor deaths ; where there rules and governs one common Father of us all, with whom the colour of a man's skin weighs as nothing ; that whites and blacks are equally His children, and the objects of His care ; that it is His divine will that some men should be masters and others servants, and that the more we are afflicted here—if we bear our sufferings patiently—the greater will be our reward and happiness hereafter. With cheering intelligence like this poured into their anxious ears, the slaves, when practicable, began to attend the churches and chapels in large numbers, and the Sunday-schools became thronged. Religion, like a young and vigorous tree planted in good soil, grew and advanced rapidly. The Church of England appointed more clergymen ; the colonies became, in 1826,

united to the diocese of Barbadoes, and the Bishop, Dr. Coleridge, commenced paying his triennial visitations. The Church of Scotland, the Wesleyans, and other Missionaries, too, had their ministers and schoolmasters sent out ; new churches and chapels were erected, former ones enlarged, the colonial legislature at every annual session voted considerable sums of money for religious purposes, and in all quarters of the country there was certainly made to appear "the form of Godliness."

A little later, again, the good work still progressing, the colonies were divided by law into parishes ; some were declared to be Episcopalian, some Scotch Presbyterian, according to the preponderating influence and number of the inhabitants belonging to these persuasions resident in the localities.

Later still, in 1842, the Bishop of Barbadoes having relinquished his see, British Guiana was itself erected into a diocese, and an earnest good man, connected with the country by ties of property and relationship, appointed prelate. Under him, and mainly through his exertion, there were established two valuable institutions, now in full usefulness, "Queen's College" and "Bishop's College," while under him religion and education in many parishes became infused with more vigour and vitality.

Nor were other sections of the Christian Church less active ; the Roman Catholics, become a numerous and respectable body since the natives of Madeira began to arrive as permanent residents, had their Bishop nominated ; more dissenting ministers and teachers also came, all prompted and influenced, as I sincerely believe (and I had officially and otherwise many opportunities of judging), by worthy motives—the service of a Supreme Master, and the advancement of religion and knowledge among his benighted creatures in this isolated portion of the world.

It may be interesting to particularise the churches and chapels scattered throughout the length and breadth of the land.

Of the Church of England there are in Demerara, a cathedral, seven churches, and five chapels. Essequibo, three churches and five chapels. Berbice, four churches and four chapels.

There are also three missions established specially for the benefit of the aboriginal Indians, one at Bartika, on the Essequibo river ; one at Peeraboom, on the Berbice river ; and one at an Indian place of resort, on the Abary river, "but what are these among so many ?"

Of the Church of Scotland, there are in Demerara, three churches and two chapels. Essequibo, one church. Berbice, five churches.

Of the Church of Rome, in Demerara, a cathedral and two chapels. Essequibo, two chapels. Berbice, a church.

All these places of worship are supported, and their ministers maintained, by liberal grants of money from out of the Colonial treasury, in some instances assisted by certain annual allowances from the *Society for the Propagation of the Gospel*, and other institutions of a similar nature in England.

The dissenting places of worship are as follow .

London Missionaries.—In Demerara, seven chapels. Essequibo, one chapel. Berbice, seven chapels.

Wesleyans.—In Demerara, three chapels. Essequibo, one chapel. Berbice, two chapels.

Independent Congregational Dissenters.—In Demerara, eight chapels. Essequibo, seven chapels.—Total, thirty-six.

These are conducted upon the voluntary principle (a state allowance being contrary to the views of Dissenters), and their ministers and teachers maintained at the expense of their respective congregations, very little assistance being required from home for their support,—a fact which speaks volumes for the sincerity of the religion of the blacks, the principal attendants.

It will be thus seen that there are over *eighty* places of worship now, where there were formerly only two or three.

The schools are more numerous still, there being thirty-five belonging to the Church of England, fourteen to the Church of Scotland, seventeen to Wesleyans, and three to the Church of Rome, all of which receive support from the Colonial treasury. There are also from thirty to forty belonging to the London Missionary Society, the teachers in which are paid by the parents of the children, aided by donations from friends and well-wishers.

The schools receiving Government support are under the supervision of an inspector, an officer appointed by the Crown but paid by the colony, who not only examines the children periodically, but also the masters and mistresses previously to their appointment to their respective posts.

The schools attached to the chapels of the London Missionaries are under the control of the ministers, and are well-conducted establishments, doing, in their respective spheres, a great deal of good. They are numerous attended, and in them the children acquire considerable proficiency in all the solid branches of general and useful knowledge. I am enabled to speak positively on this point, as I had the pleasure of presiding, by invitation, for years at the usual Christmas examinations held in the county where I exercised jurisdiction.

The inhabitants of the colony number perhaps 150,000—a mixed community, consisting of Europeans, Portuguese, East Indians or Coolies, and Blacks, the last largely predominating. All these you perceive to be fully provided with religious and educational training. Would that the aboriginal Indians of the interior could have like blessings conferred upon them; would that they, too, could be taught to partake, in brotherly love and fellowship, of these advantages, and thus eventually share in those pure waters of life, whose fountain, we are assured, shall never become exhausted.—I am, &c.

CHARLES HENRY STRUTT,

Retired Stipendiary Magistrate, late of British Guiana.

SIGNS OF THE TIMES IN CHINA.

From the Spirit of Missions of the Church in America.

To appreciate the present state of affairs in China, it must be borne in mind that there are three parties with whom the Missionaries have to deal—the People, the Imperial Rulers, and the Nankin Insurgents.

It is with the first of these, the people of the land, that the Missionary has most to do, and from them he experiences least opposition. Confining ourselves to the history of our own Mission, it is perfectly accurate to say, that never has there been a time when *free enough* access has not been enjoyed by the Missionary to more people than his strength would allow him to deal with ; and what more could be asked ?

This, which has always been true of our missionary efforts, is most painfully realized now, when the masses of accessible population spread out before us beyond the limit of vision, and their number surpasses all ordinary habits of computation. Our opportunity for evangelizing China is unlimited. Our prayers for this end are answered. Our expectations are fulfilled. Our hopes are realized. We have nothing more to pray for in this respect, but that God will keep open the doors of usefulness which his providence has unlocked ; and (in this we must add) give us grace to enter in and follow on.

Is the field, then, so entirely free ? some one may ask. Are there no hindrances ? and the answer is, the field is free, but of *course* there are hindrances ; the Prince of the power of the air would be either bound or destroyed if there were not. And the particular form which those hindrances take at the present time have reference to the two political parties, or governing factions, who are called respectively the Imperialists and the Insurgents.

As to the Imperialists ; the opposition they feel against *all* foreigners arises from the instinct of self-preservation. They have an unerring consciousness that the approach of the foreigner is the signal for them to vacate the seat of power. Once and again, and now the third time, warning has been given them ; and they are virtually preparing to depart. The prestige of semi-divine authority, which was *everything* to them, is gone. They have made the humiliating acknowledgment, that there are other nations upon earth equal to themselves, and entitled to be so treated. The simple facts embodied in the following paragraph exhibit, *for the first time*, a public recognition by imperial authority of the several foreign treaties in their true light as general, national transactions :—

“The *Chinese Imperial Almanac*, for 1861, appeared as usual at Peking, about the first of March last. It comprises twelve large volumes, affording, besides the names of all the government employés throughout the empire, a compendium, month by month, of all the events transpiring during the year. Foreigners are no longer considered as ‘outside barbarians,’ because, for the first time, they are spoken of with respect in this publication, which gives the text of the different treaties concluded with them.”

The act is suicidal, and lets out the life-blood of the ruling dynasty; but so long as any vitality remains, it will show itself in struggles to thwart the movements of those powers on whom will be laid the responsibilities of governing the country when the Tartars disappear.

This source of opposition, then, is but feeble compared with what it has been in the former days of successful exclusion. We may well be thankful for the orderings of Providence, which have taught "the heathen that they are but men;" and we may renew our confidence that as these opposers of the spread of His Gospel have been "brought to naught," so shall all other opposers be in the Lord's good time and manner.

As to the third party, of which mention has been made—the Insurgents—we are constrained to count them also as opponents, seeing they have set up a system of positive error, which is daily becoming more and more definite—crystallizing, as it were, into Mohammedan and Mormon forms of blasphemy and sensuality.

The latest assumptions of the insurgent chief, *Hung Siu-tsieun*, may be gleaned from the following account of what is now a court ceremonial at Nankin :

"The kings and chief men entered the inner court, where the *Tien-wang* (*Hung Siu-tsieun*) sat enthroned, while the others, at least three hundred in number, remained in the outer court. I was among the latter, and witnessed their proceedings, which corresponded with those going on in the inner court, though but imperfectly seen from my position.

At 12 o'clock, noon, on a given signal, all fell upon their knees in a direction toward the *Tien-wang*. They then chanted his praises, or wished him 'long life,' in the royal style, shouting, 'Ten thousand years, ten thousand years, ten thousand times ten thousand years.' Then, turning in an opposite direction, they were told to *worship* the Heavenly Father; when they all knelt again, and in front of a table, on which were several basins of food and two lamps, that were intended for sacrifice. At the head of the worshippers was a man with a paper, containing a prayer to God, which he read and then burned.

The assembly now rose up, and very soon all were summoned to fall down once more in the direction of the king, in which attitude they remained a considerable time in solemn silence.

While these ceremonies were in progress, a small yellow chair of state issued forth from the outer court toward the outer wall. It bore a decree for publication, which, freely translated, reads as follows :

'The Heavenly King [*Tien-Wang*] issues this decree, that our cousins Ho, Fuh, [here are given all their names, about twenty in number,] constitute the Six Boards, etc., and this decree is now promulgated for the information of our officers and people.

God and Christ dwell with men, and thereby heaven and earth are renewed.

The Father and the Elder Brother have appointed ourself and our son to be lords, [sovereign rulers,] and thereby the court is renewed.

The Father, the Son, and the grandson have together become

lords, and thereby the heavenly kingdom [or dynasty] has become renewed.

The Father, the mother, the elder brother, and the sister-in-law have together come down, and thereby the heavenly palace is renewed.

The peaceful heavenly Sun enlightens all places, and thereby the world is renewed.

The heavenly generals and soldiers act in unison, and thereby the military government is renewed.

On earth, as in heaven, the sacred decrees are obeyed, and thereby the hills and the rivers are renewed.

The Serpent [the devil] and the brutes [the Imperialists] have submitted or been destroyed, and thereby men are at peace, officers and magistrates tranquillized, and the people renewed.

For a myriad of years, and for myriad of myriad of years, the country is renewed, the winds are tempered, the rains obedient, heavenly grace transcendent, and all nations renewed.

This is from the king ; given on the first day of the first month of the eleventh year of the great peaceful heavenly kingdom, that is, 9th of February, 1861.' ”

That such a power as this—supposing it to acquire control over any portion of the present Chinese Empire—will be anything but a persecuting opponent, it is not reasonable to expect ; therefore it is well for us to make our calculations accordingly, and not to say we are “disappointed” or “discouraged,” when Satan throws up these new entrenchments to check the progress of the kingdom.

By the most recent accounts from China, we learn that these Insurgents have possessed themselves of the famous and important city of *Hon-kow*, which lies about five hundred miles up the Great River, the *Yang-tse*, which has been declared open to commerce, and therefore to Missionaries. If the usual process of devastation and derangement of business is carried out here by the marauders who hail from Nankin, it seems inevitable that a conflict between them and the foreigners will take place at this spot. Of this, however, we shall be better able to judge when we hear of the movements of Com. Stribling, who is reported to have ascended the river in the *Hartford*. Recent events have taught us that “there are some things worse than war ;” and Missionaries have long ago learned that the proclamations of the Gospel cannot stop for wars and revolutions.

CHURCH IN THE UNITED STATES.

THE following “Circular to the Bishops of the Protestant Episcopal Church in the United States,” will show some of the difficulties resulting from the unhappy war with which America is now visited :—

“RT. REV. AND DEAR BROTHER,—I have received from the Missionary Bishop of Arkansas, a letter, of which the subjoined is a copy. As Bishop Lay has not expressed his “*desire to resign*,” pursuant to the provisions of the 16th section (3d paragraph), of

Canon 13 of the General Convention, but has made his resignation his own act, without invoking the "*consent*" of the House of Bishops, I do not feel myself authorized to take any other action in the premises than the sending a copy of this letter to each of the Bishops of the Church.

T. C. BROWNELL, Presiding Bishop.

Hartford, Connecticut, Sept. 20, 1861.

"Fort Smith, Ark, July 26, 1861.

To the RT. REV. T. C. BROWNELL, D.D., Presiding Bishop of the Protestant Episcopal Church in the United States of America.

REV. AND DEAR SIR,—I do hereby resign my jurisdiction as Missionary Bishop of the South West, and declare my purpose no longer to claim or exercise such jurisdiction within the United States of America.

- In the providence of God, a new government has been formed by the confederation of eleven states, formerly numbered among the United States of America. The bishops, clergy, and laymen within these limits, being no longer citizens of the United States, have also ceased, under the terms of the Constitution and Canons, to be within the jurisdiction of the Protestant Episcopal Church in the United States of America.

Inasmuch as the Missionary district heretofore assigned me, embraces territory in both nations, it becomes me to declare that I no longer claim any Episcopal authority within the territory of the United States.

Arrangements are now in progress for the establishment of a General Convention in the Confederate States, which will, I believe, have the approbation of all the clergy and members of the Church among us. In pursuing this course, we are actuated by the conviction that the Confederate States of America have now an independent national existence, and are well able to maintain their independence.

I doubt not, Venerable Father, that it is a grief of mind to you in your declining years to witness the unnatural strife now raging between those who once were brethren. It can be ended only when others consent that we shall be free to govern ourselves, and to discharge without interference the peculiar responsibilities which God has laid upon us.

Will you not add your prayers to ours, that the sense of justice may return, that the foot of aggression may be stayed, and that relations of peace and amity may be established between the Confederacies of the North and of the South.

I remain, with unfeigned respect, your friend and brother in the Church of Christ.

HENRY C. LAY,

Missionary Bishop of the South West.

The following paragraph is from the *Calendar* (Connecticut):—

"Who is the Bishop of Virginia?—The inquiry is being raised, Who is the Bishop of Virginia? Bishop Meade, with the Conven-

tion, has seceded, and many persons in the western part of the State are inclined to dispute his claim to be Bishop of *that* Virginia which is recognised by our Congress, and the State government of which has lately been inaugurated at Wheeling."

We intreat the prayers of our readers for our afflicted brethren in America.

ADDRESS OF THE BISHOP OF NEW YORK.

THE following extracts from the address of Bishop Potter to the Convention of his Diocese, held on October 2, will interest our readers :—

"Thanks to Him who giveth grace and peace in the midst of tribulation, His blessing has rested upon both ministers and people. I never knew a period when it seemed to me that the clergy were more earnest in devoting themselves, each one in his own accustomed place and way, to the spiritual welfare of their flocks ; and the returns of the year will show that their zeal has been met in a corresponding spirit by the people, and that they have not laboured in vain. No doubt the missionary operations and other charities of the Church have been, and are, seriously embarrassed by the peculiar difficulties of the times ; but, in every other respect, the life of the Church in this diocese seems to me to be as vigorous and healthy—I had almost said as undisturbed—as I have ever known it.

NO PREACHING POLITICS.

May I not be pardoned for adding the expression of my opinion that this tranquillity and spiritual profiting within the Church has been due in large measure to the faithfulness and discretion of the clergy in devoting themselves almost exclusively to their own peculiar duties as spiritual pastors, with few references, and those only the most remote and general, to the peculiar trials of the country. They have not carried into the sacred desk exciting temporal questions, which are more appropriately treated elsewhere. With no lack of interest in passing events, with no cold indifference to the safety and honour of their country, they have yet considered that in the House of God, and before His Altar, their duty was with things *spiritual*, with things that bear most directly upon the soul's eternal health and peace ; and that in regard to all else their sacred function was restricted to prayer, and to references only the most general, if any, to the public duties of the citizen. And so the House of God continued to be an *holy place*, a *sanctuary* from the passions of the world, and from the distracting thoughts of the week ; and the *minister of God*, a *holy person* unspotted from the world, undisturbed by the noise of political strife, serene and heavenly in the elevation of his spirit, and therefore able to lead his people, when they came into the calm, still dwelling-place of the Most High,—able to lead His people up to the Throne of grace, and up to the gates of the heavenly city !

What a *blessing*, that, in the midst of this distracted world, there is

one city of refuge to which we can flee for peace and heavenly rest ; one sanctuary of devotion where we can give ourselves up to prayer and praise, and dwell amid divine things as in a paradise, secure that no evil, worldly sound can jar upon the ear, no misshapen form of sin can shock the sight !

God, most merciful, grant that our holy things may be kept *holy*, so that in the sanctuary no disturbing thoughts, no profane, no merely temporal objects may be permitted to come between our souls and the unsearchable riches of Christ's truth, grace, and salvation !

SANDWICH ISLANDS MISSION.

When I was in London last year, I received an invitation from the Hawaiian Consul-General and Chargé d'affaires, to attend a meeting in the rooms of the venerable *Society for the Propagation of the Gospel in Foreign Parts*, for the purpose of taking measures in response to a communication received from the King of the Sandwich Islands, 'very earnestly asking sympathy and aid in establishing a Church at Honolulu, the capital of the islands, in communion with that of Great Britain and America.' The meeting was to be attended by the Bishop of Oxford and a number of the clergy and laity ; and it was thought that this was a favourable opportunity for bringing the members of the Churches of England and of the United States into a closer union in efforts to advance a common object. Having previously engaged to be in Paris on a certain day, to administer Confirmation in the chapel recently established there, it was not in my power to attend the proposed meeting. But I wrote, to offer such expressions of sympathy and approval, and to give such assurances of future co-operation, as the occasion seemed to me to call for. The design embraced the idea of sending a Bishop to Honolulu, with two clergymen of the English Church, to be joined by two or three clergymen from the Church in this country—the members of the two Churches uniting in contributions to support the Mission. Recently I have received a communication from the Consul-General, inclosing a statement and appeal in behalf of the undertaking, announcing the formation of a Committee with the Bishop of Oxford at its head, 'for promoting the establishment and maintenance of a Church and Mission in the Sandwich Islands,' and expressing the hope that a contingent of clergymen may be secured and sent out from our Church. It is probable that a Bishop for Honolulu will be speedily consecrated and sent out to that station.

CONSECRATION OF BISHOP PATTISON.

I have also received from the Bishop of Nelson, New Zealand (well known and highly esteemed in this country as the Rev. Edmund Hobhouse, who accompanied the deputation from England in 1853), a notice and record of 'consecration of the Rev. John Coleridge Pattison, M.A., Fellow of Merton College, Oxford, to act as Missionary Bishop among the Western Islands of the South Pacific Ocean.' This interesting consecration took place in the church of St. Paul,

Auckland, New Zealand, on Sunday, Feb. 24th, 1861, by George Augustus (Selwyn), Bishop and Metropolitan of New Zealand, assisted by the Bishops of Wellington and Nelson. This record of consecration I am desired to communicate to my brethren in the Episcopate and to the Church in general, for reasons which will be best seen in the interesting private note from the Bishop of Nelson, a part of which, together with the other documents, may perhaps find a place in the Appendix to the Journal for this year.

FIRST PROVINCIAL SYNOD IN CANADA.

And in this connexion perhaps I may be pardoned for a brief reference to what has been recently passing in the Church in Canada. It is generally known that synodical action has been lately, i.e., within a very few years, introduced into the Canadian Dioceses, and that recently the Bishop of Montreal has been created by Letters Patent Metropolitan of Canada. A Provincial Synod, consisting of the Bishops and of a certain number of Clerical and Lay Delegates from each of the five Dioceses, was summoned by the Metropolitan to meet in Montreal on Tuesday, the 10th of September. On that day it was expected that the newly-chosen Bishop of Ontario would be consecrated, and his Lordship the Metropolitan Bishop in a very kind manner invited me to preach on that interesting occasion. On many accounts I would very gladly have done so; but the state of my health, and an important engagement previously made, put it out of my power. The non-arrival of the necessary papers from England prevented the consecration from taking place at the time appointed. The Provincial Synod, however, assembled, and organized by resolving itself into two bodies, corresponding to the two Houses of our General Convention, and proceeded to form a code of rules and regulations for their government, and to the transaction of important business. Thus we have on our borders a Church in communion with ours, and with a synodical system which in many respects approaches to a conformity to our own. Let us hope that God will prosper them, as they have been hitherto prospered; and let us strive and pray that peace, and good-will, and kind fraternal offices may ever continue between us and them, and all the members of the Church of England!"

FINANCES OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At the monthly meeting of the *Society for the Propagation of the Gospel*, Nov. 15, the Rev. H. J. Vernon, one of the secretaries, made some important observations in reference to the discouraging financial statement which had been read, of which we are thankful to be enabled to give the substance.

Mr. Vernon said, that although it by no means followed as a matter of course that the position of the Society would be correspondingly disastrous at the end of the year (since in previous years the same unfavourable monthly returns had not unfrequently occurred in a year

which turned out after all to be a good one), yet that from what he had observed, both in London and in the country, he feared that the Society would this year fare badly. From whatever cause—the state of the country, or the last year's harvest, or the like—collections this year appeared to be smaller than the corresponding ones of 1860. Mr. Vernon, therefore, urged on the clergy of the Diocese of London especially, the importance of making every effort to strengthen the Society during the remainder of this year.

For this purpose (and especially in the Diocese of London), *sermons* are the most effectual means. But in making arrangements for sermons, Mr. Vernon found, in connexion with his colleague Mr. Kemp, difficulties often absolutely unsurmountable.

He succeeds sometimes after much exertion, in obtaining a number of pulpits—five and six on one Sunday, and after all he cannot by any effort find preachers for them. In this way not only have the sermons to be postponed, to the great inconvenience of the clergy who have kindly made the arrangements, but they are often lost altogether, at any rate for that year. For this disastrous condition of affairs he had no remedy to suggest, except that perhaps the clergy might exchange pulpits, or, better still, might plead the cause of the Society in their own, to a greater extent than is the case at present.

To this it is answered that there are important local objects which ought to be advocated by the pastor in his own Church, and that for these (having in truth the first claim on his people) it is right that he should reserve the weight of his own personal influence, while he is able also to deal with such subjects with a knowledge of the facts which he alone possesses; but that on such a subject as Foreign Missions he may naturally look to be relieved from the task of getting up the necessary facts by some one who is supposed to be “posted up” in them—a Colonial Bishop, a Missionary, a Secretary, or at any rate an eloquent preacher.

Mr. Vernon did not know how much reason there is in this view, but certainly some of the London clergy do preach their own Missionary sermons with the best effect, and some of them render incalculable service to the cause of the Society by preaching sermons in its behalf; among whom, the Rev. Messrs. Kempe, Burrows, Garden, Gell, and Moore, might be mentioned.

As regards the country, it was remarked by a gentleman in the room that the practice of depending, as is now the case, almost entirely on the presence of a “deputation” to preach the missionary sermon is a cause of great expense to the Society—the cost of travelling being a very serious deduction from the amount (often small) of the collection; while at the same time, from the impossibility often experienced of supplying preachers, the loss of sermons under the present system is much greater in the country than in London.

He did not believe the clergy could do a much better thing than preach occasionally on the missionary work of the Church. It would give variety, and sermons are apt to become monotonous. The facts of

our missionary progress are full of interest, and full in a thousand ways of instruction, warning and encouragement, not the less precious because indirect.

He quite approved of the system of "deputations," when the men are of the right sort. It helps us, and helps the clergy, and rouses and stirs the Church. The visit of the "deputation," is often long remembered for good; in many cases he has been warmly thanked for words spoken in season, tending mightily to strengthen the hands of the parish priest, but of the aptness and value of which their utterer was hardly conscious. All this and a great deal more might be said, only it is simply impossible by any such means to make the cause of the Society known as it should be. "You shall have my pulpit if you will send a preacher," is a reply which we are most thankful to receive to our applications for help; but, coming from a hundred quarters at once, it simply expresses a condition with which, however reasonable it may sound, it is not in the power of the Society to comply. Even in London it cannot be done completely.

There is, therefore, nothing for it: nothing to be done, but that if possible the clergy should in some way do more of it themselves.

MISSIONS FROM SCOTLAND.

The Annual Synod of the Bishops of the Church in Scotland was held in Edinburgh, on Thursday, October 3. Letters having been read from the Bishop of CAPETOWN and Bishop MACKENZIE, with reference to a suggestion which had been made for the establishment of an independent Foreign Mission to be undertaken by that Church, it was resolved,—

1. That it is desirable that some attempts should be made on the part of this Church to establish an independent Foreign Mission.
2. That the Bishop of MORAY and the Bishop of St. ANDREW's be appointed a committee to inquire and report as to the prospect of practically carrying out the preceding resolutions.

PATAGONIAN MISSIONARY SOCIETY.

WE have received the following advertisement and note from an anonymous correspondent. We hope he will allow us to say, without offence, that his name should have been given *in confidence* to the Editor. We have ascertained from another source that the information is correct. We believe that Mr. Gray, the Secretary of the Patagonian Missionary Society, is in holy orders.

"PATAGONIAN, OR SOUTH AMERICAN MISSIONARY SOCIETY.

Sermons will be preached (*D.V.*) in aid of this most interesting and important Society, on Sabbath first, 3d Nov., by the Rev. W. Gray, B.A., Travelling Secretary, in Finnieston Church (Rev. A. A. Bonar's), at two o'clock, P.M.; and in Union Free Church, Morrison Street (Rev. G. Philip's), at seven o'clock, P.M.

A Meeting will be held (*D.V.*) on Monday, 4th Nov., in the Hall of the Religious Institution Rooms, George's Place, when the Rev. W. Gray will enter into fuller details as to the Society's present position and future prospects in Tierra del Fuego, Patagonia, S. Chili, the Banda Oriental, the Gran Chaco, Brazil, and Peru, illustrating the subject with large diagrams. The following ministers, amongst others, have signified their intention of being present, with the view of forwarding the objects of the Society:—Rev. G. K. Flindt, Rev. A. A. Bonar, Rev. Dr. Robson, Rev. Dr. Buchanan, Rev. Dr. Eadie, Rev. Dr. M'Farlane, Rev. G. Philip, Rev. W. Trail, and Rev. W. Arnot. Several of these will take part in the proceedings. The Chair will be taken at half-past two o'clock, P.M.

Collections will be made on each occasion."

"The above is from the *Glasgow Herald* of the 2d Nov. 1861. Is Mr. Gray an English clergyman? Mr. Flindt is the English schismatical clergyman of St. Jude's, in Glasgow. The other ministers are of the Free and United Presbyterian Churches."

Reviews and Notices.

Polygamy amongst Candidates for Baptism. By the Right Rev. H. COTTERILL, D.D., Bishop of Grahamstown. Grahamstown: Office of the *Anglo-African*.

THIS pamphlet has been published in consequence of the appearance of one by the Bishop of Natal, which was reviewed in the *Colonial Church Chronicle* for October last, and which recommends a course different from that advocated by the Bishop of Grahamstown. The Bishop says in his preface:—

"It is certainly time, now that Missions of the Church of England are being extended throughout Southern and Central Africa, that it should be decided, whether a departure from her accepted laws, as to a Divine ordinance which lies at the very foundation of human society, ought to be permitted in her Missions."

We extract the following passage from the conclusion of the pamphlet:—

"And here let me state what has been the course actually pursued in the Missions of our Church in this Diocese.

In 1857, when after the famine the Kafirs began to gather round our Missions, and before we had a single convert or catechumen, the question arose, whether polygamists should be allowed to settle in our Stations. To this, as it seemed to me, there could be but one answer, since to exclude them would have been to cut off a large portion of the Kafir population, while yet heathen, from the opportunity of hearing the Gospel: though it has been understood that no heathen residing on Mission ground should increase the number of his wives. To the question, how should candidates for baptism be dealt with on this point, the answer given was, hold up before the Kafirs the standard of the true law of marriage, as that which Christians are bound to follow; remind them that they owe duties as Christians to all related to them, and leave it to them to decide in what method these difficulties can best be solved. They understand, far better than Europeans, their own laws. It was also directed that after baptism there should be performed, when practicable, the marriage rite according to our service, in which each engages for the first time to be faithful one to the other, according to the true covenant of holy wedlock.

The result has been that, as a general rule, the 'great wife'¹ has been accepted

¹ The following extract, in page 40, from a compendium of Kafir laws, will explain this expression:—

"In a preceding article, an account is given of the peculiarity of the law of

as the true wife, having most claims to the rights and position of the marriage relation. I must here observe that those who argue (as the Church of Rome does) that the first marriage among heathen polygamists is the one valid union, seem to me to lose sight of the true question. The first wife was married with the knowledge that she might have others to share her conjugal privileges, and with rights equal or superior to her own. She has no more claim to the husband than any one of the succeeding wives. If any one has more claim than another, it is probably the great wife, whose children are the heirs by Kafir law, and this appears to be the opinion among the natives themselves. Some of the tribes have this feeling more strongly than others. Amongst the Basutos, I am informed by one of the French Protestant Missionaries, the distinction between her and the others is as marked as between a wife and concubine, so as to make their dealing with polygamy less difficult.

Again, the course adopted as to the other wives has been that, which is indeed condemned by the Bishop of Natal as of all the most objectionable, but which nevertheless appears to me, as it has appeared both to our Missionaries and their converts, the most Christian course, viz. not to send away the women and the children from the kraal, but to allow them to remain there for the present in their own huts, though with no conjugal rights, and free to marry according to the Christian law. Undoubtedly this exposes both the women and others to temptation, until they marry again; yet it may be doubted whether it is much greater than those to which they were exposed in their former state. For indeed the morality of the heathen Kafirs (I speak of the frontier tribes) is lower than it is possible for those to conceive who have been brought up in the midst of Christian civilization; and it is indeed a shame even to speak of those things that are done by them in secret. I have elsewhere said—and I am persuaded that the experience of every Missionary among these tribes will confirm the statement—that ‘the most serious difficulties by far among native converts, as among the Corinthians in apostolic times, sprang not from polygamy itself, but from those passions and habits to which polygamy ministers, but which are not confined within these bounds.’

This course which we have adopted has at all events the advantage, that whilst the Christian law of marriage is asserted, the peace and order of the community is disturbed as little as possible, which appears to be the principle on which St. Paul gives his directions in 1 Cor. vii.

The women have a claim to such protection and support as their former husband can give them, consistent with God's ordinance, though, indeed, as heathen Kafir wives by their labour generally maintain their idle husbands—which is not precisely the same as an English wife submitting to the drudgery of household work—the claim for support, according to Kafir law, would seem rather to be on the husband's side. But if they wish to depart, let them depart; as under the Hebrew law a dismissed concubine was treated with all consideration, and set free from servitude without money, so and for the same reasons let these women be free from all claims which, in some cases, Kafir law may give their former husband to recover her dowry.”—Pp. 47—50.

Theophilus Anglicanus, ou de l'Église Catholique et de sa Branche Anglicane. Par le R^{év.} C. WORDSWORTH, Docteur en Théologie, Chanoine de Westminster. Traduit de l'Anglais, et édité, avec une Introduction, par le R^{év.} F. GODFRAY, Docteur en Droit Civil.

THIS is the latest, and perhaps the most valuable, of all the publications of the Anglo-Continental Society. It is unnecessary to say one

inheritance, which arises from the investiture of certain of the wives of the chiefs with a rank above the rest. The same custom obtains throughout all the grades of Kafir society. The ‘great wife,’ the ‘wife of the right hand,’ and the representative of ‘the house of the father,’ are found amongst all classes, should the husband have as many as three wives; and should they exceed that number, the children of the rest have no claim on their father's property, beyond the portions given to them by their father himself during his lifetime.

word of commendation for the work here translated, and which has been well known to the English Church for several years. The Introduction by Dr. Godfray is full of interest and instruction. There are some remarks in it on the present state of religious feeling in many parts of Europe with regard to Rome, which we recommend to the notice of our readers. They are fortified by extracts from Roman Catholic writers, which will be very useful: in fact, the Introduction is worthy of the volume which it precedes. We cannot give it higher praise.

WE have received the *Journal of the Proceedings of the First Provincial Synod in Canada, with an Appendix*. The Appendix contains a full report of the excellent Sermon by the Bishop of Quebec; two Acts of the Provincial Legislature, enabling the members of the Church to meet in Synod; and other documents of importance. The book is published by Lovel of Montreal. We do not know if it can be had in England.

We need only mention the *Report of the Oxford, Cambridge, Dublin, and Durham Missions to Central Africa, to Dec. 31, 1860*. It is full of interest. The offices of the Mission are at 5, Mitre Court, Temple, London, E.C.

WE have received from Messrs. J. H. and J. Parker—(1) *An Exposition of the Lord's Prayer, Devotional, Doctrinal, and Practical, with Four Preliminary Dissertations, &c.* (8vo. pp. 267.) By the Rev. W. H. KARSLAKE, of Merton College. (2) *Short Notes on St. John's Gospel, for the use of Teachers in Parish Schools, and other Readers of the English Version*. By Rev. H. DOWNING. We have no doubt this little book will be as useful as the "Short Notes on the Acts," by the same author. (3) *The Ministration of Angels. A Sermon preached in St. George's Chapel, Windsor, on Michaelmas Day, 1861. Published at the request of the Dean*. A good Sermon by an anonymous author. (4) *Rose and Minnie; or the Loyalists. A Tale of Canada in 1837*. This is No. XXVIII of "Historical Tales," and one of the very best in the series.

From Messrs. Mozley—*Litanies for the Seasons, gathered out of Holy Scripture. Published for the benefit of the Church Penitentiary at Clewer.* (Pp. 47.)

Colonial, Foreign, and Home News.

SUMMARY.

WE hope, in an early number, to lay before our readers the Journal of the Bishop of NEWFOUNDLAND's late visitation to the outlying parts of his Diocese.

At a Special Convention of the Diocese of PENNSYLVANIA, held in St. Andrew's Church, Philadelphia, on Wednesday and Thursday, October 23 and 24, the Rev. William Bacon Stevens, D.D., Rector of

St. Andrew's, was elected Assistant Bishop in the room of the late Right Rev. Bishop Bowman.

We learn from the *New York Church Journal*, that at a late meeting of the Board of Missions "Bishop Bedell called attention to the proposed Mission to the Sandwich Islands. Dr. Anderson of the A.B.C.F.M. had told him they hoped our American Church would bear an influential part in that Mission, and not leave it all to the English. Grave difficulties were likely to arise between the English and French Governments in regard to the whole series of North Pacific islands. We ought to have a strong, wise, able Missionary there, if political complications should take place."

At the same meeting a resolution was passed unanimously, without one word of opposition, sustaining the Rev. Dr. Hill, Missionary at Athens, against all charges which had been brought against him.

The *Anglo-African* states that an intending visitor to the Zambesi has arrived at the Cape—Mr. Stewart, a minister of the "Free Church" of Scotland, "who is commissioned to see Dr. Livingstone, and report upon the prospect of a Mission being established in Central Africa."

The Cathedral Committee at SYDNEY is now taking measures for carrying on the work towards completion. They are about to send to England for black and white marble for the floor. As soon as all the applications for windows for memorials are sent in, they will decide on a system of subjects, which, if carried out, will make St. Andrew's Cathedral complete in that respect. The large east window is to be a memorial of Bishop Broughton.

Our readers have learned from other sources that some obstructions have prevented the consecration of the Missionary Bishop of HONOLULU. They are said to arise from the law officers of the Crown. It is expected that they will be speedily removed.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Nov. 5th, 1861.*—The Ven. Archdeacon Sinclair in the chair.

A grant of 100*l.* towards the establishment at Melbourne of an efficient depot for the sale of the Society's publications.

The Bishop of Brisbane, in a letter of August 17th, 1861, stated that in consequence of the Board of General Education having refused to continue to the Church of England Schools the assistance which had hitherto been afforded, he must now undertake the maintenance of the schools for the next half-year, and the payment of the teachers for the next twelvemonth; and he asked to be allowed to draw at once for the grant of 200*l.* made in April, for educational purposes.

With respect to the grant of 500*l.* made for church building—viz. 200*l.* towards a church in Brisbane, and 300*l.* to assist in church building in other parts of the diocese—the Bishop said that the Government would now make no more grants of land for the erection of churches; that an acre of land had been reserved for the cathedral, in a part of the town where church accommodation was much needed; that he

was unable at present to build any part of the cathedral ; and that he proposed, therefore, to erect on this reserve a temporary church for 412 persons, so arranged that, whenever a cathedral is built, it can be converted into schoolrooms. The Bishop asked to be allowed to appropriate, for this purpose, the 200*l.* voted for Brisbane, and the Board agreed to his request.

The Bishop added : " Amidst many difficulties we have great cause for thankfulness." . . . " At St. John's our offertory collections in the space of six months have increased threefold." " When I arrived, Brisbane scarcely maintained one clergyman ; it is now maintaining four." " The readiness of many of the labouring classes to contribute is very cheering."

The sum of 300*l.* was granted to the Bishop of Kingston, for aid towards the erection of a church and school buildings, on a spot likely to become the centre of a new Mission, at Cororal in British Honduras. The Bishop hoped that, with the assistance of the Society, he should be able to place two Missionaries in the district.

The sum of 25*l.* was granted towards the completion of a small rustic church for the use of the residents of the Indian Mission on the Mahaicony River, Guiana.

Thirty pounds was granted towards the erection of a small church at Douglas, New Brunswick.

The Bishop of Mauritius, in a letter dated Port Louis, Oct. 4th, said that he hoped soon to visit Madagascar ; that there was a strong English feeling prevailing there, and the present prospects for missionary work, there and on the continent, were calculated to stir up his hopeful expectations for regions so long clouded over with darkness and cruelty.

In allusion to the French version of the Book of Common Prayer, the Bishop wrote :—" I suppose you are familiar with instances of the effect produced on intelligent Romanists when they examine our Liturgy. It is very interesting to me, each time that it occurs, to witness their pleasure, and to hear the conviction, not unfrequently expressed, that in their book there are additions not warranted. It seems not unlikely now, that ere long the Society may be occupied with Malagassy Prayer-Books. A member of the embassy that we have sent is going to observe, and *offer*, and report to me."

An application was made in behalf of the Rev John Barton, Principal of the Church Missionary College, Agra, towards the endowment of two additional scholarships of five rupees per month each. The Standing Committee had had this application under consideration, and had agreed to inform Mr. Barton that the Committee were prepared to devote towards this object the sum of 50*l.* from the Indian Fund, provided the additional amount necessary for the endowment of one scholarship were raised from other sources ; and to devote an additional 50*l.*, upon similar conditions, for the endowment of a second scholarship ; the Committee being first satisfied with the investment, and with the arrangements proposed to secure the permanence of the scholarships.

The sum of 100*l.* from the Indian Fund was granted for the expense of translating into Bengali, Professor Banerjee's "Dialogues on the Hindu Philosophy."

The Rev. R. Burgess, having visited various parts of Italy, asked for 400 Prayer-Books for distribution at Naples among a large body of priests who had formed themselves into an association for effecting reforms in the Church of Rome ; for books of an elementary kind, as specimens, to serve as models for elementary schools ; for New Testaments and tracts in Italian, to be placed in the hands of the Italian Committee at Geneva, to be sold at a small rate to the soldiers called Neapolitan Brigands, in the camp of St. Maurizio, near Turin ; for a grant of books to meet a purchase of 5*l.* by a lady, for distribution in Sicily. Mr. Burgess also proposed, for consideration, the printing of parts of our Liturgy in Italian in the shape of tracts, as the Creed, for instance, the Liturgic Hymns, the Litany, &c. ; with some account of these formularies in relation to the Early Church Catholic ; and he inclosed a copy of the Litany printed at Milan from this Society's Italian version of the Prayer-Book, by the Anglo-Continental Society.

With respect to the grant of 400 Italian Prayer-Books for Naples, Mr. Burgess stated that, when he was at Naples in September, he ascertained that as many as 400 priests had joined the association for effecting certain changes or reforms in the Church of Rome. The majority of them went no farther than to protest against the Pope continuing to hold his temporal dominion to the prejudice of Italian unity, and with injury to the Church. This section of the reforming priests was represented by the Dominican Luigi Protta, who has written a learned treatise on the inconvenience of the Pope holding earthly dominion, and on the necessity of Rome becoming the capital of the kingdom of Italy. But another section of these associated priests, led by Zaccaro and Miella, and represented by the journal called *La Colonna di Fuoco*, go farther, and call for reform in the discipline of the Church, and even in some matters which touch on doctrine. Not many of those priests have turned their attention to any reforms in the ceremonies and services of the Roman Catholic Church, and they are unacquainted with any reformed Liturgy, and hardly know of the existence of a Reformed Episcopal Church.

The Board agreed to grant the books for Naples and Sicily ; they also granted those requested for the Committee at Geneva, adding to them Italian Prayer-Books, and also English Prayer-Books and tracts for English labourers on a railway in the Gulf of Spezzia.

The following extract from the letter of an Italian nobleman was read by the Rev. E. Hawkins :—

"The arch-priest of ———, one of the few good parish priests of the diocese, came to visit me, accompanied by his young curate. They were introduced into my room, when I was engaged in packing up various copies of the last little book, 'Dell' amministrazione,' &c. After the usual greetings, I explained to the two priests the occupation in which they had found me. I entered on the subject, and taking up the Book of Common Prayer, I read them many passages,

especially about the administration of Baptism and the Litany. I told them that with the help of learned and pious persons in England I was reprinting various parts of the book in small portions, and that the chief object of this work was to make known to the ignorant masses of the Roman Catholic confession how deceived they are by those who seek to inculcate on them that the Protestants are abominable heretics and almost unbelievers.

I cannot express to you the surprise of the old arch-priest, still less that of the young curate, on hearing prayers and descriptions of lives entirely in accordance with those of the Church of Rome, from which they were supposed to be divided by an immense gulf. The old priest is too learned to be ignorant of the discrepancies between the two faiths; but, nevertheless, the Book of Common Prayer of the English Church being entirely unknown to him, it was with equal surprise and pleasure that he listened to the pieces which I purposely chose from that book. I leave you to imagine the surprise of the young curate when amongst the passages that I read, he heard the Creed. 'O good God!' he exclaimed, 'how is this? This is precisely the Creed of Constantinople which we read when we celebrate mass.' This amazement increased still more when I told him that without carrying veneration so far as worship (*culto*), which might lead the people to the worship that is due to God alone (*latría*), the English Church not only acknowledges and respects the holy Fathers, the founders of primitive and legitimate Church discipline, but studies them with alacrity, and always makes use of their authority, after that of the apostles, as the basis and foundation of her reformation. The young priest was like a man who had fallen from the clouds."

The Rev. J. D. Hales, who had lately returned from Italy, gave further interesting information of what he had himself observed there.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*November 15th, 1861.*—Bishop CHAPMAN (late of Colombo) in the Chair.

This was the first meeting after the recess. The Chairman thanked the Board for the help and confiding support which had been given to him by the Society during the time he had presided over the Diocese of Colombo.

In answer to a question asked by a member present, the Secretary said that the delay in the consecration of the Bishop of Honolulu arose from a legal difficulty—that the Archbishop of Canterbury, after expressing his willingness to consecrate Mr. Staley, had been advised that in the present state of the law he ought to procure the Queen's permission or licence before proceeding to consecrate—that his Grace had applied for such permission, and that there was no doubt that the consecration would soon take place.

The Treasurers' clerk, Mr. Fayerman, read an account of the receipts and expenditure of the Society. There is at present a large deficiency, which it is hoped the friends of the Society will endeavour to supply before the end of the year.

A letter from the Rev. W. A. Plumptree, of Madras, was read. He is obliged to resign his Mission on account of the failure of his health. Mr. P. says that the demand for education in Madras is greater than the supply. It was resolved to accept his resignation, and to express a hope that his health might be restored to him, so that he might be enabled again to engage in missionary work.

A letter was read from Professor Banerjea, of Bishop's College, Calcutta. He forwarded to the Society a copy of his "Dialogues on Hindu Philosophy," which he has published in Bengali and English. He contemplates a Hindee version of the book. The Society granted 100% towards the expense of the work in Bengali, and resolved to purchase sixty copies of the English translation, for the use of the Missionaries of the Society in those places where the book was likely to be useful.

A letter from the Bishop of Bombay was read. The Bishop said of the late Rev. C. Green, the Society's Secretary, who was his nephew, that when there was no hope of recovery, there was a complete absence of all regret on Mr. Green's part that he had come to India; that his time spent in Bombay had been a time of the greatest enjoyment. The Bishop said of him that he had great pleasure in his duties, and that he had over-worked himself. It was resolved that the Secretary should express to the Bishop the Society's sense of the loss they have sustained by the death of so efficient an officer, and their sympathy and condolence with his lordship; and that they would endeavour to supply Mr. Green's place.

A letter was read from the Bishop of Victoria, dated Sept. 30, on the eve of his departure for his Diocese, explaining his views concerning the proposed Mission of the Society to China. He recommends the project of beginning at Peking, as the station. The Bishop was under the impression that the *Church Missionary Society* intend to leave Peking to the *Society for the Propagation of the Gospel*. The Bishop recommends that a surgeon should form part of the Mission, and that the Missionaries in the first instance should be unmarried. The Chinese Court had made great concessions to the French Roman Catholic Missionaries. It was resolved that the Society should send as soon as possible two ordained Missionaries and a surgeon. It was announced that a student from St. Augustine's College, who has been trained for this Mission, is nearly ready to sail, but that a senior clergyman and a surgeon are still required.

In answer to an application from the Bishop of Brisbane, it was resolved to grant 150% for two years, and 100% for the third year, for clergymen in the Upper Dawson District, provided that at least an equal amount be contributed in the colony.

A letter was read from the Bishop of Grahamstown, suggesting that a distinction be made between Missionary and Colonial Clergymen.

It was announced that Mr. J. A. Maurice, a coloured Catechist, educated at Codrington College, is in England on his way to the Pongas Mission; and that the Mission premises have lately been partly consumed by a calamitous fire.

It was stated that Mr. Williams of Constantinople will be received as a candidate for Orders, in Malta, by the Bishop of Gibraltar. Mr. Saugar, the schoolmaster at Constantinople, has resigned on account of his health.

It was stated by the Rev. T. Darling, that 500*l.* had lately been given anonymously for the new buildings at St. Augustine's College, Canterbury.

A conversation took place on the subject of the home expenses. The Rev. H. J. Vernon made some observations, the substance of which will be found in this Number.

BISHOPRIC OF NASSAU.—(From the *London Gazette* of Friday, November 8, 1861.)

"Downing-street, Nov. 6.—The Queen has been pleased to separate the Bahama Islands and their dependencies, together with the Turks and Caicos Islands, from the See and Diocese of Jamaica, and to constitute the said islands and their dependencies into a separate See and Diocese, to be called the Bishopric of Nassau.

Her Majesty has also been pleased to appoint the Ven. Charles Caulfield, D.D. (now Archdeacon of the Bahamas), to be ordained and consecrated the first Bishop of the said See of Nassau."

THE ZAMBESI MISSION.—(From the *Cape Argus*.)—The following extract from a letter from Dr. Livingstone will be read with interest. It indicates that the Zambesi Mission is to be proceeded with by the route originally contemplated, and the further exploration of the Rovuma is deferred till November. The letter, however, speaks for itself, and the extract with which we have been favoured gives the gist of the latest news known :—

"Rovuma River, March 26, 1861.

We went up this river about thirty miles, and then saw that it was falling fast. By a mark on a tree we saw that it went down seven inches in twenty-four hours, so we had to take heed and not be detained a whole year among people whom we knew nothing of.

We had also to remember that the majority of the Missionaries were left at Johanna. . . . Had the whole party been on board we should have pushed on, but the vessel could not have been worked with the number of people on board. Having taken the whole matter into consideration, I decided to come down and go back to the Shire. The water rose three or four feet after this resolution was formed, but it was the last rise of the year. We were altogether about two months too late for the successful exploration of the Rovuma. We shall now begin up Shire.

We have Bishop Mackenzie on board. The longer we live with him the more we all like him. He is more like Mr. Moffat than any Missionary we know—puts his hand to any work, pulling a rope, or rowing a boat, or anything in his power. . . . We may come here again in November next."



